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NEW TESTAMENT ABSTRACTS

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NEW TESTAMENT ABSTRACTS

A RECORD OF CURRENT LITERATURE

Edited by
DANIEL J. HARRINGTON
and
CHRISTOPHER R. MATTHEWS

Associate Editor
STANLEY B. MARROW

Published by
Weston Jesuit School of Theology, Cambridge, Massachusetts
in cooperation with
The Catholic Biblical Association of America

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A cumulative index to vols. 1–15 (1956–1971) is available at $14.00 per copy.
A CD-ROM version of vols. 27–46 (1983–2002) is available.

The letter *r* affixed to an entry number designates a book review abstract. References to other abstracts are given by volume and entry number: e.g. see § 48-222.

The contents of abstracts and book notices are not necessarily the opinions of the editors; the views offered on disputed biblical questions remain the opinions of the original authors.

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LIST OF JOURNALS

In addition to the journals on this list, whose titles are abbreviated in the headings to abstracts, the editors regularly survey many other periodicals in religion and the humanities generally for articles of interest to New Testament scholars. Abstracts of these articles also appear in *NTA,* but the titles of the journals in which the articles occur are spelled out in the headings.

Acta Theologica (Bloemfontein, South Africa)
Aegyptus (Milan)
Africa Journal of Evangelical Theology (Machakos, Kenya)
Africa Theological Journal (Usa River, Tanzania)
African Ecclesiastical Review (Eldoret, Kenya)
AJS Review (Waltham, MA)
America (New York)
American Benedictine Review (Richardton, ND)
American Journal of Archaeology (Boston)
American Journal of Philology (Baltimore, MD)
Analecta Cracoviensia (Krakow)
Andrews University Seminary Studies (Berrien Springs, MI)
Angelicum (Rome)
Anglican Theological Review (Evanston, IL)
Annali di storia dell'esegesi (Bologna)
Annual of the Japanese Biblical Institute (Tokyo)
Antonianum (Rome)
Anvil (Ashbourne, Derbyshire, UK)
Apocrypha (Turnhout)
Archiv für Liturgiewissenschaft (Regensburg)
Ashland Theological Journal (Ashland, OH)
Asia Journal of Theology (Bangalore)
ʿAtiqot (Jerusalem)
Augustinianum (Rome)
Aula Orientalis (Barcelona)
Australasian Catholic Record (Manly, NSW)
Australian Biblical Review (Parkville, Victoria)
Bangalore Theological Forum (Bangalore)
Baptist Review of Theology/La Revue Baptiste de Théologie (Cambridge, Ont.)
Benedictina (Rome)
Berliner Theologische Zeitschrift (Berlin)
Bibbia e Oriente (Bornato)
Bibel und Kirche (Stuttgart)
Bibel und Liturgie (Klosterneuburg)
Bible Bhashyam (Kottayam, Kerala, India)
Bible Review (Washington, DC)
Bible Today (Collegeville, MN)
Bible Translator (New York)
Biblica (Rome)
Biblical Archaeology Review (Washington, DC)
Biblical Interpretation (Leiden)
Biblical Research (Chicago)
Biblical Theology Bulletin (Jamaica, NY)
Bibliotheca Orientalis (Leiden)
Bibliotheca Sacra (Dallas)
Biblische Notizen (Munich)
Biblische Zeitschrift (Paderborn)
Bijdragen (Amsterdam)
Bulletin de Littérature Ecclésiastique (Toulouse)
Bulletin du Centre Protestant d'Etudes (Geneva)
Bulletin for Biblical Research (Winona Lake, IN)
Bulletin of the American Schools of Oriental Research (Boston)
Bulletin of the International Organization for Septuagint and Cognate Studies (Durham, NC)
Bulletin of the John Rylands University Library of Manchester (Manchester, UK)
Burgense (Burgos)
Calvin Theological Journal (Grand Rapids, MI)
Catholic Biblical Quarterly (Washington, DC)
Catholica (Münster)
CGST Journal (Hong Kong)
Chicago Studies (Chicago)
Christian Century (Chicago)
Christian Scholar's Review (Holland, MI)
Christianity Today (Carol Stream, IL)
Christus (Paris)
Church (New York)
Churchman (Watford, UK)
Ciudad de Dios (Madrid)
Civiltà Cattolica (Rome)
Classical Journal (Ashland, VA)
Classical Philology (Chicago)
Classical Quarterly (Oxford)
Classical World (Pittsburgh, PA)
Collationes (Brugge/Gent)
Collectanea Theologica (Warsaw)
Colloquium (Perth)
Commonweal (New York)
Communio (Seville)
Communio/International Catholic Review (Washington, DC)
Communio Viatorum (Prague)
Concilium (New York)
Concordia Journal (St. Louis, MO)
Concordia Theological Quarterly (Fort Wayne, IN)
Conservative Judaism (New York)
Cristianesimo nella Storia (Bologna)
Crux (Vancouver, BC)
Currents in Biblical Research (London—New York)
Currents in Theology and Mission (Chicago)
Dansk Teologisk Tidsskrift (Copenhagen)
Dead Sea Discoveries (Leiden)
Deltion Biblikon Meleton (Athens)
Diakonia (Vienna)
Dialog (St. Paul, MN)
Didaskalia (Lisbon)

Direction (Fresno, CA)
Divinitas (Vatican City)
Divus Thomas (Bologna)
Doctor Communis (Vatican City)
Doctrine and Life (Dublin)
Downside Review (Bath, UK)
Ecumenical Review (Geneva)
Efemerides Mexicana (Tlalpan)
Emmanuel (Cleveland, OH)
Encounter (Indianapolis, IN)
Ephemerides Liturgicae (Rome)
Ephemerides Mariologicae (Madrid)
Ephemerides Theologicae Lovanienses (Leuven)
Epworth Review (Peterborough, UK)
Erbe und Auftrag (Beuron)
Escritos del Vedat (Torrente)
Esprit & Vie (Paris)
Estudios Bíblicos (Madrid)
Estudios Eclesiásticos (Madrid)
Estudios Franciscanos (Barcelona)
Études (Paris)
Études Théologiques et Religieuses (Montpellier)
Euntes Docete (Rome)
Evangelical Journal (Myerstown, PA)
Evangelical Quarterly (Carlisle, UK)
Evangelical Review of Theology (Carlisle, UK)
Evangelische Theologie (Gütersloh)
Expository Times (Edinburgh)
Filología Neotestamentaria (Córdoba)
Foi et Vie (Paris)
Forum (Santa Rosa, CA)
Forum Katholische Theologie (Rothenburg)
Freiburger Zeitschrift für Philosophie und Theologie (Fribourg)
Furrow (Maynooth)
Geist und Leben (Würzburg)
Gereformeerd Theologisch Tijdschrift (Kampen)
Greek Orthodox Theological Review (Brookline, MA)
Greek, Roman and Byzantine Studies (Durham, NC)
Gregorianum (Rome)
Harvard Theological Review (Cambridge, MA)
Hebrew Union College Annual (Cincinnati, OH)
Hekima Review (Nairobi)
Henoch (Turin)
Heythrop Journal (Oxford)
History of Religions (Chicago)
Hokhma (Lausanne)
Homiletic and Pastoral Review (New York)
Horizons (Villanova, PA)
Horizons in Biblical Theology (Pittsburgh, PA)
HTS Teologiese Studies/Theological Studies (Pretoria)
Indian Theological Studies (Bangalore)
Internationale Katholische Zeitschrift/Communio (Freiburg)
Internationale Kirchliche Zeitschrift (Bern)
Interpretation (Richmond, VA)
Irénikon (Chevetogne)
Irish Biblical Studies (Belfast)
Irish Theological Quarterly (Maynooth)
Israel Exploration Journal (Jerusalem)
Israel Numismatic Journal (Jerusalem)
Istina (Paris)
Jahrbuch für Antike und Christentum (Münster)
Jeevadhara (Kottayam, Kerala, India)
Jewish Bible Quarterly (Jerusalem)
Jewish Quarterly Review (Philadelphia)
Journal for the Aramaic Bible (London—New York)
Journal for the Study of Judaism (Leiden)
Journal for the Study of the Historical Jesus (London—New York)
Journal for the Study of the New Testament (London—New York)
Journal for the Study of the Old Testament (London—New York)
Journal for the Study of the Pseudepigrapha (London—New York)
Journal from the Radical Reformation (Morrow, GA)
Journal of Biblical Literature (Atlanta)
Journal of Early Christian Studies (Baltimore, MD)
Journal of Ecclesiastical History (Cambridge, UK)
Journal of Ecumenical Studies (Philadelphia)
Journal of Feminist Studies in Religion (Atlanta)
Journal of Hellenic Studies (London)
Journal of Higher Criticism (Madison, NJ)
Journal of Jewish Studies (Oxford)
Journal of Near Eastern Studies (Chicago)
Journal of Northwest Semitic Languages (Stellenbosch)
Journal of Pentecostal Theology (London—New York)
Journal of Religion (Chicago)
Journal of Religious & Theological Information (Binghamton, NY)
Journal of Religious History (Sydney)
Journal of Religious Thought (Washington, DC)
Journal of Roman Archaeology (Ann Arbor, MI)
Journal of Roman Studies (London)
Journal of Semitic Studies (Oxford)
Journal of the Adventist Theological Society (Collegedale, TN)
Journal of the American Academy of Religion (Atlanta)
Journal of the American Oriental Society (Ann Arbor, MI)
Journal of the Evangelical Theological Society (Lynchburg, VA)
Journal of the Interdenominational Theological Center (Atlanta)
Journal of Theological Studies (Oxford)
Journal of Theology for Southern Africa (Rondebosch)

Journal of Translation and Textlinguistics (Dallas)
Judaism (New York)
Kairos (Salzburg)
Kerygma und Dogma (Göttingen)
Landas (Manila)
Laurentianum (Rome)
Laval Théologique et Philosophique (Québec)
Levant (London)
Lexington Theological Quarterly (Lexington, KY)
Literature & Theology (Oxford)
Louvain Studies (Louvain)
Lumen Vitae (Brussels)
Lumière & Vie (Lyon)
Lutheran Quarterly (Milwaukee, WI)
Lutheran Theological Journal (North Adelaide, S. Australia)
Maison-Dieu (Paris)
Manresa (Madrid)
Marian Studies (Dayton, OH)
Marianum (Rome)
Master's Seminary Journal (Sun Valley, CA)
Mayéutica (Marcilla [Navarra])
McMaster Journal of Theology (Hamilton, Ont.)
Mélanges de Science Religieuse (Lille)
Melita Theologica (Rabat, Malta)
Method & Theory in the Study of Religion (Leiden)
Milltown Studies (Dublin)
Miscelánea Comillas (Madrid)
Missiology (Scottdale, PA)
Modern Believing (London)
Modern Theology (Oxford/Malden, MA)
Münchener Theologische Zeitschrift (Munich)
Muséon (Louvain)
Near East School of Theology Theological Review (Beirut)
Near Eastern Archaeology (Boston)
Nederlands Theologisch Tijdschrift (Utrecht)
Neotestamentica (Pretoria)
Neue Zeitschrift für Missionswissenschaft/ Nouvelle Revue de science missionnaire (Immensee)
Neue Zeitschrift für Systematische Theologie und Religionsphilosophie (Berlin)
New Blackfriars (Oxford)
New Testament Studies (Cambridge, UK)
New Theology Review (Collegeville, MN)
Norsk Teologisk Tidsskrift (Oslo)
Nouvelle Revue Théologique (Brussels)
Nova et Vetera (Chêne-Bougeries)
Novum Testamentum (Leiden)
Numen (Leiden)
One in Christ (Turvey, UK)
Orientalia (Rome)
Orientalia Christiana Periodica (Rome)
Orientalistische Literaturzeitung (Berlin)
Ostkirchliche Studien (Würzburg)
Pacifica (Parkville, Victoria, Australia)
Palestine Exploration Quarterly (London)
Perspectiva Teológica (Belo Horizonte, Brazil)
Perspectives in Religious Studies (Valparaiso, IN)
Presbyterion (St. Louis, MO)
Priests & People (London)
Princeton Seminary Bulletin (Princeton, NJ)
Prism (New Brighton, MN)
Pro Ecclesia (Delhi, NY)
Proceedings of the Irish Biblical Association (Dublin)
Prooftexts (Baltimore, MD)
Protokolle zur Bibel (Klosterneuburg)
Qadmoniot (Jerusalem)
Quarterly Review (Nashville, TN)
Qumran Chronicle (Krakow)
Rassegna di Teologia (Naples)
Razón y Fe (Madrid)
Recherches de Science Religieuse (Paris)
Recherches de Théologie et Philosophie médiévales (Leuven)
Reformed Review (Holland, MI)
Religion (London)
Religion & Theology (Leiden)
Religious Studies (Cambridge, UK)
Religious Studies and Theology (Saskatoon, Saskatchewan)
Religious Studies Review (Valparaiso, IN)
Renovatio (Aachen)
Restoration Quarterly (Abilene, TX)
Review and Expositor (Louisville, KY)
Review for Religious (St. Louis, MO)
Review of Biblical Literature (Atlanta)
Review of Rabbinic Judaism (Leiden)
Reviews in Religion and Theology (Oxford)
Revista Catalana de Teología (Barcelona)
Revista de Espiritualidad (Madrid)
Revista Eclesiástica Brasileira (Petrópolis)
Revista Latinoamericana de Teologia (San Salvador)
Revue Africaine de Théologie (Kinshasa, Zaire)
Revue Bénédictine (Denée, Belgium)
Revue Biblique (Jerusalem)
Revue d'éthique et de théologie morale—"Le Supplément" (Paris)
Revue de l'Histoire des Religions (Paris)
Revue de Qumran (Paris)
Revue de Théologie et de Philosophie (Lausanne)
Revue des Études Augustiniennes (Paris)
Revue des Études Juives (Paris)
Revue des Sciences Philosophiques et Théologiques (Paris)
Revue des Sciences Religieuses (Strasbourg)
Revue d'Histoire Ecclésiastique (Louvain)
Revue d'Histoire et de Philosophie Religieuses (Strasbourg)
Revue Réformée (Aix-en-Provence)
Revue Théologique de Louvain (Louvain)

Revue Thomiste (Toulouse)
Rhetorica (Berkeley, CA)
Rivista Biblica (Bologna)
Rivista di Archeologia Cristiana (Vatican City)
Rivista di Storia e Letteratura Religiosa (Turin)
Roczniki Teologiczne (Lublin)
Römische Quartalschrift (Rome)
Sacra Doctrina (Bologna)
St. Vladimir's Theological Quarterly (Crestwood, NY)
Salesianum (Rome)
Salmanticensis (Salamanca)
Sapienza (Naples)
Scandinavian Journal of the Old Testament (Copenhagen)
Science et Esprit (Montreal)
Scottish Bulletin of Evangelical Theology (Edinburgh)
Scottish Journal of Theology (Edinburgh)
Scripta Theologica (Pamplona)
Scriptorium (Brussels)
Scriptura (Stellenbosch)
Scripture Bulletin (Birmingham, UK)
Scuola Cattolica (Milan)
Search (Dublin)
Sefarad (Madrid)
Semeia (Atlanta)
Sémiotique et Bible (Lyon)
Sewanee Theological Review (Sewanee, TN)
Soundings (Knoxville, TN)
Southwestern Journal of Theology (Fort Worth, TX)
Stimmen der Zeit (Munich)
Stromata (San Miguel, Argentina)
Studia Liturgica (London)
Studia Patavina (Padua)
Studia Philonica Annual (Atlanta)
Studia Theologica (Åbo)
Studia Theologica Varsaviensia (Warsaw)
Studien zum Neuen Testament und seiner Umwelt (Linz)
Studies in Religion/Sciences Religieuses (Waterloo, Ont.)
Studii Biblici Franciscani Liber Annuus (Jerusalem)
Studium (Madrid)
Stulos Theological Journal (Bandung, Indonesia)
Svensk Exegetisk Årsbok (Uppsala)
Svensk Teologisk Kvartalskrift (Lund)
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Tel Aviv (Tel Aviv)
Telema (Kinshasa-Gombe, Zaire)
Teologia (Milan)
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Textus (Jerusalem)
Themelios (Leicester, UK)
Theoforum (Ottawa)
Theological Studies (Washington, DC)
Theologie und Glaube (Paderborn)
Theologie und Philosophie (Frankfurt/Munich)
Theologisch-Praktische Quartalschrift (Linz)
Theologische Beiträge (Wuppertal)
Theologische Literaturzeitung (Leipzig)
Theologische Quartalschrift (Tübingen)
Theologische Revue (Münster)
Theologische Rundschau (Tübingen)
Theologische Zeitschrift (Basel)
Theology (London)
Theology Today (Princeton, NJ)
Thomist (Washington, DC)
Thought (New York)
Tidsskrift for Teologi og Kirke (Oslo)
Tijdschrift voor Theologie (Nijmegen)
Toronto Journal of Theology (Toronto)
Traditio (New York)
Tradition (New York)
Trierer Theologische Zeitschrift (Trier)
Trinity Journal (Deerfield, IL)
Tyndale Bulletin (Cambridge, UK)
Una Sancta (Meitingen/Niederaltaich)
Union Seminary Quarterly Review (New York)
Verbum et Ecclesia (Pretoria)
Verkündigung und Forschung (Gütersloh)
Vetera Christianorum (Bari)
Vetus Testamentum (Leiden)
Vidyajyoti (Delhi)
Vie Spirituelle (Paris)
Vigiliae Christianae (Leiden)
Vox Reformata (Geelong, Victoria)
Vox Scripturae (São Paulo)
Way (London)
Westminster Theological Journal (Philadelphia)
Wissenschaft und Weisheit (Werl)
Word & World (St. Paul, MN)
Worship (Collegeville, MN)
Wort und Dienst (Bielefeld)
Zeitschrift der Deutschen Morgenländischen Gesellschaft (Mainz)
Zeitschrift des Deutschen Palästina-Vereins (Wiesbaden)
Zeitschrift für Althebraistik (Stuttgart)
Zeitschrift für Antikes Christentum/Journal of Ancient Christianity (Berlin—New York)
Zeitschrift für die Alttestamentliche Wissenschaft (Berlin)
Zeitschrift für die Neutestamentliche Wissenschaft (Berlin)
Zeitschrift für Katholische Theologie (Innsbruck)
Zeitschrift für Kirchengeschichte (Stuttgart)
Zeitschrift für Neues Testament (Tübingen)
Zeitschrift für Papyrologie und Epigraphik (Bonn)
Zeitschrift für Religions- und Geistesgeschichte (Potsdam)
Zeitschrift für Theologie und Kirche (Tübingen)
Zeitzeichen (Berlin)
Zygon (Chicago)

PERIODICAL ABSTRACTS

THE NEW TESTAMENT: GENERAL

1. F. W. HORN, "Einleitung in das Neue Testament. Tendenzen und Entwicklungen (II)," *TheolRund* 68 (2, '03) 129-150.

This second installment of a survey of tendencies and developments in recent introductions to the NT [see § 47-1401] first discusses three works that treat the NT canon (J. Barton, B. M. Metzger, D. Trobisch). Then it treats books dealing with the literary history of the NT (J. L. Bailey and L. D. Vander Broek, D. Dormeyer, H.-J. Klauck), handbooks for interpreting the NT (J. M. Court, S. E. Porter, J. Roloff, T. Söding), and the history of research (W. Baird). Finally it summarizes current trends in the coverage offered by NT introductions.—C.R.M.

Canon

2. C. MARKSCHIES, "Neue Forschungen zur Kanonisierung des Neuen Testaments," *Apocrypha* 12 ('01) 237-262.

Careful study of the history of the canonization of the NT clearly shows that great differences existed in early Christianity with respect to the time of the canonization, the understanding of canonicity, and the extent of the canonized collection, and that such differences are traceable to the different institutional contexts in each case (e.g. an Egyptian village community, a gnostic group in Syria, an independent teacher in Rome such as Justin) and not simply geographical distance. After some introductory observations on the present state of research on the history of the NT canon, the article offers two examples in support of the thesis that the different processes of canonization were strongly dependent on their respective institutional contexts: ancient Christian libraries and their inventories, and the NT canon in Christian gnosis (the example of *Pistis Sophia*).—C.R.M.

3r. L. M. MCDONALD AND J. A. SANDERS (EDS.), *The Canon Debate* [*NTA* 47, p. 355].

J. K. ELLIOTT, "Book of the Month," *ExpTimes* 114 (12, '03) 413-416.—After raising general questions about "the canon of Scripture" and illustrating them with reference to Mark's Gospel, the article presents an overview of the volume and discusses some especially interesting articles in it. It concludes that the volume taken as a whole both elucidates and stimulates the canon debate, and deserves to be around for a long time.—D.J.H.

4. J. C. VANDERKAM, "Questions of Canon Viewed through the Dead Sea Scrolls," *Bull BibRes* 11 (2, '01) 269-292.

As nearly as we can tell there was no canon of Scripture in Second Temple Judaism. While there were authoritative writings and these were at times gathered into recognizable groupings (e.g. Law, Prophets, Others), the category of revealed literature was not considered a closed and fixed one, at least not for the type of Judaism for which we have the most evidence—the people of the Dead Sea scrolls. A series of texts found at Qumran (*Reworked Pentateuch, Temple Scroll, Jubilees*) gives reasons for thinking that even in the case of Genesis–Deuteronomy it is inappropriate to use the word "Bible" and to assume that "Torah" or

"Moses" means just these five when talking about the Qumran group and its time. It seems that the authoritative representations of pentateuchal material were not limited to these five compositions, and the text of none of them was, as it were, set in stone. It would better fit the ancient evidence from Qumran if we avoided using the words "Bible" and "biblical" for this period and this community.—C.R.M.

Interpretation

5. S. Alkier, "Fremdes Verstehen — Überlegungen auf dem Weg zu einer Ethik der Interpretation biblischer Schriften. Eine Antwort an Laurence L. Welborn," *ZeitNT* 6 (11, '03) 48-59.

After noting similarities and differences with the approach of L. L. Welborn [§ 47-755] to the issue of criteria for an ethically responsible biblical interpretation, the article elaborates on three insights with respect to understanding "others": relating to the text as the expression of another—the criterion of reality (the ethical problems of reading biblical texts); relating to the interpretation of other Bible readers—the criterion of partnership (ethical aspects of conflicts of interpretation); and relating to society—the criterion of contextuality (ethical aspects of the sociopolitical relevance of biblical scholarship). Finally it reflects on three consequences that attention to the three criteria has for ethically responsible exegetical practice.—C.R.M.

6. D. E. Aune, "The Use and Abuse of the Enthymeme in New Testament Scholarship," *NTStud* 49 (3, '03) 299-320.

A lengthy discussion of Aristotle's theory of the enthymeme and a review of the reception history of Aristotle's *Rhetorica* show that the conception of the enthymeme as a "truncated syllogism" is a development that postdated Aristotle (probably originating in Stoic logic), and that the *Rhetorica* was generally unknown outside Rome during the 1st century A.D. In light of these findings, the article reviews and critiques the works of seven scholars who have used the enthymeme to understand argumentation in the NT: W. Kurz, L. R. Donelson, D. Hellholm, J. D. Moores, V. K. Robbins, P. A. Holloway, and M. J. Debanné.—D.J.H.

7. R. C. Bailey, "'It's been a long time, a long time coming, but I know a change is gonna' come,'" *UnSemQuartRev* 56 (1-2, '02) 45-49. [See § 48-29.]

Although radical questioning of the text does not sit well with black biblical scholars who grew up in the 1960s, the traditions of going to the safe texts, reconfiguring the troublesome ones, and redeeming oppressive texts by appeal to other "benign" texts may no longer be theological or professional options. Heightening the contradictions becomes the better option.—C.R.M.

8r. W. Baird, *History of New Testament Research.* Vol. 2, *From Jonathan Edwards to Rudolf Bultmann* [*NTA* 47, p. 349].

R. Yarbrough, "A Milestone in the History of New Testament Research: A Review Essay," *JournEvangTheolSoc* 46 (2, '03) 299-308.—Baird has produced a remarkable and praiseworthy monument to the scholarly study of the NT in the fairly recent past, a past still very much with us today. He makes progress in giving confessional scholars (as opposed to the figures openly critical of historic Christian teaching who dominate the volume) credit for contributing to learning. However, while Baird has solid knowledge, he lacks enthusiasm for the "conservative" voice in NT scholarship.—D.J.H.

9. P. BALLARD, "The Bible and Christian Spirituality Today," *ExpTimes* 114 (11, '03) 363-366.

In the context of the contemporary tension between the Bible and spirituality, a way of understanding and using the Bible must be found that is sympathetic to the new spirituality without losing that status of being the Christian Scriptures that brought the Bible into being and gives it its importance and respect. A way forward can be found in rediscovering how the Bible is primarily used, as Scripture, at the heart of the tradition. In the Eucharist the Bible has its place in the stories of God's people, God, the community of faith, and the world.—D.J.H.

10. H.-M. BARTH, "'Nimm und lies!' Die Spirituelle Bedeutung von Bibel und Koran," *UnaSanc* 58 (1, '03) 30-42.

Taking as its starting point the similar experiences of Augustine ("take and read!") and Muhammad ("read!"), the article reflects on the apparent impossibility of comparing the spiritual significance of the Bible and the Quran, the absolute necessity of relating the spiritual relevance of the Bible and the Quran, and the gains in spiritual knowledge for Christians and Muslims through looking at one another.—D.J.H.

11. U. BECHMANN, "Vertrautes Buch — fremdes Buch. Die Bibel mit neuen Augen sehen," *UnaSanc* 58 (1, '03) 50-61.

While the Bible may be a familiar text to some, in many respects it is also a foreign text. The article reflects on some of the reasons for its foreignness both in its content and in the process of reading, interpreting, and applying it.—D.J.H.

12. E. BIANCHI, "Être pauvre: condition essentielle pour lire la Bible," *Ḥokhma* 82 ('03) 56-68.

This reflection on being poor as an essential condition for reading the Bible first outlines three steps involved in reading Scripture and in encountering God: hearing, knowing, and loving. Then it considers consciousness of the need for salvation as necessary for receiving the Bible's message of salvation. Finally it offers suggestions about reading and interpreting Scripture in poverty of spirit.—D.J.H.

13. C. L. BLOMBERG, "Where Should Twenty-First-Century Evangelical Biblical Scholarship Be Heading?" *BullBibRes* 11 (2, '01) 161-172.

This consideration of key concerns for evangelical biblical studies first discusses historical Jesus research, the new perspective on Paul, critical methods, and contextualized biblical studies in light of international realities. Then it treats biblical ethics, the application of the OT in the NT age, the extent to which NT interpretation of the OT can be replicated today, the gap between the state of our understanding of Greek grammar and its appropriation in the exegetical literature, the formation of the OT canon and the practice of OT textual criticism, and the interaction between the church and the academy. [In the same issue (pp. 173-177) D. J. Verseput offers a response.]—C.R.M.

14. W. BRUEGGEMANN, "Dialogue Between Incommensurate Partners: Prospects for Common Testimony," *JournEcumStud* 38 (4, '01) 383-398.

Christians in their hegemonic monologue have assumed an absolute reading of Scripture, a reading of ancient, authoritative texts heard only toward Jesus. This kind of reading has evoked and authorized in turn a defensive, exclusionary reading among Jews. Only in dialogue can we assert both that our reading matters to us enormously and also that a reading other than our own is done in good faith and may impinge upon our own reading.—D.J.H.

15. G. L. BYRON, "Biblical Interpretation as an Act of Community Accountability," *UnSemQuartRev* 56 (1-2, '02) 55-58. [See § 48-29.]

The focus upon African Americans as interpreting communities has implications not only for redefining the scholarly interpretive task(s), but also for teaching courses about biblical interpretation. The chief challenge for scholars who want to be in conversation with African American communities is to make space for encountering one another and moving toward a more genuine acknowledgment of our similarities, differences, concerns, and experiences.—C.R.M.

16. A. E. CAIRUS, "A Brief History of Bible Interpretation," *Asia Adventist Seminary Studies* [Cavite, Philippines] 5 ('02) 15-23.

The article reviews the main stages in the history of biblical interpretation: interpretation in traditional Judaism, the Church Fathers, and the Middle Ages; the Reformation and the conservative evangelical system of interpretation; rationalism and the origin of the historical-critical method of interpretation; criticism of criticism—the problems of modernistic interpretation; the rejection of the historical-critical method by conservative Christians; and postmodern systems of interpretation—neo-orthodox, existentialist, and canonical. It concludes that authorial interpretation appears to be the touchstone to differentiate between the various systems of interpretation.—D.J.H.

17. R. P. CARROLL, "The Spectre at the Feast: Fundamentalism and Biblical Hermeneutics (Part I)," *ModBelieving* 44 (2, '03) 5-13.

The specter of fundamentalism is haunting the world. Christian fundamentalism is certainly a ruination of Bible-reading because it traps the Bible in retarded reading schemes, domesticates the text, and renders it subservient to ecclesio-theological schemes that are profoundly counterbiblical.—D.J.H.

18. R. P. CARROLL, "The Spectre at the Feast: Fundamentalism and Biblical Hermeneutics (Part II)," *ModBelieving* 44 (3, '03) 6-16.

This installment [see § 48-17] discusses fundamentalism and apocalyptic, fundamentalism as a reaction against modernity, reason and the Bible, the fundamentalist/evangelical hermeneutic, and the specter at the feast. It concludes that fundamentalistic strategies for reading the Bible are an abysmal selling short of Scripture.—C.R.M.

19. R. C. CHAPPLE, "The Bible: A Primary Resource for Evangelistic Preaching," *JournRelThought* 56 (2, '00)/57 (1, '01) 129-136.

Evangelistic preaching, when centered in the Scriptures, must transcend the mere retelling of the essential truths of salvation that the church assigns to the ministry of Jesus. Rather, preachers must ground the biblical message of salvation in an understanding of the existential problems and possibilities of self-transcendence and divine transcendence.—D.J.H.

20. B. S. CHILDS, "Critique of Recent Intertextual Canonical Interpretation," *ZeitAltWiss* 115 (2, '03) 173-184.

Written from the perspective of canonical criticism, the article comments on G. Steins's attempt at achieving methodological clarification by appealing to theories of intertextuality, reception, and the cognitive psychology of reading; R. W. L. Moberley's exegesis of Genesis 22; and the differences between midrash and allegory.—D.J.H.

21r. M. A. DE LA TORRE, *Reading the Bible from the Margins* [*NTA* 46, p. 357].

L. HOULDEN, *Conversations in Religion and Theology* [Oxford—Malden, MA] 1 (1, '03) 4-8.—De La Torre's thesis seems to be that we must see the Bible in terms of its broad thrusts in which doctrine and morality fuse and where the program for human life is both unmistakable and also wholly at variance with the convenient options of well-off traditional America. But by what criteria is this assessment of Scripture, attractive in its effects as it may be, any more demanded by the text than, for example, one that commends a benevolent theocracy as the best social program. There is little sense in this book of the NT itself as a library of reactions or responses to Jesus rather than Jesus' own immediate mouthpiece or self-expression. [In the same issue (pp. 8-11) De La Torre asks whose social locations should serve as the bases for biblical interpretations.]—C.R.M.

22. F. D. GAYOBA, "The Relationship Between 'What It Meant' and 'What It Means' and the Task of Theology," *Asia Adventist Seminary Studies* [Cavite, Philippines] 5 ('02) 61-71.

The nature of biblical revelation determines that what the Bible "meant" not be separated from what it "means." The task of interpreting what it meant should have the present-day meaning as the purpose. What the Bible "means" for present-day life should be rooted in what it "meant."—D.J.H.

23r. S. KELLY, *Racializing Jesus* [*NTA* 47, pp. 563-564].

S. MOYISE, "Can Jesus Scholarship Escape from Racism?" *RevRelTheol* 10 (2, '03) 125-130.—Perhaps the key question for Kelly's thesis is whether he is offering us another totalizing myth, namely, the Enlightenment origins of modern racism. Kelly often ignores the stated intentions of the authors he discusses in favor of an analysis of the (unwitting) effects of their discourse. But by steadfastly maintaining the Enlightenment origins of racism, he never considers the more alarming possibility that such attitudes might be rooted in the Bible itself.—D.J.H.

24. R. KIRCHHOFF, "Ethik in der Bibel — Bibel in der Ethik: Über die Verwendung biblischer Texte im ethischen Kontext," *ZeitNT* 6 (11, '03) 25-32.

After raising questions about the Bible and ethics, the article considers the significance of biblical texts in ethical arguments; the authority of biblical texts; objectivity and interest; and exegesis, application, and theological ethics.—D.J.H.

25. K.-J. J. KUAN, "My Journey into Diasporic Hermeneutics," *UnSemQuartRev* 56 (1-2, '02) 50-54. [See § 48-29.]

The challenge for scholars of the Bible who have as their interest conversation with their communities of identity is to find ways to break apart the Euro-American captivity and engage their communities in informed and involved readings of biblical texts. The article describes one way of making sense of the Hebrew Bible as a cultural text for Asian Americans in general and Chinese Americans from Southeast Asia in particular. Since the majority of the writings are late, exilic or postexilic, they may be viewed as the products of communities inscribing their religio-cultural identities in the midst of their existence under the empires.—C.R.M.

26. S. KUTHIRAKKATTEL, "Fundamentalism: Biblical Perspectives," *Jnanadeepa* [Pune, India] 6 (2, '03) 24-47.

After clarifying the term "fundamentalism," the article asks whether there are tinges and traces of fundamentalism in the Bible, considers whether the Catholic church has been an agent and perpetrator of fundamentalism, and describes how fundamentalism is treated in the 1993 document of the Pontifical Biblical Commission on the interpretation of the Bible in the church. Then it examines the interplay of liberative impulses and fundamentalist traits in the Bible, and notes that in the course of the NT era biases and prejudices became part of the NT (especially in Matthew and John). Finally it suggests some practical insights that can help us to become aware of and to eliminate theological and religious fundamentalism.—D.J.H.

27. G. LANGENHORST, "Bibel und Literatur 2003," *StimmZeit* 221 (6, '03) 407-417.

On the occasion of 2003 as "the year of the Bible," the article first considers studies of the dialogue between the Bible and German literature. Then it discusses some examples of traces of the Bible in contemporary German literature. It concludes that the Bible provides a "pool" of myths and orientations that help to explain the present and to feed debates about the future.—D.J.H.

28. A.-J. LEVINE, "Gender, Judaism, and Literature: Unwelcome Guests in Household Configurations," *BibInt* 11 (2, '03) 239-246.

Social-science approaches to the configuration of the early Christian household can benefit by attending more formally to gender constructs, Jewish sources, and literary-critical observations. The article discusses the problems of social modeling, the Christian household, and the household status of the women who follow Jesus, interacting with studies by A. Destro and M. Pesce [§ 48-238] and J. H. Elliott [§ 48-150] in the same issue.—C.R.M.

29. T.-S. B. LIEW, "More Than Personal Encounters: Identity, Community, and Interpretation," *UnSemQuartRev* 56 (1-2, '02) 41-44.

After noting the importance of the Bible for Asian (North) Americans, the article discusses the impact of specifying interpreting communities in the act of interpretation with particular reference to the situations of the Asian (North) American and African American communities. It concludes with four observations about the changing landscape of biblical interpretation. [In the same issue Liew and V. L. Wimbush (pp. 21-40) introduce this and the other essays [see §§ 48-7, 15, 25, 30, 50] based on a panel discussion held at Union Theological

Seminary in New York in April 2002, and F. F. Segovia (pp. 71-76) and A. C. C. Lee (pp. 77-81) offer responses.]—C.R.M.

30. V. Love, "Making and re-Making Worlds: African Americans and the Bible," *UnSemQuartRev* 56 (1-2, '02) 64-70. [See § 48-29.]

The article describes the background leading up to the making of the short film "Making and re-Making Worlds: African Americans and the Bible," and its theoretical grounding in V. L. Wimbush's framing of African American engagement with the Bible as a kind of "reading of darkness."—C.R.M.

31. B. K. Lundblad, "Biblical Preaching in Babel," *CurrTheolMiss* 30 (4, '03) 245-254.

Biblical preaching in Babel is difficult not only because of the secularization of America but also because of the Americanization of Christianity. Biblical preaching as full-gospel preaching calls us to pay attention, to see clearly, and to speak of what we see—both the "portents of death" masquerading as success and the tokens of resurrection hope in the midst of despair.—C.R.M.

32. B. K. Lundblad, "The Shape of Full-Gospel Preaching," *CurrTheolMiss* 30 (4, '03) 255-265.

Full-gospel preaching shapes a particular community, tells a shared story, opens a conversational circle, looks for clues in the shape of the canon, operates in the present tense, voices God's provocative alternatives, and does not remain inside the church's walls but moves into the public square.—C.R.M.

33. J. Malan, "Biblical and Religious Studies — continuously committed to thorough transformation," *Scriptura* 81 ('02) 391-407.

Biblical studies, and more recently biblical and religious studies, in South Africa have to a large extent transformed the understanding of the Bible, the self-assuredness of one-track minded "theology," the way of thinking and living of legalistically indoctrinated Christian church members, the coexistence of diverse groups and individuals in a dual-gendered and multicultural community, and the apparent end of an era into an enthusiastic continuation of meaningful activities.—D.J.H.

34. A. Marchadour, "Les dangers du fondamentalisme dans la lecture biblique," *Spiritus* [Paris] 171 ('03) 218-233.

After providing background information about biblical fundamentalism, the article notes two aspects of the Bible—the Bible as history, and the Bible as a book to be read—that fundamentalists neglect. Then it considers the dangers of fundamentalism with reference to two examples—John's Gospel and the Jews, and the promise of the land, and reflects on "the word of God" as a living metaphor.—D.J.H.

35. J. A. Marcum, "New Wine for New Wine Skins: New Models for Science and Religion. A Review Essay," *PerspRelStud* 30 (1, '03) 105-110.

The article reviews four recent books on science-religion studies. In *The Bible, Protestantism, and the Rise of Natural Science* [*NTA* 46, p. 141], P. Harrison argues that the rise of natural science in the 16th and 17th centuries was the result of a shift in scriptural interpretation from medieval allegorical interpretation, which attempted to link natural objects and scriptural referents, to the Protestant Reformers' literal interpretation, which liberated the study of nature for the identification of a specific natural order. What unites Harrison's work and the other books reviewed is the view that science and religion complement one another.—C.R.M.

36. F. MARTIN, "Exégèse: prospective impertinente," *SémiotBib* 110 ('03) 4-17.

The article first specifies the types of relations that it seems possible to establish today between exegesis and dogma. Then it presents nine propositions that explore the epistemological relations between semiotics, exegesis, and the Christian reading of the Scriptures.—C.R.M.

37r. W. A. MEEKS, *In Search of the Early Christians* [*NTA* 47, pp. 146-147].

B. J. MALINA, "Jesus People," *ChristCent* 120 (15, '03) 28-29, 31.—Meeks's major contribution to NT studies is his meticulous command of data amassed for telling the story of Jesus movement groups. But his social history is worlds apart from what is taught as sociology in US colleges. One wonders if it is possible to learn anything about social and cultural contexts without generalizations and theoretical constructions from the social sciences.—D.J.H.

38. K. MÜLLER, "Poesie, Gotteswort und ein bisschen mehr. Philosophische Randbemerkungen über das Bibellesen," *UnaSanc* 58 (1, '03) 79-90.

The real power of the Bible resides in what goes on between the book and the reader. The article considers the early Christian hermeneutics developed by Origen, the modern transformations associated with the Enlightenment (the Bible and truth), and recent approaches to the Bible as poetry or fiction.—D.J.H.

39. K. D. MULZAC, "Methods, Steps, and Tools in Interpretation," *Asia Adventist Seminary Studies* [Cavite, Philippines] 5 ('02) 25-42.

After defining "exegesis," the article describes the various steps in the exegetical process: textual analysis, linguistic analysis, literary analysis, historical analysis, theological analysis, relevance, and interpretation. It concludes with guidelines for sermon development.—D.J.H.

40. W. F. MURPHY, "Towards a Postcritical Recovery of the New Testament Foundations of Christian Ethics. A Catholic, Evangelical and Thomistic Narrative," *Pro Ecclesia* [Delhi, NY] 12 (3, '03) 261-286.

The article first argues that the insufficiently critical appropriation of modern philosophy and historical-critical biblical studies has been allowed to erode the church's doctrinal integrity, ethos, and worldview. Then it sketches the main lines of an alternative approach to Scripture, theology, and ethics based on the writings of A. Dulles and Pope John Paul II, and ultimately rooted in the work of Thomas Aquinas, that might contribute to the emergence of an evangelically and intellectually reinvigorated Catholicism in fruitful dialogue with Protestantism and Orthodoxy.—D.J.H.

41. W. NETHÖFEL, "'Heilige Schriften' und christliche Identität," *UnaSanc* 58 (1, '03) 6-20.

Against the background of the current "crisis of the culture of reading," the article reflects on the meaning of the terms "Scripture," "Holy Scripture," and "Holy Book." Then it considers how new information and communication media might be used by the churches, and concludes that the medium is not the message.—D.J.H.

42. R. Newell, "Teaching the Bible along the Devotional/Academic Faultline: An Incarnational Approach to the Quarrel between Love and Knowledge," *TeachTheolRel* 6 (4, '03) 190-197.

Undergraduate students from a devotional background find the scholarly approach to reading the Bible a disappointment compared to their preferred way of reading. Yet upon closer examination the limits of an exclusively devotional way or an exclusively academic way become apparent. The article describes an "incarnational" approach that seeks to honor the integrity of the literary, cultural, and historical features of the Bible while also taking seriously the personal faith of both student and instructor.—C.R.M.

43. M. O'Connor, "Scripture and Its Fulfillment," *BibToday* 41 (3, '03) 154-159.

Taking as its starting point the 2001 document from the Pontifical Biblical Commission on the Jewish people and their Sacred Scriptures in the Christian Bible [*NTA* 47, p. 177], the article discusses Scripture and community, the unity of the Scriptures, discontinuity between the Testaments, the contemporary context, other formulations, and the meaning of fulfillment.—D.J.H.

44. J. F. O'Grady, "Postmodernism and the Interpretation of Biblical Texts for Behavior," *BibTheolBull* 33 (3, '03) 95-103.

Postmodernism calls into question much of what has been presented as eternal biblical truths, valid for all people at all times. In the postmodern context it appears that the Bible can offer justification for any particular behavior provided the reader looks long enough and has sufficient command of the languages. But such efforts destroy the value of the word of God. With regard to human behavior, intertextuality and the dialogic nature of all discourse with new listeners and new readers caution especially religious leaders and scholars to proceed slowly when giving instruction to ordinary believers.—D.J.H.

45. U. Pohl-Patalong, "Die Bibel im Konfirmationsunterricht. Rezeptionsästhetische Erwägungen und methodische Konsequenzen," *EvangTheol* 63 (4, '03) 296-310.

After noting recent discussions about the role of the Bible in confirmation preparation, the article considers the need for concurrence and correlation between biblical study and the life cycle. Then it approaches the issue from the perspective of reception-aesthetics, and explains how "Bibliodrama" and "Bibliolog" can help young people to discover the Bible and its meaning for their lives.—D.J.H.

46. J. N. Pohlig, "Cognition and Biblical Documents: Towards Overcoming Theoretical and Methodological Obstacles to Recovering Cultural Worldviews," *JournNWSemLang* 29 (1, '03) 21-35.

In seeking to recover cultural worldview(s) implicit in the biblical documents' figurative language, one encounters problems of culture, metaphor, and methodology (text-based analysis versus idealized speaker utterance analysis). The article identifies some of these obstacles, proposes strategies for overcoming them, and offers various caveats concerning them. It concludes with a plea concerning the study of figurative language in the Bible.—D.J.H.

47. R. M. PRICE, "The Inspiration and Authority of the Bible," *The Fourth R* [Santa Rosa, CA] 16 (3, '03) 11, 14-15.

The claim that the Bible is divinely inspired is spurious, pernicious, and moot. The Bible and our study of it would be better off without that claim.—D.J.H.

48. M. REISER, "Biblische und nachbiblische Allegorese," *TrierTheolZeit* 112 (3, '03) 169-184. [See § 47-1430.]

After looking at some NT forerunners to allegory, the article considers the relationship between typology and allegory in the NT, discusses the allegorizing of the Jesus tradition, describes how the Church Fathers practiced allegorical interpretation, and reflects on what constitutes appropriate allegorizing.—D.J.H.

49. J. RICHARDSON, "Reading the Bible in the City: Urban Culture, Local Context and the Right to Interpret," *Anvil* 20 (2, '03) 105-116.

After reflections on urban culture in Britain and on cultural differences (modern, postmodern, urban), the article considers the need to develop contextual Bible reading methods, the right to interpret the Bible, whether the Bible is a tool for domestication or for liberation, and releasing the Bible.—D.J.H.

50. H. W. M. RIETZ, "My Father Has No Children," *UnSemQuartRev* 56 (1-2, '02) 59-63. [See § 48-29.]

The article reflects on the challenges of constructing a *hapa* (mixed) identity (half-white, half-Japanese) in the context of a project dedicated to African and Asian American biblical interpretations. It proposes a mode of identity construction that emphasizes particularity as the basis for community and communication.—C.R.M.

51. J.-P. RUIZ, "Reading across Canons: U.S. Hispanic Reflections on Globalization and the Senses of Scripture," *Journal of Hispanic/Latino Theology* [Collegeville, MN] 10 (4, '03) 22-44.

The article explores the strategy of "reading across" canons in view of the ways in which the dynamics of globalization have brought competing and conflicting canons into close proximity. To make more concrete the issue of "reading across" (i.e. different readers reading different texts, and more specifically, different readers reading each other's texts), it considers the Pontifical Biblical Commission's 2001 document on the Jewish people and their Sacred Scriptures in the Christian Bible, and the Muslim concept of revelation as seen in the Quran's treatments of Jewish and Christian Scriptures.—D.J.H.

52. K. C. RUSSELL, "Why *Lectio Divina* Is Difficult," *Spiritual Life* [Washington, DC] 49 (2, '03) 67-75.

Pre-scholastic monasticism was unaware of the chasm between *lectio divina* and the scientific study of Scripture. The proper subject matter of *lectio divina* is material that makes the reader aware of God's word in the self and in the world. The Bible deserves to be read as it stands, in the same way we read any other piece of literature—slowly and reflectively.—D.J.H.

53. R. O. RUSSELL, "Getting Serious About Bible Study," *Prism* 17 (2, '03) 82-87.

The article reports on perspectives in Bible study—the dialectic of message and resistance, and pastoral implementation—that emerged from two seminars held at Lancaster Theological Seminary. It notes that in this frame of reference the Bible can be seen as a catalyst for the engagement of the greatest blessings, the deepest pain, the highest hopes, and the most guarded doubts of our lives, relationships, communities, and the human family.—D.J.H.

54. L. SÁNCHEZ NAVARRO, "The Testimonial Character of Sacred Scripture," *Communio/IntCathRev* 30 (2, '03) 320-336.

The article first considers the Sacred Scriptures as a written testimony to revelation, and then offers a synthetic account of the relation between the church and this testimony, noting that what integrates these two phases is the action of the Holy Spirit. It concludes by distinguishing three dimensions of the testimonial character of Scripture: historical, confessional, and existential.—D.J.H.

55. P. R. SCALABRINI, "Bibbia e intertestualità," *Teologia* 28 (1, '03) 3-17.

After asking whether "intertextuality" is a new term for an old method, the article considers the problem of definition, classifying the phenomena of literary intertextuality, whether hypertextuality is aleatory or obligatory, intertextuality and typology, intertextuality and the historical-critical method, intertextuality and the canonical approach, and the value of intertextuality for the theological reading of Scripture.—D.J.H.

56. J. SCHRÖTER, "Neutestamentliche Wissenschaft jenseits des Historismus. Neuere Entwicklungen in der Geschichtstheorie und ihre Bedeutung für die Exegese urchristlicher Schriften," *TheolLitZeit* 128 (9, '03) 855-866.

Current work on the theory of historiography has brought to the fore the need to integrate historical criticism and constructive imagination in a theoretical concept. The article first examines the methodological basis of recent historical-theoretical discussion, with attention to the "linguistic turn" and M. Weber's distinction of knowledge in the cultural or social sciences on the one hand and value judgments on the other. Then it considers how this discussion may be made fruitful for NT scholarship and how NT studies have contributed to the present debate from a theological perspective. Reflection on the theory of knowledge presuppositions of recent historical scholarship and their hermeneutical implications leads to the conception of a NT scholarship beyond historicism.—C.R.M.

57. W. SCHÜRGER, "Altes Buch mit neuem Leben. Der Umgang mit biblischen Texten in den Basisgemeinden in Lateinamerika als Herausforderung für Europa," *UnaSanc* 58 (1, '03) 62-69.

The base communities of Latin America have found new life in the Bible, whereas historical criticism has made the Bible into an old book. The article first explains the goal of liberation theology (hearing God's word in everyday life today) and its way of proceeding (from life to the Bible, and from the Bible to life). Then it considers some challenges that liberation theology might pose for Europeans today.—D.J.H.

58. E. SCHÜSSLER FIORENZA, "Pedagogy and Practice: Using *Wisdom Ways* in the Classroom," *TeachTheolRel* 6 (4, '03) 208-210.

The article reflects on the issues and problems faced in writing a critical feminist introduction to biblical interpretation, *Wisdom Ways* (2001), and the elements involved in the educational radical democratic process of the author's course on feminist biblical interpretation (statement of individual goals, "autonomous" group discussions, lecture and discussion periods, etc.). [The same issue contains review essays that describe the use of Schüssler Fiorenza's *Wisdom Ways* in three different settings: a free-standing seminary—K. G. Cannon (pp. 211-213); a state university—D. L. Barr (pp. 214-217); and a university-affiliated divinity school—J. D. Schaberg (pp. 218-224); as well as a response by Schüssler Fiorenza (pp. 225-226). The papers were originally prepared for the Academic Teaching and Biblical Studies section at the 2002 meeting of the Society of Biblical Literature.]—C.R.M.

59. G. STEINS, "Wege durch den 'Bibel-Dschungel'. Kanonische Fingerzeige," *BibLiturg* 76 (2, '03) 99-110.

After noting the necessity of "getting to basics" as a way of moving through the "jungle" constituted by the Bible, the article considers a talmudic example of this process (*b. Makkot* 23b-24a), shows how the biblical canon offers such a program, and notes three fundamental perspectives of the OT: the people of God, history and "law," and the God of saving righteousness.—D.J.H.

60. R. STEWART, "N. T. Wright's Hermeneutic: An Exploration," *Churchman* 117 (2, '03) 153-175.

Wright's hermeneutic includes elements of B. J. Walsh and J. R. Middleton's worldview analysis, A. J. Greimas's narrative analysis, B. Meyer's analysis of intentionality, and Wright's revised application of form and redaction criticism. All these elements are applied in a manner consistent with Wright's commitment to critical realism as his basic epistemology.—D.J.H.

61. T. STORCK, "Is the Bible Protestant?" *HomPastRev* 103 (10, '03) 16-23.

Examination of major Protestant doctrines (*sola scriptura,* justification by faith, the total depravity of human beings, the nature and government of the church, Mary's perpetual virginity) shows that the Bible supports or at least points toward Catholic truth in every case.—D.J.H.

62r. R. S. SUGIRTHARAJAH, *The Bible and the Third World* [*NTA* 46, p. 145].

M. ALTHAUS-REID, "The Bible, the Empire and the Other," *RevRelTheol* 9 (5, '02) 398-402.—This volume is a pioneer work and a major contribution to biblical hermeneutics in the 21st century because it exposes in a coherent and unique way an understanding of the ideological role that the Bible and its interpreters have played politically. It demonstrates the tremendously intelligent, creative contribution to the field of hermeneutics made by the cultural suspicion that came from the nations to which the Bible was introduced. Only the feminist dimension is missing.—D.J.H.

63. P. F. THERON, "Die oudheid van die letter en die nuutheid van die Gees. Enkele opmerkings oor die Skrif as lewende Woord (The old way of the letter and the new way of the Spirit. A few remarks on Scripture as the living word)," *Acta Theologica* [Bloemfontein] Supplement 3 ('02) 150-168.

The contrast between letter and spirit, old and new, permeates the whole Bible (OT and NT). This tension is the work of the Holy Spirit as the *auctor primarius* of Scripture, through which the "dead letter" is transformed into the living word. Therefore a pneumatological reading of Scripture implies that the literal sense is taken seriously, since from it the meaning of the text arises. However, when the spirit is rejected, the letter becomes not merely dead but even deadly.—D.J.H.

64. R. L. THOMAS, "Modern Linguistics Versus Traditional Hermeneutics," *MastSemJourn* 14 (1, '03) 23-45.

While in some respects modern linguistics coincides with principles of traditional grammatical-historical interpretation, it stands opposed to the traditional method in so many crucial areas that it can only detract from interpretive analyses of the meaning of the biblical text. In particular, its emphasis on the interpreter's preunderstanding forces the interpretive procedure into a subjective mold.—D.J.H.

65. D. J. TREIER, "The Superiority of Pre-Critical Exegesis? *Sic et Non,*" *TrinJourn* 24 (1, '03) 77-103.

Taking its starting point from D. Steinmetz's essay "The Superiority of Pre-Critical Exegesis" [§ 24-709], the article discusses what the phrase "precritical exegesis" designates, what is "superior" about it, and what in American evangelical exegesis should change in its light. It concludes that the key to interpreting Scripture theologically and doing theology prudently is knowing our Bibles and knowing our doctrine so as to have a rule of faith.—C.R.M.

66. R. TREVIJANO ETCHEVERRÍA, "Historia - Escritura - Iglesia," *Salmanticensis* 50 (1, '03) 9-18.

Christianity is not a religion of the book. Rather, its starting point is the Christ-event as God's definitive intervention in human history. The article discusses the history of salvation, the Holy Scriptures and their interpretation, the event of Jesus Christ, the double canon—Scripture and the interpretive tradition, the role of the church in the development and reception of the new Christian "Scripture," the interpretation of the Scriptures in the church, and the way between biblical fundamentalism and the human sciences.—D.J.H.

67. E. F. TUPPER, "Biblicism, Exclusivism, Triumphalism: The Travail of Baptist Identity," *PerspRelStud* 29 (4, '02) 411-426.

Baptists can live in the biblical story faithfully and creatively without succumbing to the tyranny of biblicism. But they must learn to read and interpret all Scripture through the story of Jesus. Moreover, Baptists need to join the larger church and avoid triumphalism.—D.J.H.

68. G. VAN BELLE, "Dialogue with Tradition. Challenges Confronting Exegesis and Biblical Theology in the 21st Century," *LouvStud* 28 (1, '03) 3-11.

The article first reflects on the task of the exegete as historian and philologist, as believer and theologian, and in dialogue. Then it describes some challenges facing exegetes today, with reference to the 1993 document from the Pontifical Biblical Commission on the interpretation of the Bible in the church. It observes that the primary challenge is making clear that for Christians the Bible is the book of books, a mirror for life, the book of the faithful, and the book about the faith.—D.J.H.

69. J. van Seters, "The Redactor in Biblical Studies: a Nineteenth Century Anachronism," *JournNWSemLang* 29 (1, '03) 1-19.

The invention of the "redactor" by 19th-century biblical scholars as a way of explaining the literary form of the Pentateuch must be viewed as an anachronism and a grave mistake. This judgment also applies to the rise of "redaction criticism" in NT studies, which depends directly on J. Wellhausen's introduction of his style of literary criticism into the study of the Gospels, with the Evangelists viewed as redactors.—D.J.H.

70. T. Wiarda, "The Jerusalem Council and the Theological Task," *JournEvangTheolSoc* 46 (2, '03) 233-248.

The article first surveys the proposals of various writers who share a belief that the Jerusalem Council (see Acts 15; Galatians 2) offers a paradigm that may be followed today by those who develop theology to guide the church: the Council as a model for contextualization, a model for Spirit-led community interpretation of Scripture, a pattern for a bimodal authority structure, an example of canonical conversations, and a precedent for theological decision-making based on a concept of progressive revelation. Then it reflects critically on the use of scriptural precedents more generally: the importance of being particular, the importance of narrative shaping, the source of paradigms—Scripture or behind Scripture, and the logic of paradigms—formal functions and material lessons. It concludes that the most important thing about the Acts and Galatians narratives is that they communicate a definite message and earnestly commend it as true, even as they present us with a model that can guide our approach to the ongoing theological task.—C.R.M.

71. P. S. Williamson, "Catholic Principles for Interpreting Scripture," *CathBibQuart* 65 (3, '03) 327-349.

Taking as its starting point the Pontifical Biblical Commission's 1993 document on the interpretation of the Bible in the church [see § 38-1205], the article identifies, explains, and discusses twenty presuppositions and procedures appropriate to interpreting Scripture in the life of the Catholic church. The twenty principles fall under six headings: the foundational principle; "in human language"—Catholic exegesis and human knowledge; "the word of God"—Catholic exegesis and Christian faith; the meaning of inspired Scripture; "in human language"—methods and approaches; and interpretation in practice.—D.J.H.

72. R. Zwick, "Bibelfilme — und (k)ein Ende?" *UnaSanc* 58 (1, '03) 70-78.

After noting some early dramatic presentations of Bible materials, the article discusses some classic Bible films in the first half of the 20th century, the great breakthroughs in the 1970s and 1980s, Jesus figures in films of the 1990s, and the new project on Jesus' passion developed by Mel Gibson.—D.J.H.

Textual Criticism

73. A. Contessa, "Le Bibbie dell'Abate Oliba di Ripoll. Testo biblico e rinascita spirituale nella Catalogna dell'XI secolo," *EstBib* 61 (1, '03) 27-64.

The Ripoll (Biblioteca Apostolica Vaticana, ms lat. 5729) and Roda (Paris, Bibliothèque Nationale, ms lat. 6) Bibles provide evidence of the great spiritual and cultural heritage of the Catalan monastery of Ripoll during the time of Abbot Oliba (1008-1046). From the beginning of the 11th century the monks of the Ripoll scriptorium apparently worked on the new recension of the Latin Bible destined more for teaching than for liturgy, and produced these gigantic one-volume Bibles by collecting and unifying a vast amount of biblical and exegetical material. The Ripoll recension reflects a spurious recension of the Vulgate with interpolations and texts from the Vetus Latina and several elements connected to an ancient Spanish tradition. A comparative study of the order of the canonical books, which is different in the two Bibles, may point to Cassidorus as a source of inspiration in the production of these monumental Bibles.—D.J.H.

74. T. J. KRAUS, "'Pergament oder Papyrus?': Anmerkungen zur Signifikanz des Beschreibstoffes bei der Behandlung von Manuskripten," *NTStud* 49 (3, '03) 425-432.

Taking as an example P. Oxy. V 840 (the text known as the "Fragment of an Uncanonical Gospel") which is on parchment and not on papyrus, the article discusses biblical scholarship's focus on the writing material as essential information about a textual witness and asks why a papyrus manuscript per se should be considered more reliable as well as more important than a parchment manuscript of the same age or an even earlier date. It raises questions about the validity of the various ways in which ancient texts are currently categorized (majuscule or minuscule handwriting, classification numbers, languages, etc.) and their influence on qualitative judgments. It concludes that while it is fitting and important to offer an explicit description of the material of a textual witness, only through an adequate examination of the realia itself can one gradually approach the sociocultural conditions that lie behind the papyri, parchment manuscripts, ostraca, etc.—D.J.H.

75. A.-G. MARTIN, "Bref aperçu sur la Bible Syriaque," *Ḥokhma* 83 ('03) 49-64.

After general information about Syriac as a language and the various churches that use the Syriac Bible, the article discusses the OT in Syriac, with attention to the Peshitta and Syro-Hexaplaric versions. Next it considers the Syriac NT: the canon, pre-Peshitta versions, the Peshitta, and other versions. Then it examines how the Syriac translators dealt with κύριος and λόγος, observes that Jesus did not speak Syriac, and reflects on the abiding significance of the Syriac Bible.—D.J.H.

76. D. C. PARKER, "Through a Screen Darkly: Digital Texts and the New Testament," *JournStudNT* 25 (4, '03) 395-411.

The use of computers in textual work is changing forever the relationship between the scholar, the text that the scholar is studying, and the text that the scholar is creating. The article discusses traditional text editing, electronic transcriptions (e.g. the Principio Project on the Greek manuscript tradition of John), the effect of electronic transcriptions on the understanding and use of texts, electronic editions and NT studies, electronic transcriptions and the future of textual criticism, electronic editing and the reading and readership of the NT, the application of genetic models to the study of manuscripts, and the consequences of a new technology.—C.R.M.

77. J. M. ROSS, "Further Unnoticed Points in the Text of the New Testament," *NovTest* 45 (3, '03) 209-221.

These eighteen textual notes take a commonsense approach to resolving complex text-critical cruxes in the following passages: Mt 4:24; Mk 4:40 and 8:21; 8:38; 11:26; 14:45; Lk 14:5; 19:37; Jn 2:3; 6:11; 10:7; 20:25; Acts 3:21; 18:26; Rom 8:28; Col 3:13; Heb 11:23; 1 Pet

4:14; and Rev 22:14. The notes have been edited by J. K. Elliott from Ross's unpublished textual papers and form a sequel to his earlier article [§ 27-862]. Ross died in 1997.—C.R.M.

78r. H. G. SNYDER, *Teachers and Texts in the Ancient World* [*NTA* 45, p. 437].
K. HAINES-EITZEN, *Guardians of Letters* [*NTA* 45, p. 430].

R. M. ROYALTY, "Teachers, Texts, and Scribes," *RevRelTheol* 8 (5, '01) 488-494.—These two studies complement each other well. Snyder looks at how texts were produced and used by teachers in antiquity, while Haines-Eitzen examines how scribes participated in the transmission and (re)production of early Christian texts. Snyder highlights the role of the teacher whose ability to read and explicate would have placed him or her in a strongly authoritative position. Haines-Eitzen shows us how variable and amorphous the text itself was and how important the role of the scribe who copied the text was.—D.J.H.

79. S. VERHELST, "Les fragments du Castellion (Kh. Mird) des évangiles de Marc et de Jean (P^{84})," *Muséon* 116 (1-2, '03) 15-35.

Among a collection of papyri from Khirbet Mird on the West Bank of the Jordan archived at the University of Leuven are fragments of four biblical codices, most of which are still unpublished. After a brief *status quaestionis,* the article presents an edition of eight fragments from the 6th-century codex of the Gospels of Mark and John followed by a codicological commentary and paleographic assessment, respectively. The fragments contain the following texts: Jn 5:5-6; 17:3; 17:7-8; Mk 2:2-4; 2:4-5; 2:8-9; title of the pericope 6:34-46 and v. 33; 6:36; 6:34; 6:36-37; 6:30-31; and 6:39-41. Fragment no. 153 contains interesting anomalies in its text of Mk 6:34 and 36-37 that are difficult to interpret. Photographs of the fragments are included on pp. 36-44.—C.R.M.

Textual Criticism, §§ 48-137, 140, 216, 279, 285, 291, 366, 602.

Biblical Linguistics and Philology

80. S. P. BROCK, "Syriac Lexicography: Reflections on Resources and Sources," *AramStud* 1 (2, '03) 165-178.

The article first discusses the three major Syriac dictionaries (compiled by R. Payne Smith, C. Brockelmann, and T. Audo) with reference to their arrangement and content. Then it considers sources that might prove useful for future work on Syriac lexicography—those that focus on a single author or corpus, and those that focus on particular areas such as foreign vocabulary or word formation.—D.J.H.

81. T. V. EVANS, "The Last of the Optatives," *ClassPhilol* 98 (1, '03) 70-80.

The language of the church undoubtedly played a crucial role in the long survival of the formula μὴ γένοιτο from classical to modern Greek. Biblical and especially Pauline usage fostered employment of the expression in the Church Fathers, who in turn influenced the popular Christian writings that reached the masses directly. However, this apotropaic was by no means purely a "Christian" feature in either the NT or the patristic authors. Its use by non-Christian Atticizers suggests that it was associated with high style generally in the early centuries A.D. The appendix on pp. 78-80 takes up the question of aspect in μὴ γένοιτο.—D.J.H.

82. T. KWASMAN, "'Look it up in . . .'? Aramaic Lexicography: Some General Observations," *AramStud* 1 (2, '03) 191-209.

After observing that it is astounding how few dictionaries have been published for Aramaic in the last century, the article discusses Aramaic lexicography, Semitic lexicography, and Aramaic lexicons. It concludes that the lexicographical deficit in Aramaic studies can only be rectified when individuals decide to devote their time and energies to lexicographic studies and the compilation of dictionaries.—C.R.M.

83r. B. LAYTON, *A Coptic Grammar with Chrestomathy and Glossary: Sahidic Dialect* [see § 47-1453r].

L. DEPUYDT, "A New Coptic Grammar," *JournAmOrSoc* 122 (4, '02) 807-815.—Layton's grammar of Sahidic Coptic has many virtues and no vices to speak of. Its virtues include the thousands of textual examples, effectively organized and accurately cited, translated, and referenced, which afford excellent material in which to observe directly Sahidic Coptic fully in action in all its diversity. After situating Layton's work in the history of the study of Coptic, the article singles out some general characteristics of his work and then leads the reader on a "stroll" through the grammar while making observations on various points.—D.J.H.

84. J. T. PENNINGTON, "Deponency in Koine Greek: The Grammatical Question and the Lexicographical Dilemma," *TrinJourn* 24 (1, '03) 55-76.

From a grammatical perspective "deponency" is a category that does more harm than good for Hellenistic Greek. It has come about through the undue influence of Latin and has been perpetuated by confusion over the middle voice by English speakers. Most if not all of the so-called "deponent" verbs in Koine Greek can be seen to have a true middle sense (usually indirect), and thus the definition of deponency (active in meaning but middle/passive in form) does not apply. Whether we retain deponency or not, we must develop a consistent method for listing headwords. Ideally this would be a morphologically-based system with a view to the extant forms in contemporary Hellenistic Greek and the LXX.—C.R.M.

85. M. WILSON, "Greek Vocabulary Acquisition Using Semantic Domains," *JournEvang TheolSoc* 46 (2, '03) 193-204.

Mastering New Testament Greek Vocabulary Through Semantic Domains [*NTA* 47, p. 361], which is a new tool for learning biblical Greek vocabulary, introduces students to 3,911 words—72% of all the words in the Greek NT. Its vocabulary acquisition approach is pedagogically superior to other tools and better facilitates long-term retention for students.—D.J.H.

Biblical Translation

86. P. ARZT-GRABNER, "Grenzfälle wörtlicher Übersetzung neutestamentlicher Texte," *ProtoBib* 12 (1, '03) 13-18.

This discussion of practical difficulties encountered by literal translations of the Bible considers different translations of the same Greek concept (e.g. παιδαγωγός in Gal 3:24-25 versus 1 Cor 4:15 in the Münchener NT—*Zuchtmeister* versus *Lehrmeister*), names, rendering the aorist, the epistolary aorist, middle-passive forms of active verbs, and the social level of the language employed in various texts (e.g. ἀφεδρών in Mk 7:19).—C.R.M.

87. C. Buzzetti, "Ogni traduzione biblica è fatalmente parziale? Le 'mini-note'. (La forza ermeneutica di una rinnovata risorsa antica)," *RivistBib* 51 (2, '03) 129-147.

No Bible translation makes everyone happy, since no translation can reproduce all the aspects of the original text. The article suggests by way of remedy the inclusion of "mini-footnotes" that quote how other (different and complementary) translations render the same text. It proposes that this procedure would make both readers and translators more free, more relaxed, and more active in a cooperative venture.—D.J.H.

88. J. Ellington, "Schleiermacher was Wrong: The False Dilemma of Foreignization and Domestication," *BibTrans* 54 (3, '03) 301-317.

In 1813 F. Schleiermacher expressed his preference for translations that try to keep the tone of the language foreign. But examination of some 20th-century translations of the OT that try to keep the language foreign and the problems that they confront (nonsensical translation, erroneous translation, curious or misleading translation, etc.) leads to the following conclusion: Any attempt by translators to take the reader all the way to the writer is doomed to frustrate and alienate the average reader. Yet any endeavor to take the writer all the way to the reader risks trivializing the message and creating disinterest.—D.J.H.

89. E. E. Ellis, "Dynamic Equivalence Theory, Feminist Ideology and Three Recent Bible Translations," *ExpTimes* 115 (1, '03) 7-12.

The problem with Today's New International Version (TNIV) is not only its feminist predilection but more significantly its commitment to the theory of "dynamic equivalence" translation. The dynamic equivalence approach to biblical translation (1) rejects the verbal aspect of biblical inspiration; (2) gives to the translator the role that rightly belongs to the preacher, commentator, and Christian reader; (3) assumes that the present-day translator knows what contemporary words, idioms, and paraphrases are equivalent to the prophets' and apostles' wording; (4) advocates conforming biblical language and concepts to the modern culture rather than conforming the modern culture to biblical language and concepts; and (5) appears to discard the Protestant principle that Christian laity should have full access to the word of God written without interposition of clergy or of paraphrastic veils. In this framework the New King James Version and English Standard version are superior to the TNIV.—D.J.H.

90. I. R. Jones, "The New Welsh Bible—translation and tension," *BibTrans* 54 (2, '03) 240-247.

1988 marked both the 400th anniversary of the publication of the first complete Welsh translation of the Bible and the launching of a new translation of the Bible into Welsh from the original languages. The article considers the origin of the project, matters of organization, translation principles, and features of the final product. The new translation reflects the "meaning for meaning" approach and is intended for church use (rather than being a common language translation).—D.J.H.

91. J. Konings, "Tradução e traduções da Bíblia no Brasil," *PerspTeol* 35 (96, '03) 215-238.

After surveying the various Bible translations used in Brazil, the article discusses problems encountered in biblical translation, the role of the interpretive community, the relationship between translation and exegesis, the different kinds of "faithful" translations, making good use of the Brazilian translations, and some challenges for the future.—D.J.H.

92. E. LIPPOLD, "Standbein Lutherbibel. Was lange währt . . . Zur Geschichte der Revisionen," *UnaSanc* 58 (1, '03) 21-29.

After describing the various revisions of the *Lutherbibel* in the 20th century, the article reflects on the 1984 text in relation to other German translations of the Bible, and compares its renderings of Mk 1:1-5 and Psalm 90 with three other current German versions.—D.J.H.

93. W. C. MARLOWE, "'Hell' as a Translation of *š'wl* in the Hebrew Bible: De-hellenizing the KJV and NKJV Old Testaments," *Asbury Theological Journal* [Wilmore, KY] 57 (2, '02)/58 (1, '03) 5-23.

Much of what moderns assume about hell or what the Bible says about hell comes from the influence of Greek mythology. None of the nineteen OT contexts (verses) where *š'wl* is translated "hell" by the New King James Version (1982)—eighteen of which have "hell" in the King James Version (1611)—is supportive of that translation. In each case the flow of the argumentation and/or the poetic parallels proves that the author uses *š'wl* for the concept of the grave or death.—D.J.H.

94. R. MÜLLER-FIEBERG, "Ein 'Bibel-Skandal in Frankreich'? Vielmehr und trotz allem: ein ermutigendes Signal für die Inkulturation der Bibel in unsere Gegenwart!" *ProtoBib* 12 (1, '03) 47-61.

The "Bayard Bible" has generated both enthusiasm and indignation. After describing the genesis of the project, the article considers its layout, discusses its rendering of Mt 5:3-12, explains its translation principles, and reflects on its prospects and limits.—D.J.H.

95. A. SIQUANS, "Überlegungen zu einer frauengerechten Bibelübersetzung," *ProtoBib* 12 (1, '03) 19-45.

After comparing several German translations of Mt 6:9-13 with regard to their use of language with respect to women, the article first discusses the possibilities and limits of a Bible translation that attends carefully to the perspective of women. Then it introduces two German translations that explicitly claim to use language that is equitable where women are concerned (E. Domay and H. Köhler, eds., *Der Gottesdienst. Liturgische Texte in gerechter Sprache,* vol. 4 [2001]; and *Gute Nachricht Bibel* [rev. ed., 1997]) and compares numerous translation examples from them to illustrate their different conceptions of reaching their common goal.—C.R.M.

96. M. TIWALD, "'. . . iam Ecclesiae Patres . . . ad textus primigenios recursum magnopere commendabant.' Die Frage der authentischen Bibelübersetzung im Spiegel katholisch-lehramtlicher Dokumente," *ProtoBib* 12 (1, '03) 3-11.

With reference to official magisterial Roman Catholic documents from the Council of Trent (1546) to *Liturgiam authenticam* (2001), the article considers their statements about the textual basis for biblical translations and about issues related to biblical interpretation and church life.—D.J.H.

97. M. N. VAN DER MEER, “De Nieuwe Bijbelvertaling in het licht van recente ontwikkelingen op het gebied van de tekstkritiek van het Oude Testament (The New Dutch Bible Translation in the Light of Recent Developments in Old Testament Textual Criticism),” *NedTheolTijd* 57 (3, ’03) 193-206.

The article discusses the new standard Dutch translation of the Bible produced by the Dutch Bible Society in light of the Qumran biblical scrolls and the text-critical theories of E. Tov and E. Ulrich. It notes that in comparison with other recent translations the new Dutch Bible translation is very conservative with regard to textual criticism, and examines the background and desirability of this stance in the light of Tov’s thesis that modern Bible translations of the OT should be based on the Masoretic text.—D.J.H.

98. B. WALTKE, “Personal Reflections on the *TNIV*,” *Crux* 39 (1, ’03) 27-31.

The article presents eight reflections by a member of the committee responsible for the text of Today’s New International Version in response to criticisms being leveled against this translation, with particular attention to changes pertaining to gender. It concludes that, when fully published, the TNIV will be the most accurate translation of the Bible available both with respect to the biblical text and to the target audience.—D.J.H.

99. C. YALLOP, “On Meaning, Language, and Culture,” *BibTrans* 54 (2, ’03) 202-225.

The article explains the “corpus linguistics” approach to meaning and reflects on its value for translators under four major headings: approaching meaning; exploring text; meaning, language, and reality; and meaning across languages. [The same issue contains responses by E. Wendland (pp. 225-228), N. Mundhenk (pp. 228-232), and A. del Corro (pp. 232-234).]—D.J.H.

Biblical Translation, § 48-110.

Computer-Assisted Research

Computer-Assisted Research, § 48-76.

Scholars

100. ANON., “In memoriam Étienne Trocmé (1924-2002),” *Istina* 48 (2, ’03) 180.

After providing information about Trocmé’s life and academic training, the article notes his academic positions, contributions to NT exegesis, work as an editor, and involvement in Christian-Jewish dialogue.—D.J.H.

101. ANON., “In ricordo del P. Antonio Ferrua,” *CivCatt* 154 (3671, ’03) 481-483.

After brief remarks about Ferrua’s life (1901-2003) and achievements as an archaeologist and epigrapher [see § 45-1589], the article offers an appreciation of him as a person, a religious, and a Jesuit, and notes his many contributions to *Civiltà Cattolica* for over seventy years.—D.J.H.

102. S. E. BALENTINE, "'Tis Not Too Late To Seek A Newer World': A Tribute to Phyllis Trible," *LexTheolQuart* 38 (1, '03) 3-9.

On the occasion of the 25th anniversary of the publication of Trible's *God and the Rhetoric of Sexuality* (1978), Balentine notes three essential elements in her journey: rhetoric (the methodological compass), sexuality (the hermeneutical compass), and God (the pilgrimage of an ancient portrait of God). [The same issue contains appreciations of Trible's work by B. D. Wudel (pp. 11-14) and J. L. Koosed (pp. 15-19), as well as Trible's account (pp. 21-26) about how she wrote the book, its continuing life, and how her mind has not changed.]—D.J.H.

103. D. BARAG, "Leo Mildenberg in Memoriam," *IsrNumisJourn* 14 ('00-'02) 7-8.

The article provides a sketch of Mildenberg's life (1913-2001), with particular attention to his contributions to numismatics. Besides heading the numismatic department of Bank Leu AG in Zurich, he was a researcher, writer, and public lecturer, and also assembled a unique collection of ancient animal figurines. [A photograph of Mildenberg appears in the front of the fascicle, which is dedicated to his memory.]—D.J.H.

104. M. BAR-ASHER, "ʿl pwʿlw šl prwp′ zʾb bn-ḥyym (Professor Ze'ev Ben-Ḥayyim)," *Lěšonénu* [Jerusalem] 65 (3-4, '03) 227-238.

A survey of Ben-Ḥayyim's career and academic works demonstrates his centrality to the study of the Hebrew language and language planning from the 1930's to the present. Particular attention is given to his many books and articles on the Samaritan traditions of Hebrew and Aramaic. [A list of Ben-Ḥayyim's publications appears on pp. 201-226 of the same fascicle.]—D.J.H.

105. D. BATES, "Profile: Professor John Hull, Christian Theologian and Educationist," *EpworthRev* 30 (3, '03) 8-16.

Hull's theology has always underpinned his work in education but has extended in recent years into the theology of disability and critique of the "money culture." He has achieved worldwide recognition for his writings on his experience of blindness. His work has been characterized by wide-ranging interests, breadth of reading, penetrating analysis, honesty, intellectual challenge, and strong Christian conviction.—D.J.H.

106. W. BÖHI, "Bibel und chinesische Kultur. Zweite Internat. Konferenz 'Bibel und China', Taipei, Januar 2002," *NeueZeitMissWiss/NouvRevSciMiss* 59 (2, '03) 131-134.

After describing the conference on the Bible and China held in January 2002 in Taipei, the article reports on some papers about problems in translating the Bible into Chinese, the influence of the Bible on modern Chinese literature, and the meaning of suffering in the east and the west. It also comments on plans for publication and for further conferences.—D.J.H.

107. J. J. FERNÁNDEZ SANGRADOR, "El magisterio del profesor Ramón Trevijano Etcheverría," *Salmanticensis* 50 (1, '03) 5-7.

After sketching Trevijano Etcheverría's academic formation, the article describes his achievements as a professor and an administrator, and notes that he has been equally at home in NT studies and in patristics. A color photograph of him appears opposite p. 5.—D.J.H.

108. C. R. FONTAINE, "Roland E. Murphy, O. Carm., Feminist Mentor: Rightly Did the Maidens Love Him," *BibTheolBull* 33 (3, '03) 114-117.

This personal appreciation of the late Professor Murphy (1917-2002) as a teacher, mentor, and person gives particular attention to the encouragement that he gave to women graduate students and how he helped to establish a woman-friendly atmosphere in biblical studies at Duke University.—D.J.H.

109. H. J. FRANKEN, "A. D. Tushingham and K. M. Kenyon: An Appreciation," *Pal ExplQuart* 135 (1, '03) 4-5.

The article describes Tushingham's role in supporting Kenyon in the debates about excavation techniques in the 1950s and in Kenyon's excavations at Jericho and Jerusalem.—D.J.H.

110. D. GANDOLFI, "Padre Allegra e la Bibbia cinese: le tappe di una traduzione," *Antonianum* 78 (2, '03) 291-320.

G. M. Allegra (1907-1976) was a major figure in biblical studies and Sinology during the middle of the 20th century. His efforts at providing an actualized Chinese translation of the Bible for Catholics produced an enormous version with commentary (more than 10,000 pages), a common version, and a Bible dictionary. The article traces the various stages in Allegra's undertaking, with particular attention to his methodology.—D.J.H.

111. T. W. GILLESPIE, "A Case of 'Doctrinal Adhesion,'" *PrincetonSemBull* 24 (2, '03) 184-189.

This memorial sermon for D. H. Juel takes Mk 16:1-8 as its text and relates the Gospel's abrupt ending to the end of Juel's life at the age of sixty-one. It concludes that Juel was motivated by a "doctrinal adhesion" prompted by faith in the promises of God who is the Master of Surprise and trustworthy in spite of interim disappointments.—D.J.H.

112. S. GITIN, "The House That Albright Built," *NearEastArch* 65 (1, '02) 5-10.

Albright mastered nearly all the aspects of ancient Near Eastern studies. What raised him above other scholars was his scientific approach to and interpretation of this knowledge based on the application of the rational collection of verifiable facts and his unparalleled intellectual ability to synthesize these data and fashion from them a grand design. In archaeology even some of his severest critics use his approach to support their own interpretations of biblical history. In the final analysis Albright in his day accomplished the major goal he set for himself; that is, to revive biblical studies through the excitement and new knowledge generated by archaeological discovery. [The same fascicle contains articles on Albright's significance and subsequent developments in various areas of ancient Near Eastern studies: P.-A. Beaulieu on Assyriology (pp. 11-16), M. S. Smith on Ugaritic studies (pp. 17-29), C. Higginbotham on the links between Egypt and the Levant (pp. 30-34), G. Hamilton on early alphabetic epigraphy (pp. 35-42), J. P. Dessel on field archaeology (pp. 43-50), L. G. Herr on the history of pottery in Palestine (pp. 51-55), J. D. Schloen on the origins of Israel (pp. 56-62), J. E. Wright on Israelite religion (pp. 63-68), A. Brody on the archaeology of Canaan and Phoenicia (pp. 69-80), and S. W. Crawford on the Dead Sea scrolls (pp. 81-86)—see § 48-564.]—D.J.H.

113. A. LINDEMANN, "Rudolf Bultmann e il suo influsso sulla teologia e sulla chiesa," *RassTeol* 44 (1, '03) 5-30.

After noting varying assessments of Bultmann's significance ("heretic" versus "father of the church"), the article discusses Bultmann's beginnings and academic formation, his reaction to Nazism, his essays collected in the four volumes entitled *Glauben und Verstehen,* his approach to the problem of demythologization, his commentary on John's Gospel, his theology of the NT, and his influence on theology and the church. It concludes that Bultmann is best described as a "servant of the word."—D.J.H.

114. H. LISS, "'German-Jewish Symbiosis?' Reconsidering Gershom Scholem," *LexTheol Quart* 38 (1, '03) 53-63.

Scholem contested the idea of a German-Jewish symbiosis or dialogue in the 19th and early 20th centuries on the grounds that German Jews had already tried to eliminate the particularistic and nationalistic elements of Judaism, and to establish Judaism as a middle-class religion whose core was ethical monotheism. Scholem's turn to the primary sources of Judaism and to the Hebrew language can be considered as a revolt against the romanticism to which his Jewish contemporaries had succumbed.—D.J.H.

115. J. M. OESCH, "Ferdinand Dexinger (1937-2003) *in memoriam,*" *ProtoBib* 12 (1, '03) 63-65.

While describing Dexinger's academic formation and career, the article calls attention to his interests in the Bible's culture and milieu, Jewish apocalyptic, early Judaism, the Samaritans, and other topics.—D.J.H.

116. E. PAGELS, "Matthew, Mark, Luke, and . . . Thomas?" *U.S. Catholic* [Chicago] 68 (9, '03) 18-22.

Pagels responds to questions from the editors pertaining to *Gospel of Thomas*: its relation to other noncanonical writings, contents, relation to John's Gospel, teaching about Jesus, the identity of Thomas, whether it should be in the canon, and its place in Christian belief in antiquity and today.—D.J.H.

117. L. PAINCHAUD, M. KALER, AND J. WEES, "Early Christianity, Gnosticism and Manichaeism at Université Laval," *StudRel/SciRel* 31 (1, '02) 79-84.

After noting new books in the series Bibliothèque copte de Nag Hammadi, the article reports on the opportunities for and contributions of graduate students within the newly created Groupe de recherche en christianisme ancien (GRECA) at the Université Laval.—D.J.H.

118. K. A. RAAFLAUB, "Between a Rock and a Hard Place: Reflections on the Role of Ancient History in a Modern University," *ClassJourn* 98 (4, '03) 415-431.

In the light of the challenge presented to a classics and a history department of a major university to collaborate on an appointment of an ancient historian, the article discusses the contemporary context of ancient history in American universities, what classicists should be aware of when looking at or dealing with a history department and vice versa, what ancient history has to offer, and what can and should reasonably be expected of an ancient historian and how can such expectations be realized.—C.R.M.

119. R. Riesner, “Wege des Messias und Stätten der Urkirche: Der Beitrag von Pater Bargil Pixner OSB (1921–2002) zur Wissenschaft vom Heiligen Land,” *ProtoBib* 11 (2, ’02) 87-92.

The article is both a personal appreciation of Pixner by a friend, and an account of his life and career, with particular attention to his publications about archaeological excavations and early Christianity in the Holy Land. The whole issue of *Protokolle zur Bibel* is dedicated to Pixner’s memory and consists of articles on the history and archaeological exploration of Bethsaida/et-Tell [see § 48-548].—D.J.H.

120. G. Romanato, “Ioan Petru Culianu in Italia e in Olanda. Lettere, ricordi, impressioni,” *StudPat* 50 (1, ’03) 185-197.

On the basis of letters and other documents as well as personal memories and impressions, the article discusses Culianu’s life (1950-91) and person, with particular attention to his flight from Romania (1972), studies at Milan’s Catholic university (1973-76), and his Dutch period (1976-85).—D.J.H.

121. G. Slater, “The A. S. Peake Memorial Lecture. Peake’s Practice,” *EpworthRev* 30 (3, ’03) 25-29.

While Peake was radical on many technical biblical questions, he was conservative in his understanding of the central message of Scripture and of the key figures of biblical history. But such a position is no longer so easy to maintain.—D.J.H.

122. F. Smyth-Florentin, “*In Memoriam* Pierre Bonnard,” *FoiVie* 102 (4, ’03) 3-7.

The memorial note describes the decisive role that Bonnard played in the biblical movement in Protestant France from the early 1960s onward, his place in NT studies in general, and his intellectual curiosity and attractive personal qualities.—D.J.H.

123. T. Sorg, “Das theologische Erbe Johann Albrect Bengels für die Gegenwart,” *Theol Beitr* 34 (4, ’03) 173-188.

After sketching Bengel’s influence through the centuries, this article outlines his life (1687-1752), academic formation, and activities in theology and the church. Then it considers Bengel and the Bible, Bengel as a theologian of salvation history, Bengel and Pietism, and Bengel’s abiding heritage.—D.J.H.

124. K. Stock, “I cento anni della Pontificia Commissione Biblica,” *CivCatt* 154 (3675-76, ’03) 209-220

After describing the founding of the Pontifical Biblical Commission under Pope Leo XIII in 1902, the article traces the history of the commission in three phases: the responses, before and after Pope Pius XII’s *Divino afflante Spiritu* (1943), and the new commission (1971) under Pope Paul VI.—D.J.H.

125. K. von Stuckrad, “From Ancient Religions to Modern Scholarship: The Work of Hans G. Kippenberg,” *RelStudRev* 29 (3, ’03) 261-266.

The development of thought in Kippenberg’s publications over more than thirty years mirrors the progress of the academic study of religions from a theologically impregnated scholarship to become a discipline that defines itself as cultural studies. By newly appreciating the methodological frameworks of G. Simmel, E. Troeltsch, and M. Weber, Kippenberg offers an alternative to phenomenological and postmodern approaches, both being characterized by a negation of history. The article traces this development with reference to Kippenberg's *Garizim und Synagoge* (1971), *Religion und Klassenbildung im antiken Judäa* (1982), *Die vorderasiatischen Erlösungsreligionen in ihrem Zusammenhang mit der antiken Stadtherrschaft* (1991), and *Discovering Religious History in the Modern Age* (2001).—D.J.H.

Bulletins

126. M. BRUMMITT, "Recent Books in Biblical Studies," *RevRelTheol* 10 (3, '03) 231-237.

Descriptions and evaluations of three books that break down the perceived polarity between "traditional" study of the Bible and newer forms of the discipline: C. R. Fontaine's *Smooth Words. Women, Proverbs and Performance in Biblical Wisdom* (2002); R. S. Sugirtharajah, *Postcolonial Criticism and Biblical Interpretation* (2002); and S. Nicholson, *Three Faces of Saul. An Intertextual Approach to Biblical Tragedy* (2002).—D.J.H.

127. S. GILLINGHAM, "Recent Books in . . . Biblical Studies," *RevRelTheol* 7 (1, '00) 8-14.

Descriptions and evaluations of eight books, all in English, on various aspects of biblical interpretation and on the OT. Particular attention is given to how the writers deal with postmodernist culture and with the divide between "old" and "new" methods for reading the Bible.—D.J.H.

128. J. KOENIG, "Essential Reading. New Testament Studies," *AnglTheolRev* 85 (3, '03) 589-594.

Descriptions and evaluations of eleven books on various aspects of NT studies, all in English, and published since 1990. The authors include M. J. Borg and N. T. Wright, R. E. Brown, J. D. Crossan, L. W. Hurtado, L. T. Johnson, S. M. Schneiders, and M. M. Thompson.—D.J.H.

129. J. C. PAGET, "Recent Books in . . . New Testament Studies," *RevRelTheol* 6 (2, '99) 215-218.

Descriptions and evaluations of five books, all published in 1998: G. Lüdemann, *Virgin Birth?;* C. E. B. Cranfield, *On Romans and Other New Testament Essays;* J. A. Fitzmyer, *To Advance the Gospel* (2nd ed.); W. Schmithals, *The Theology of the First Christians;* and W. J. Larkin and J. F. Williams (eds.), *Mission in the New Testament.*—D.J.H.

130. D. SENIOR, "The Bible in Review. The New Testament and Related Topics," *BibToday* 41 (3, '03) 198-203.

Descriptions and evaluations of twenty recently published books, all in English, on the NT and related matters.—D.J.H.

131. D. SENIOR, "The Bible in Review. The New Testament and Related Topics," *BibToday* 41 (4, '03) 267-272.

Descriptions and evaluations of twenty recently published books, all in English, on the NT and related matters.—D.J.H.

132. D. SENIOR, "The Bible in Review. The New Testament and Related Topics," *BibToday* 41 (5, '03) 330-335.

Descriptions and evaluations of nineteen recently published books, all in English, on the NT and related matters.—D.J.H.

GOSPELS—ACTS

Gospels (General)

133. A. ARANDA, "Recomenzar desde Cristo," *ScriptTheol* 35 (2, '03) 355-377.

With reference mainly to texts in the Gospels, the article first considers the teacher-disciple relationship, the teaching of Jesus, the disciples, and how Christ formed his own. Then it discusses some essential traits of being a disciple of Jesus: a loving and intimate faith in the risen Christ, a sense of vocation and mission, the primacy and excellence of charity, and a sense of the cross as the way in everyday life.—D.J.H.

134. L. BRISKIN, "Foretold, Fulfilled, Copied," *JewBibQuart* 31 (2, '03) 117-125. [See § 45-623.]

Having no real biography of Jesus, the Gospel writers began with the belief that everything in his life was "foretold" and that he "fulfilled" all the predictions. Because the Tanak/Septuagint was used as a sourcebook for the "biography" of Jesus, there are many parallelisms and similarities. These simply show that the Gospel writers were good copyists.—D.J.H.

135. L. CARDELLINO, "Gesù e il Battista," *BibOr* 45 (2, '03) 65-127.

This study of Jesus and John the Baptist according to the Gospels first discusses various hermeneutical premises (e.g. the priority of the Fourth Gospel, the fulfillment of OT messianic expectation in the Gospels). Then it treats John the Baptist as the prophet who summons people back to the Law and as an unconscious forerunner, irony and criticism in the Gospels with respect to the Baptist (and the disciples of Jesus), and the encounter between Jesus and the Baptist and the baptism of Jesus.—C.R.M.

136. R. B. HAYS, "Can the Gospels Teach Us How to Read the Old Testament?" *St Mark's Review* [Canberra] 191 ('02) 6-12.

An abridged version of an essay that appeared in *Pro Ecclesia* [§ 47-814].—D.J.H.

137. J. JOOSTEN, "The Dura Parchment and the Diatessaron," *VigChrist* 57 (2, '03) 159-175.

The Dura Parchment 24 (0212 in the Munster catalogue of NT manuscripts) is a fragment of a Greek Gospel harmony standing in the textual tradition of Tatian's Diatessaron. This is proven beyond reasonable doubt by the harmonistic sequence of the text, particularly in the second part where Joseph of Arimathea is described. A few other details confirm the textual affiliation of the fragment. The demonstration by D. C. Parker, D. G. K. Taylor, and M. S. Goodacre to the effect that the Dura Parchment is not related to the Diatessaron is deeply flawed in its methodology and unconvincing in its main conclusions.—D.J.H.

138. M. JOURJON, "Menus propos sur des mots d'Évangile," *EspVie* 113 (82, '03) 12-14.

The article presents brief reflections on various texts and themes in the Gospels: parables (Mt 13:10-15 and 13:10, 34-35); the statement in Mt 13:18; the dishonest steward (Lk 16:1-8); childhood; mission; and reading the Gospels today.—D.J.H.

139. M. A. POWELL, "Authorial Intent and Historical Reporting: Putting Spong's Literalization Thesis to the Test," *JournStudHistJesus* 1 (2, '03) 225-249.

After reviewing J. S. Spong's thesis in *Born of a Woman* (1992) that the Gospel writers intended for their narratives to be read metaphorically and not literally, the article first shows that both literary-critical analysis and historical evidence, respectively, do not support Spong's claim that the Gospels' original readers would have understood accounts of spectacular events as metaphorical midrash as opposed to historical reporting. Then it discusses "a more likely scenario" (the literal acceptance of the stories was intended to facilitate the acceptance of the spiritual meaning), and offers a postmodern/ethical critique that clarifies how literary critics can read the Gospel stories in unexpected ways that can be appropriate for a new social setting.—C.R.M.

140. U. B. SCHMID, "In Search of Tatian's Diatessaron in the West," *VigChrist* 57 (2, '03) 176-199.

Diatessaronic scholarship has devised methods and hypotheses to reconstruct an "Old-Latin harmony" from a variety of sources, most prominently western vernacular ones, intended to bypass the Vulgate text of Codex Fuldensis (6th century) and reach back to its unvulgatized, more Tatianic model. The article outlines the basic procedures used by Diatessaronic scholarship to evaluate the western-harmony witnesses, exposes the hidden assumptions and blind spots of the Old-Latin harmony postulate, and discusses these points in light of previous and recent research. It concludes that the methods Diatessaronic scholarship has devised and employed thus far have failed to produce reliable results from the Latin and western vernacular sources, and that the large Latin textual tradition that was generated by Codex Fuldensis is sufficient to explain most of the "parallels" found among the later western vernacular harmonies.—C.R.M.

Gospels General, § 48-719.

Jesus

141. R. AGUIRRE, "Nuevo Testamento y Helenismo. La teoría de Jesús como un predicador cínico," *EstBíb* 61 (1, '03) 3-25.

This consideration of the theory that Jesus was a Cynic preacher discusses the reaction against the apocalyptic image of Jesus in current research, the main characteristics of Cynicism in the ancient world, recent theories on Jesus as a Cynic preacher (J. D. Crossan, B. L. Mack, F. G. Downing), and criticism of the Cynic hypothesis. It concludes that although the sapiential nature of many of Jesus' sayings along with his critical and alternative attitude may have some formal similarities with the Cynics, they do not reveal any relationship with itinerant Cynic philosophers and must rather be explained in connection with their deep roots in Jewish tradition.—C.R.M.

142. G. A. ALFARO, "Historia y teología del Jesús histórico (Segunda de tres partes)," *Kairós* [Guatemala City] 32 ('03) 61-94.

This installment [see § 47-140] first considers "the new quest of the historical Jesus" with particular attention to the works of E. Käsemann, G. Bornkamm, and J. Jeremias, and to the legacy of that quest. Then it discusses "the third quest" with reference to its radical (the Jesus Seminar) and moderate wings, and notes some of its basic results.—D.J.H.

143. E. ARENS, "Jesús, fundamento de la espiritualidad cristiana," *Páginas* [Lima] 28 (182, '03) 42-59.

After noting the fundamental importance of Jesus for Christian spirituality, the article considers Jesus' own spirituality, the importance of questioning for Jesus, the way of Jesus, the reign of God, the God of Jesus, and Jesus as the paschal lamb.—D.J.H.

144r. G. BARBAGLIO, *Gesù ebreo di Galilea. Indagine storica* [*NTA* 47, p. 151].

G. SEGALLA, "Un libro recente su Gesù ebreo," *StudPat* 50 (1, '03) 217-224; "Un libro recente su Gesù ebreo di Galilea," *Teologia* 28 (1, '03) 99-106.—This work of critical synthesis ranks in scope with the works of J. P. Meier and E. P. Sanders on the Jewishness of Jesus. After describing the purpose, methodology, and structure of Barbaglio's book, the article discusses some positive aspects of his work and notes some arguable points.—D.J.H.

145. E. K. BROADHEAD, "The Historical Jesus in the World of Eduard Schweizer," *Persp RelStud* 30 (1, '03) 21-28.

In Schweizer we meet a student of R. Bultmann who continues to speak to the contemporary question of the historical Jesus. The article considers Schweizer's description of the historical Jesus, and the social and historical underpinnings of his treatment, respectively. Schweizer's view of Jesus may be accurately described as a Christology of continuity and coherence.—C.R.M.

146r. H. CHILDS, *The Myth of the Historical Jesus and the Evolution of Consciousness* [*NTA* 45, pp. 381-382].

J. D. CROSSAN, "Historical Knowledge: A Response to Hal Childs," *Pastoral Psychology* [Princeton, NJ] 51 (6, '03) 469-475.—Childs wishes to show that Crossan's reconstruction of the historical Jesus is positivistic without becoming positivistic himself in his own reconstruction of the historical Crossan. The article responds to Childs under three headings: the historian and psychotherapist, the historic and the historical, and the fact and the interpretation. S. BROWN, "A Critical Evaluation of Hal Childs' *The Myth of the Historical Jesus and the Evolution of Consciousness*," pp. 477-479.—If history and psychology are to function as responsible dialogue partners, each discipline must retain its own integrity. They must not become locked in the embrace of a *participation mystique*. W. WINK, "An Appreciation of Hal Childs' Critique of Historical Jesus Research," pp. 481-486.—While Childs's book is a brilliant tour de force, his rejection of the historical method as a means of recovering anything about the actual Jesus and his assertion that what grasps us in the Jesus quest is the lure of individuation are problematic. J. HITCHCOCK, "Revisiting the Myth of the Historical Jesus and the Evolution of Consciousness," pp. 487-490.—Childs's critique of Crossan is courageous and yet delicately and correctly put. If Jesus Christ is the symbol of the historical individual as God's "there," we have arrived at the key to Childs's consistency in asserting the transformative function of Jesus studies for those in cultures strongly influenced by Christianity. In "Jesus, Historians, and the Psychology of Historiography: A Response to My Respondents," pp. 491-507, Childs responds to his respondents.—D.J.H.

147r. IBID.

W. G. ROLLINS, "Crossan on the Couch, Along with the Rest of Us: Part One: The Silhouette of a Jesus Scholar from the Perspective of Psychological Realism as Developed by Hal Childs," *Pastoral Psychology* [Princeton, NJ] 51 (6, '03) 441-454.—The first essay sets forth the theoretical objections that Childs raises to J. D. Crossan's approach to historical Jesus research, using the resources of contemporary historiography, the analytical psychology of C. G. Jung, and the phenomenology of M. Heidegger to challenge what Childs describes as Crossan's "closet positivism." IDEM, "Part Two: Six Proposals Toward a New Paradigm for a Psychologically Realistic Approach to the Search for the Historical Jesus as Suggested by the Work of Hal Childs," 51 (6, '03) 455-468.—Underlying Childs's critique of Crossan are two theses: (1) All attempts to reclaim the historical Jesus are mythic in content and agenda; and (2) The goal of historical Jesus research from the perspective of psychological realism is to contribute to the evolution of consciousness, both for the individual and for culture, in the service of self-understanding and world-understanding. With reference to Crossan's autobiography *A Long Way From Tipperary* (2000), the second essay focuses on six proposals emerging from Childs's work that advocate the inclusion of psychological realism in rethinking the task, practice, and outcome of historical Jesus research.—D.J.H.

148r. J. D. CROSSAN, *The Birth of Christianity* [*NTA* 42, p. 579].

J. CAMPBELL, "The Ethical Eschatology of the Kingdom of God Movement," *RevRelTheol* 7 (2, '00) 151-155.—Crossan carefully analyzes early Christian tradition to show that Jesus was an itinerant peasant preaching an "ethical eschatology" to those rendered destitute by Roman commercialization in rural Lower Galilee. After outlining Crossan's study, the article highlights several impressive features and calls attention to some weaknesses in the book. It concludes that Crossan is not only very familiar with his sources but also is meticulous and readable.—D.J.H.

149. P. J. CUNNINGHAM, "Jesus and the City," *BibToday* 41 (4, '03) 249-253.

In Jesus' time Nazareth was one of a number of small villages clustered around Sepphoris. The archaeological discoveries at Sepphoris will undoubtedly continue to enrich our knowledge of life in a 1st-century Greco-Roman city. In doing so they may, indirectly at least, give us an ever clearer knowledge of Jesus' hidden years.—D.J.H.

150. J. H. ELLIOTT, "The Jesus Movement was not Egalitarian but Family-Oriented," *BibInt* 11 (2, '03) 173-210.

Having previously focused on the teaching and activity of Jesus prior to his death in order to evaluate the theory that Jesus was an "egalitarian" and founded an egalitarian community [§ 47-829], this essay focuses attention upon the Jesus movement from the period after Jesus' death to the end of the 1st century. It contends that after as well as before Jesus' death the dominant basis, focus, locus, and model for the Jesus movement in its local assemblies was the household, an institution organized on stratified, not egalitarian, lines. As no discipleship of equals was founded by Jesus, so none was introduced following his death. Attention to household and family following Jesus' death and instruction on household conduct did not entail an "abandonment" of equality and a "reversion" to patriarchalism, but continuation of a concentration on household and family initiated by Jesus. The well-intentioned theory of the egalitarian Jesus movement is an unhappy example of anachronism and idealist thinking that must be challenged not just because it is indemonstrable or an example of flawed interpretation but also because it is so seductive.—C.R.M.

151. C. A. EVANS, "Defeating Satan and Liberating Israel: Jesus and Daniel's Visions," *JournStudHistJesus* 1 (2, '03) 161-170.

Jesus' proclamation of the "kingdom," his frequent self-designation as the "Son of Man," and his claims of "authority" constitute a collocation adumbrated by Dan 7:13-14. The book of Daniel as a whole provides the backdrop for Jesus' themes of satanic opposition and the struggle that it brings on for the people of God, and of the triumph of the kingdom of God.—D.J.H.

152. C. GIANOTTO, "The Jesus Movement," *Concilium* (3, '03) 27-38.

This consideration of the introduction via G. Theissen's *The Sociology of the Jesus Movement* (1977) of the concept of the social movement into biblical studies first treats the context—the third quest of the historical Jesus; and the origins of the sociological analysis of the Jesus movement, respectively. Then it reviews more recent developments under the following rubrics: the requirements of a sect, a millenarian movement, itinerant charismatics, and reforms of the structures of power.—C.R.M.

153. M. GOODACRE, "The Quest to Digest Jesus: Recent Books on the Historical Jesus," *RevRelTheol* 7 (2, '00) 156-161.

The article first describes and evaluates four attempts, all published in 1999, at summarizing the historical Jesus debate: M. A. Powell, *The Jesus Debate;* P. J. Cunningham, *A Believer's Search for the Jesus of History;* C. Marsh and S. Moyise, *Jesus and the Gospels;* and N. T. Wright and M. Borg, *The Meaning of Jesus.* Then it reflects on troubling and promising elements in summaries, critiques, and overviews of historical Jesus research.—D.J.H.

154. P. GRELOT, "Les frères de Jésus," *RevThom* 103 (1, '03) 137-144.

Examination of the references to the "brothers and sisters" of Jesus in the light of contemporary Jewish usage, especially as found in the book of Tobit, shows that the Hebrew and Aramaic terms for "brother" were used in the broad sense of relatives or cousins.—D.J.H.

155. S. GUIJARRO OPORTO, "La familia en el movimiento de Jesús," *EstBíb* 61 (1, '03) 65-83.

The article examines the "anti-family" sayings of Jesus, along with other Gospel traditions that reveal a more positive attitude toward the family, in the framework of the peasant mass-movement launched by Jesus. It highlights the importance of the group of disciples and of the households that received their preaching in order to explain the continuity between the pre-

Easter and the post-Easter periods of the Jesus movement in their attitude toward the family.—D.J.H.

156. C. HARGREAVES, "Route-Making, Dilemma and the Jesus of History," *Theology* 106 (833, '03) 334-341.

Taking the figure of a mountain-climbing route-finder or route-maker as a possible model for the atonement, the article explores how far this metaphor can be of use in relation to the significance of the historical Jesus, and how far route-making can be seen as a major underlying thread in any description of the Jewish Jesus of history.—C.R.M.

157. L. W. HURTADO, "Homage to the Historical Jesus and Early Christian Devotion," *JournStudHistJesus* 1 (2, '03) 131-146.

Each in his own way, the Evangelists all distinguish between the level of recognition of Jesus' status that characterized the time of his ministry and that which came to be expressed in the post-Easter period. Matthew, however, is distinctive in a programatic portrayal of the homage given to Jesus by various figures as "worship."—D.J.H.

158. R. M. JENSEN, "Jesus up close. What did he look like?" *ChristCent* 120 (19, '03) 26-30.

No physical description of Jesus comes to us from the NT. Over the centuries artists have made many portraits of him but have not felt constrained by the need for historical accuracy. When it comes to Jesus, a portrait is a means of catching a fleeting and clouded glimpse of the divine.—D.J.H.

159. H. KÖSSLER, "Nicht jedermanns Sache. Jesus rückte die Moral ins Zwielicht und begründete so eine neue Ethik," *Zeitzeichen* 4 (6, '03) 19-21.

Taking its starting point from the account about the rich young man (Mk 10:17-22), the article shows how Jesus pushed back "morality" into the twilight and founded a new "ethic" featuring concern for others, not judging others, forgiveness, and overcoming preoccupation with oneself.—D.J.H.

160. R. L. MAYHUE, "Jesus: A Preterist or a Futurist?" *MastSemJourn* 14 (1, '03) 9-22.

The preterist view of biblical prophecy rests upon a ca. A.D. 70 date for Revelation's composition as well as the "time-text" indicators in Mt 10:23; 16:28; and 24:34 as pointing to an A.D. 70 fulfillment. But examination of these arguments indicates that Jesus was a futurist and not a preterist, and that sound exegesis is the best defender of Scripture's integrity rather than the presuppositions of a particular eschatological system.—D.J.H.

161. S. MCKNIGHT, "Jesus and the Twelve," *BullBibRes* 11 (2, '01) 203-231.

The paper first assesses the arguments for the historicity of the Twelve and then suggests why it was that Jesus selected twelve. The historical context for the Twelve suggests that (1) Jesus chose the Twelve to embody all of Israel but not to represent each tribe; (2) the Twelve being sent by Jesus correspond in potentially suggestive ways with covenant renewal and the ancient story of crossing the Jordan (see Joshua 4); (3) Jesus envisioned a reunification of the twelve tribes that would take place in the land of Israel; and (4) Jesus' choice of the Twelve implies a political vision, a vision for the nation, and this in some ecclesial sense.—C.R.M.

162. M. D. MEINHARDT, "Photographing Jesus," *BibRev* 19 (5, '03) 20-23.

With reference to material in N. N. Perez's *Revelation. Representations of Christ in Photography* (2003), the article observes that looking at the image of Christ through the interpretations of photographers during the last century and a half almost leads the viewer to discover a new photographic Gospel in which each artist adds something personal, and renders Christ more human, more real, at eye level with the spectator, even if the image on the surface is not to the liking of all.—D.J.H.

163. C. NIEMAND, "'Jesus — wie er wirklich war'? Annäherungen an ein historisch verantwortbares und theologisch ergiebiges Jesusbild," *TheolPraktQuart* 151 (3, '03) 253-263.

After sketching some differences between the church's picture of Jesus and historical-critical Jesus research, the article presents a survey of Jesus research from H. S. Reimarus through the "third quest," explains the methodology involved in developing a "model picture" of Jesus, and shows how this may be done with reference to the kingdom of God, the opposing satanic-demonic power structures, the parables, Jerusalem at Passover, the Last Supper, the execution of Jesus, the resurrection of Jesus, and faith in the risen Jesus.—D.J.H.

164. G. R. OSBORNE, "History and Theology in the Synoptic Gospels," *TrinJourn* 24 (1, '03) 5-22.

Contending that no historical or "real" Jesus is possible until we take the Gospels seriously as historical documents in their own right, the article first examines three stages in the debate between history and theology in the attempt to discover the historical Jesus: history or theology (1900-1970), history and theology (1970-1985), and history through theology (1985 to the present). Then it delineates some principles for interacting with both history and theology in the Synoptic accounts in the pursuit of the historical Jesus.—C.R.M.

165r. J. L. REED, *Archaeology and the Galilean Jesus* [*NTA* 45, p. 393].

B. CHILTON, "Review Essay: Archaeology and Rabbi Jesus," *BullBibRes* 12 (2, '02) 273-280.—The article considers Reed's argument, his interaction with the works of various others (R. A. Horsley, J. F. Strange), and the pertinence of several works (M. Sawicki, Chilton) too recent to have been taken into account by Reed under three headings: Jewish Galilee; the end of urbanized, 1st-century Galilee; and the artifact "Q." It concludes that the clarity of the book makes the problems it raises as rewarding to consider as the fresh findings it offers, and that Reed's reasonable plea for greater archaeological attention within the discipline of NT studies has served it well.—C.R.M.

166. J. RODRÍGUEZ CARBALLO, "En la Escuela del único maestro: Jesús de Nazaret," *Verdad y Vida* [Madrid] 60 (235, '02) 445-470.

With reference to various Gospel texts, the article considers Jesus as a teacher and formator, his personal characteristics as a teacher, the general principles of his pedagogy, the means that he used in the process of formation, and their applicability to Franciscan formation today.—D.J.H.

167r. G. THEISSEN AND A. MERZ, *The Historical Jesus* [*NTA* 43, p. 174].

M. GOODACRE, "Comprehensively Questing for Jesus?" *RevRelTheol* 6 (2, '99) 116-

120.—This volume is a comprehensive and lively guide to the study of the historical Jesus, though it has a few disappointing drawbacks as a textbook. The authors are strongly influenced by E. P. Sanders, and their sympathies stop short of fully endorsing the kind of approach made famous by J. D. Crossan and H. Koester.—D.J.H.

168r. W. WINK, *The Human Being* [*NTA* 46, p. 381].

J. H. ELLENS ET AL., "Six Critics Review Walter Wink's *The Human Being: Jesus and the Enigma of the Son of Man*," *Cross Currents* [New York] 53 (2, '03) 264-317.—After Ellens's summary and appreciation of Wink's book (pp. 264-269), G. BOCCACCINI (pp. 270-275) finds Wink's interpretation of Jesus absolutely fascinating but has serious doubts that it is connected to what anybody understood in the 1st century. D. R. BURKETT (pp. 279-285) observes that Wink's work is an engaging and thoughtful attempt to reinvent Christianity in a form more suitable to modern sensibilities. J. MILES (pp. 288-293) concludes that as Wink's vision of linked anthropologies and Christologies may easily suggest, his adventure in mythopoesis is one not easily confined to Christianity; it is not merely post-Reformational but post-Christian. W. G. ROLLINS (pp. 296-303) notes that Wink's castigation of ecclesiasticism and apocalyptic deserves not less but more attention from Jung, who urges taking a more careful, discerning measure of the mythic character of these traditions and the archetypal truths embedded in both. A. F. SEGAL (pp. 307-314) characterizes Wink's book as a modern demythologization and remythologization of the figure of the Son of Man, one that breathes into this symbol new life that goes beyond its original meaning. Wink offers a response after each essay. The critiques and responses were originally presented at the 2002 annual meeting of the Society of Biblical Literature in Toronto.—C.R.M.

169. F. ZEGARRA, "Jesús y la solidaridad con las víctimas," *Páginas* [Lima] 28 (182, '03) 12-16.

With reference to recent events in Peru, the article points to some biblical texts (e.g. Mt 25:31-46; Lk 10:29-37; Mt 12:15-21; Isa 52:13–53:12) that portray Jesus in solidarity with victims of injustice and violence.—D.J.H.

Jesus, §§ 48-435, 496, 551.

Passion and Death

170. J. W. DRIJVERS, "The True Cross. Separating Myth from History," *BibRev* 19 (4, '03) 24-33, 60-61.

After providing biographical information about the emperor Constantine and his mother Helena, the article discusses the earliest sources pertaining to Helena's alleged discovery of the true cross of Jesus, and suggests that Bishop Cyril of Jerusalem may have invented the legend of Helena and the cross to cement the relationship between the Jerusalem church and the imperial family. [The same issue (pp. 34-39) contains M. D. Meinhardt's article on the restoration of the frescoes in the Chapel of the True Cross in the Church of San Francesco in Arezzo, Italy (southeast of Florence).]—D.J.H.

171. I. ELLACURÍA, "La muerte de Jesús: realidad y teologización," *RevistLatAmTeol* 20 (59, '03) 117-134.

Based on two conferences given in Madrid in 1982, the article considers two questions with reference to various NT texts and recent Latin American history: Why was Jesus killed? and Why did he die? It contends that Jesus was killed because he involved himself in the life and history of his people, and that he died for the sake of the kingdom of God. Questions generated by the conferences and Ellacuría's responses are presented on pp. 128-134.—D.J.H.

172. H. HEMPELMANN, "Das Jesusgrab in Shrinagar und andere Blüten der Scheintodtheorie. Ockhams Rasiermesser an die Wurzel wuchernder Hypothesenbildung gelegt," *TheolBeitr* 34 (2, '03) 88-104.

After describing various "alternative" explanations about Jesus' survival and eventual death and burial (as far away as India, Kashmir, or Japan), the article shows the need for applying "Ockham's razor" to such hypotheses. Then it proposes a four-step methodology for evaluating such hypotheses: ideological-critical inquiry, the historical destruction of what is unknowable, the hermeneutical critique of speculative exegesis, and theory-of-knowledge critique of importing weak or indifferent additional hypotheses. Then it shows the value of using this methodology by exemplary analyses of some of the hypotheses.—D.J.H.

The Resurrection

173. M. C. HILKERT, "Preachers of Grace, Witnesses to the Resurrection," *Worship* 77 (4, '03) 293-307.

The article reflects on problems and obstacles encountered in trying to preach on the NT texts pertaining to the resurrection under three headings: resurrection of the crucified one, resurrection of the body, and preaching resurrection in a world of crucifixion.—D.J.H.

174. J. J. PILCH, "Consciousness, Science, and the Resurrection Appearances," *BibToday* 41 (4, '03) 254-258.

The resurrection appearances are one example of altered states of awareness that are reported throughout the Bible. In an ecstatic trance experience the visionary is usually frightened by the experience, does not initially recognize the person who is appearing or what is being seen, is offered calming assurance, and receives useful information and/or a commission. Cognitive neuroscience can offer helpful insights relative to the NT resurrection appearances.—D.J.H.

175r. A. J. M. WEDDERBURN, *Beyond Resurrection* [*NTA* 44, pp. 173-174].

L. M. MCDONALD, "Beyond Resurrection? A Review Essay," *BullBibRes* 11 (1, '01) 123-138.—Wedderburn provides a useful survey of the historical, theological, and even philosophical problems related to belief in the resurrection of Jesus and belief in God. By the end of his inquiry he attempts to establish Christian faith on what he considers a more credible foundation than what he regards as the vulnerable and indefensible historical claim that God raised Jesus from the dead. Ultimately Wedderburn's *Beyond Resurrection* is beyond what can reasonably be called Christian, even though it is a scholarly book that has much to offer in terms of a careful and critical examination of the primary Easter traditions.—C.R.M.

Resurrection, § 48-232.

Synoptics

176. S. Curkpatrick, "*Reading Allegories* of Context," *Colloquium* 35 (1, '03) 15-30.

The article evaluates the propensity for parables to generate hypotheses of context, and a paradox of resistance to explicit allegory while invoking implicit allegory as an interpretive method, especially as initiated by C. H. Dodd. Then in continuity with contemporary approaches to texts and interpretation, it suggests that reading is an implicit allegorizing activity in general, which is accentuated in interpreting parables and their context in particular.—D.J.H.

177. J. D. G. Dunn, "Altering the Default Setting: Re-envisaging the Early Transmission of the Jesus Tradition," *NTStud* 49 (2, '03) 139-175.

After defining a "default setting," the article discusses the prevalence of the literary paradigm in the study of the Synoptic tradition, five characteristic features of the oral transmission of tradition (e.g. oral tradition is essentially communal in character; oral tradition is characteristically a combination of fixity and flexibility, of stability and diversity), reenvisaging the early transmission of the Jesus tradition (with reference to the triple tradition, the Q tradition, liturgical tradition, and stylistic features), and conclusions and corollaries. Proper recognition of the characteristics of oral tradition requires us to alter the default setting of our typically literary mindset. Moreover, if we allow that the Jesus tradition as it has come down to us consists to any extent of various performances rather than edited versions of some "original," then our basic methodologies of source and form and redaction criticism become increasingly speculative in their application and uncertain in their outcome.—C.R.M.

178. P. M. Head and P. J. Williams, "Q Review," *TynBull* 54 (1, '03) 119-144.

After a brief review of the Q hypothesis and some recent studies against it, the article discusses and critically evaluates (1) the work of the International Q Project—an example of which shows that the wording of Q can never be reconstructed with any certainty; (2) J. S. Kloppenborg Verbin's *Excavating Q* (2000)—an invaluable resource for understanding what contemporary Q scholars have been thinking; and (3) M. Casey's *An Aramaic Approach to Q* (2002)—the Aramaic reconstructions are not sufficiently reliable and the arguments for Q being multiple documents are not compelling.—C.R.M.

179r. P. Hoffmann and C. Heil (eds.), *Die Spruchquelle Q* [*NTA* 47, p. 368].

J. Kügler, "Die Botschaft des Menschensohns zählt. Rekonstruierter Text der Logienquelle wird in griechisch-deutscher Ausgabe zugänglich," *Orientierung* 67 (17, '03) 180-182.—With their critically established Greek text and German translation as well as their introduction and notes, Hoffmann and Heil have made available the text of the Sayings Source Q not only to students but also to the general public. After describing their volume, the article discusses research on Q, Jesus as the Son of Man in Q, the Easter-faith of the Q-group, and Wisdom Christology in Q.—D.J.H.

180. D. Ingolfsland, "Kloppenborg's Stratification of Q and Its Significance for Historical Jesus Studies," *JournEvangTheolSoc* 46 (2, '03) 217-232.

After a brief summary of J. S. Kloppenborg's theory of the stratification of Q, the article focuses on the arguments that he presents for the extent of Q and on his methodology for separating Q into strata, with attention to Q 6:36-49; 9:57-62; and 10:2-16 as examples of the latter. It concludes that although Kloppenborg assumes that we can know what the Q community (another hypothesis) did not believe about Jesus based on what they did not include in their document, namely the passion story and kerygma, he has not demonstrated the stratification of Q, much less the presence of a competing soteriology in the early church.—C.R.M.

181. J. S. KLOPPENBORG, "On Dispensing with Q?: Goodacre on the Relation of Luke to Matthew," *NTStud* 49 (2, '03) 210-236.

M. S. Goodacre's *The Case Against Q* (2002) marks an important advance in the articulation and defense of the view that Luke composed his Gospel using Mark and Matthew as immediate sources. After suggesting that the "Mark-without-Q hypothesis" is the most apt nomenclature for the position Goodacre defends, the article offers an extended critical examination of Goodacre's preliminary arguments and the heart of his case to render plausible Luke's use of Matthew, respectively. It concludes that although Goodacre has presented an interesting case defending the possibility of Luke's direct dependence on Matthew, none of his arguments can be considered to be sufficiently weighty to displace the alternative scenario, which is at least as plausible, that Luke and Matthew independently drew on Q.—C.R.M.

182. N. MANONA, "The presence of women in parables: An Afrocentric womanist perspective," *Scriptura* 81 ('02) 408-421.

After discussing the roles of women in African parables, the article makes general observations about women in the parables of the Synoptic Gospels and in the parables of Mark, Matthew, and Luke, respectively. It concludes that while women play central but subordinate roles in African parables, Luke's parables portray women positively and elevate and honor them.—D.J.H.

183. D. A. SMITH, "Revisiting the Empty Tomb: The Post-Mortem Vindication of Jesus in Mark and Q," *NovTest* 45 (2, '03) 123-137.

Several passages in Q (12:42-46; 13:34-35; 17:23-37) show evidence of the belief that God vindicated Jesus after his death by means of assumption. Likewise, several features of Mark's empty tomb narrative (Mk 16:1-8) suggest the possibility that it could have been understood as an assumption story, particularly in view of the fact that Mark describes no appearance of the risen Jesus.—D.J.H.

Synoptics, §§ 48-164, 192, 240.

Matthew

184. G. CARON, "Who Is Betraying Whom? Deconstructing Matthew's Presentation of Judas," *Theoforum* 34 (2, '03) 223-245.

The article examines the Matthean construction of Judas with a view to uncovering elements that may have been ignored or silenced in the traditional understanding of the Judas saga. Its deconstruction of Matthew's presentation considers the appearances of Judas in Matthew's Gospel, Judas' repentance, the question of who betrays whom (Jesus' judgment in Mt 26:23-24 and Judas' reply in 26:25), the role of the religious authorities, the role of God, and Judas' suicide. It observes that whatever responsibility Judas bears for betraying Jesus in Matthew's narrative, it seems to pale beside the questions that are raised concerning those who are expected to help him (the religious leaders, Jesus, God), and that perhaps Matthew put the harsh words of condemnation on Jesus' lips to ensure that traitors in the community get the full force of the community's disapproval, anger, and condemnation.—C.R.M.

185. E. CUVILLIER, "Filiation humaine et filiation divine: Jésus Fils dans l'Évangile de Matthieu," *RevÉthThéolMorSup* 225 ('03) 69-86.

The designations of Jesus as "son" and God as "father" are both significant for understanding the christological reflection in Matthew's Gospel. After considering the genealogy (Mt 1:1-17) and human filiation of Jesus, the article discusses the theme of divine sonship in the Matthean accounts of Jesus' baptism and temptation, the designation of God as "father" in the rest of the Matthean narrative (with particular attention to the Sermon on the Mount and the passion account), and the portrayal of the sons of Zebedee and their mother.—D.J.H.

186. G. W. DERICKSON, "Matthean Priority/Authorship and Evangelicalism's Boundary," *MastSemJourn* 14 (1, '03) 87-103.

The anti-supernatural foundation and nonevangelical assumptions that form the basis of the denial of Matthew's priority and authorship must be recognized and avoided by evangelicals if they are to remain true to Scripture's inspiration and authority.—D.J.H.

187. D. A. HAGNER, "Matthew: Apostate, Reformer, Revolutionary?" *NTStud* 49 (2, '03) 193-209.

Over against the claims of scholars such as A. Overman, A. Saldarini, and D. Sim that Matthew's community is best described as a Christian form of Judaism, the article contends that there is a radical newness in Matthew that continually moves beyond the bounds of Judaism and requires the conclusion that Matthew's community be described as a form of Christianity. After preliminary comments on the issues involved, it discusses old and new in Matthew, Torah and Christology, and how guarding against anti-Semitism affects the understanding of many texts. It concludes that there is no reason why the full Jewishness of Matthew cannot be given its due emphasis without denying the fully Christian identity of his community.—C.R.M.

188. E. MANICARDI, "Maria e la Trinità nel Vangelo secondo Matteo," *Marianum* 64 (1-2, '02) 17-50.

After raising the possibility of studying the theme of "Mary and the Trinity" in Matthew's Gospel, the article establishes the consistency of Matthew's presentation of Mary, and examines the relevant texts: Mary, the conception of Jesus, and the Trinity (Mt 1:1-17; 1:18-25); Mary, the infant, and the Trinity (2:11; 2:13-23); the presence of Jesus' mother during his public ministry (12:46-50); and the questions raised at the synagogue in Nazareth (13:53-58). It concludes that by presenting Mary in relation to the Holy Spirit, Jesus, and God the Father, Matthew makes her part of his trinitarian emphasis.—D.J.H.

189. R. METZNER, "Der Rückzug Jesu im Matthäusevangelium. Ein literarisches Déjà-vu-Erlebnis," *ZeitNTWiss* 94 (3-4, '03) 258-268.

In certain parts of his narrative, Matthew repeatedly notes the "withdraw" (ἀναχωρέω) of leading figures. The article reviews the instances in the infancy narrative (2:12, 13, 14, 22), the account of the public ministry of Jesus in Galilee (4:12; 12:15; 14:13; 15:21), and the rest of the Gospel where it is no longer possible for Jesus to retreat (27:5). This "withdraw" motif is one of the literary techniques of repetition used by Matthew to keep readers alert by bringing about in them a déjà vu experience.—C.R.M.

190. R. J. MILLER, "Did Jesus Fulfill Prophecy? Probing Matthew's Gospel," *The Fourth R* [Santa Rosa, CA] 16 (2, '03) 3-5, 7-8.

After examining how Matthew manipulated prophecy as he integrated the words of the prophets into his narrative, the article investigates how the proof-from-prophecy theme works in Matthew's Gospel, and shows that the early Christian belief that Jesus fulfilled prophecy arose after and because of the belief that he was the promised Messiah. It concludes that the belief that the prophets were pointing to Jesus, though perhaps helpful in Matthew's time, has long since outlived its usefulness.—D.J.H.

Matthew, § 48-442.

Mt 1:23, § 48-618.

191. [Mt 2:1-12] L. M. RUSSELL, "Wise Woman Bearing Gifts," *CrossCurr* 53 (1, '03) 116-120.

Reading Mt 2:1-12 against the grain of patriarchal assumptions, the article looks between the cracks of the story for the wise women who also are bearing gifts for the Christ child. From a feminist perspective, the Magi who resist patriarchal violence and lift up the compassion and wisdom of God could as easily be named as misfits, mothers, and uppity women.—D.J.H.

192. [Mt 4:1-11] J. SCHLOSSER, "Les tentations de Jésus et la cause de Dieu," *RevSciRel* 76 (4, '02) 403-425.

The article first examines the literary features and theological contents of the Q account about the temptations of Jesus found in Mt 4:1-11 and Lk 4:1-13, and gives particular attention not only to their sapiential and paraenetic dimensions but also to their christological and theological (especially in the references from Deuteronomy) dimensions. Then it considers the pericope in the context of Q as a whole, and shows how this passage opens up the perspectives on miracles, anthropology, Christology (Son of God), and theocentrism that are developed in the course of the Q document.—D.J.H.

193. [Mt 5–7] K. ERLEMANN, R. FELDMEIER, AND U. LUZ, "Die Bergpredigt — politisches Programm oder lebensferne Utopie?" *ZeitNT* 6 (11, '03) 33-47.

After Erlemann's introduction (p. 33), Feldmeier (pp. 34-42) denies the inevitability of identifying the Sermon on the Mount in Matthew 5–7 as either a political program or a vision of utopia, and discusses the perspective with which to approach the question, omnipotence and the Sermon on the Mount, the appropriate concept of power, the light of works, etc. After noting that the question of political program versus utopia is wrongly put, Luz (pp. 43-47) discusses the unfulfillability of the Sermon on the Mount, and grace in the Sermon on the Mount.—C.R.M.

194. J. D. Charles, "Garnishing with the 'Greater Righteousness': The Disciple's Relationship to the Law (Matthew 5:17-20)," *BullBibRes* 12 (1, '02) 1-15.

A significant amount of recent commentary assumes that Jesus as the true interpreter of the Law in Mt 5:20-48 is setting aside Mosaic prescriptions. But while Matthew is at pains to show that Jesus is the eschatological fulfillment of OT prophecy, the Gospel narrative is equally meticulous in its attempts to show that the Christian moral life is consciously rooted in and in continuity with that of Judaism. Thus the Law as a moral guide is binding for the Christian, since for Matthew the question of discipleship could not be divorced from "the core" of Jewish religion, which is doing righteousness.—C.R.M.

195. G. H. Stassen, "The Fourteen Triads of the Sermon on the Mount (Matthew 5:21–7:12)," *JournBibLit* 122 (2, '03) 267-308.

The main section of the Sermon on the Mount, from Mt 5:21 to 7:12, is composed of fourteen triads (5:21-26; 5:27-30; 5:31-32; 5:33-37; etc.). The first member of each triad is traditional righteousness. The second member is the diagnosis of a vicious cycle and its consequence. The third member is a transforming initiative that points the way to deliverance from the vicious cycle. This triadic structure helps us to see the way of deliverance in the teachings, their basis in grace, and their participation in the good news of the breakthrough of the reign of God.—D.J.H.

196. [Mt 6:9-13] E. Ullendorff, "Some Notes on the Relationship of the Paternoster to the Qaddish," *JournJewStud* 54 (1, '03) 122-124.

The fact that the Lord's Prayer is dependent on the Qaddish is clearly shown in early references embodied in the Hebrew Bible (Dan 2:20; Ezek 38:23; Ps 72:19; 145:11-12; 113:2). And the fact that the Qaddish is in Aramaic made it easily accessible to Matthew (6:9-13) and to (the abbreviated version in) Luke (11:2-4). This dependence is one convincing piece of evidence that the Greek text of the NT has at least a number of instances where an Aramaic *Vorlage* can be postulated and proved.—C.R.M.

197. [Mt 6:13] J. A. Fitzmyer, "And Lead Us Not into Temptation," *Biblica* 84 (2, '03) 259-273.

After explanatory comments on μὴ εἰσενέγκῃς and πειρασμός in the sixth petition of the Lord's Prayer in Mt 6:13 (fifth petition in Lk 11:4), the article discusses the literal translation of the petition, the testing or tempting in it, the protological mode of expressing God's activity, the early permissive paraphrase as a reformulation of the petition (e.g. Tertullian: "do not allow us to be led into temptation by him who tempts"), a Jewish parallel (*b. Ber.* 60b), modern reformulations, attempts to justify the permissive paraphrase based on Aramaic or Hebrew, the Greek formulation, and the pastoral problem of explanation. It concludes that all the traditional attempts to reformulate the petition in terms of not allowing or not permitting Christians to be led into temptation (or put to the final test) are simply a manipulation of the Lord's Prayer that we have inherited.—C.R.M.

198. L. Calambrogio, "Rivoluzione in Mt 12," *Laós* [Catania] 9 (2, '02) 51-57.

The two parts of Matthew 12 develop the themes of mercy with respect to the Law and identity. The first scene (12:1-21) deals with hunger (12:1-8), doing good (12:9-14), and the servant as the model of behavior (12:15-21). The second scene (12:22-50) concerns identity

(12:22-32), the heart (12:33-37), the sign of Jonah (12:38-45), and the new relationship (12:46-50).—D.J.H.

199. [Mt 15:21-28] J. J. KILGALLEN, "The Syro-Phoenician Woman: 'Only to the House of Israel,'" *ChicStud* 42 (2, '03) 212-220.

In Mt 15:21-28 the Syro-Phoenician woman's faith is the reason why Jesus cures her daughter. His response to her request was delayed only to extract from her the truth about himself and his mission. That Jesus limited himself to Israel was part of God's greater plan to save all human beings. There is no evidence that by helping this woman Jesus ignores or renders unnecessary and even foolish the precepts of the Jewish religion.—D.J.H.

200. E. J. CARTER, "Toll and Tribute: A Political Reading of Matthew 17.24-27," *Journ StudNT* 25 (4, '03) 413-431.

The pericope about the coin in the fish's mouth in Mt 17:24-27 is properly understood as political in scope, and as providing teaching about correct engagement with worldly authority. It points to a duality maintained in the present that allows for Peter's "yes" while reflecting the lack of an explanation within the passage as to the justification for the kings of the earth to take toll or tribute. Although the passage is not ostensibly concerned with the kingdom of God, it coheres well with Jesus' parable in Mt 13:33 according to which God's kingdom is like the leaven in the lump.—D.J.H.

Mt 19:16-22, § 48-725.

201. [Mt 20:1-15] P. VERHOEVEN, "The First Will Be First. The Laborers in the Vineyard," *The Fourth R* [Santa Rosa, CA] 16 (3, '03) 3-10.

The parable of the laborers in the vineyard in Mt 20:1-15 can be improved by reversing the order of the payment (with the first workers hired being the first ones paid), and by narrating the payment to all the groups of workers. With this order there would be a real buildup, an escalation of outrageous behavior, which corresponds to a similar build-up in the parables of the merciful Samaritan (Lk 10:25-37) and the prodigal son (Lk 15:11-32). The present narrative can be explained as Matthew's revision to illustrate the saying that he used for the framework of the parable in 19:31 and 20:16. A series of letters between Verhoeven and R. J. Miller on this interpretation appears on pp. 7-10.—D.J.H.

Mt 20:28, § 48-221.

202. [Mt 21:7] D. INSTONE-BREWER, "The Two Asses of Zechariah 9:9 in Matthew 21," *TynBull* 54 (1, '03) 87-98.

Matthew did not mean to picture Jesus in 21:7 as astride both the ass and her young colt. He simply wanted to show that both animals were fully involved in the process of conveying Jesus to the city. His phrase "he sat on them" (21:7) is ambiguous, referring either to the asses or the garments, and perhaps this is deliberate. Matthew's primary goal was to indicate that everything was done as Scripture indicated in Zech 9:9.—D.J.H.

Mt 21:33-45, § 48-225.

203. P. FOSTER, "Why Did Matthew Get the *Shema* Wrong? A Study of Matthew 22:37," *JournBibLit* 122 (2, '03) 309-333.

The argument that Matthew cannot have been a Jew because of his inaccurate citation of the *Shema* in Mt 22:37 is not compelling for two fundamental reasons. First, the text forms of the Septuagint and the Synoptic Gospels provide evidence that the Greek form of Deut 6:5 had not become standardized by the 1st century A.D. Second, the lack of correspondence between the three elements in the Matthean quotation and the form of the Masoretic text does not reveal a flawed or imperfect knowledge of Jewish culture. In fact, there is no explicit reference to the liturgical usage of the *Shema* prior to the reference in *m. Berakot* 1:1-4, to be dated around the beginning of the 3rd century in its final redactional form.—D.J.H.

204. W. CARTER, "Are There Imperial Texts in the Class? Intertextual Eagles and Matthean Eschatology as 'Lights Out' Time for Imperial Rome (Matthew 24:27-31)," *JournBibLit* 122 (3, '03) 467-487.

Mt 24:28 ("Wherever the corpse is, there the eagles will be gathered") does not, as the current consensus maintains, employ a "common" image from nature of vultures and carrion to illustrate the appearing of the Son of Man. Rather, the eagles represent the defeated Roman imperial order, an agent of God's punishment in A.D. 70 but punished by God in the eschatological battle at Jesus' return. Moreover, the eagles are "gathered with" the corpse, a verb of solidarity and judgment denoting that they share the same eschatological fate as the corpse. Jesus' return will end Rome's empire with its military, divine, and cosmic sanctions. God's empire is established with judgment on the nations and the cosmic deities who sanction them, and with salvation for the elect in a new heaven and new earth.—D.J.H.

205. K. L. WATERS, "Matthew 27:52-53 as Apocalyptic Apostrophe: Temporal-Spatial Collapse in the Gospel of Matthew," *JournBibLit* 122 (3, '03) 489-515.

Interpretations of Mt 27:52-53 as "historical fiction," "theology in the guise of history," or even "a Matthean composition" miss the point and misrepresent the character of the passage, which is the same kind of apocalyptic prophecy as is found in Rev 21:2-27 and context. The article argues that Mt 27:52-53 is a fragment of pre-Matthean Christian apocalyptic, that the raising of the saints refers to the general resurrection at the end of time, that the opening of the tombs and raising of the saints occur after Jesus' resurrection, that the holy city is the New Jerusalem of Rev 21:2, that the saints are the Christian martyrs of Rev 20:4-6, that the "many" to whom the martyrs appear are an eschatological community of Jews analogous to the 144,000 of Rev 7:4 and 14:1, and that Mt 27:51-54 as a temporally-spatially conflated passage is not an altogether unique phenomenon in Jewish and Christian literature.—D.J.H.

Mark

206r. J. R. DONAHUE AND D. J. HARRINGTON, *The Gospel of Mark* [*NTA* 46, p. 370].
F. J. MOLONEY, *The Gospel of Mark* [*NTA* 47, pp. 372-373].

T. A. FRIEDRICHSEN, "Reading Mark as Mark: Two New Narrative Commentaries," *EphTheolLov* 79 (1, '03) 134-156.—The article reviews the recent commentaries by Donahue and Harrington and by Moloney with attention to their positions on the historical issues of date, authorship, provenance, and addressees; decisions on the Greek text; presentation of the commentary; structuring of the Markan narrative; treatment of theological themes and christological titles; and discussion of the historical Jesus and Markan tradition and redaction. In summary Donahue-Harrington and Moloney provide commentaries that are "worthwhile reads," and there is a certain complementarity between them.—C.R.M.

207. V. J. JOHN, "Literary Structure of Mark and the Concerns of Ecology: Search for a Connection," *IndTheolStud* 40 (1, '03) 78-105.

Analysis of the literary structure of the parabolic discourses in Mark 4 and 12 in their literary contexts (Galilee and Jerusalem) brings into sharper focus the close relationship between the two sections, centered around the two parabolic discourses. While the earlier discourse focuses on the concerns of nature resulting from an over-exploitation of natural resources, the latter discourse is concerned with issues of social injustice that undermine the ecological principles of caring and sharing. Both are interlinked in that the common victims of ecological and social injustice are the crowd (ὄχλος) representing the poor, infirm, marginalized, and widowed.—D.J.H.

208r. D. R. MACDONALD, *The Homeric Epics and the Gospel of Mark* [*NTA* 44, pp. 585-586].

M. M. MITCHELL, "Homer in the New Testament?" *JournRel* 83 (2, '03) 244-260.—For MacDonald Homer is not only in the NT but his epics were the literary progenitor underlying the very plotline and compositional execution of its earliest known and prototypical narrative, Mark. But MacDonald's reading of Mark, while ingenious and fun to read as a piece of highly inventive literary criticism, is ultimately unconvincing as a re-creation of historical authorial intent. His "strong reading" relies too much on a "have your cake and eat it too" methodology. The overall argument is based on unexamined assumptions about ancient authorial practice and procedures. Further, MacDonald's thesis that Mark is largely a "theological fiction" also poses many questions that are not sufficiently addressed in the book. Instead of seeking grand schemes for whole compositions, future studies should investigate the possible influences of Homeric themes and characterizations on smaller narrative units about Jesus and the apostles (e.g. Acts 14:8-18), which were told and retold before and after their literary casting.—C.R.M.

209. P. M. MEAGHER, "Listen to the Spirit: Mark's Gospel. Let God in . . . the Invisible Presence," *Vidyajyoti* 67 (5, '03) 387-391.

While Mark's story of Jesus is set within the larger story of God and his active presence within human history, the God story in Mark is more muted than in the other three Gospels. The article traces indications of the "invisible presence" of God in Mark's narrative under five headings: God and the crucial moments, Jesus and the God story, faith and God, other indications of the God story, and the passion and the God story.—D.J.H.

210. P. M. MEAGHER, "Listen to the Spirit: Mark's Gospel. The Teacher who Teaches with Power," *Vidyajyoti* 67 (6, '03) 455-458.

In reading Mark's Gospel one can get the impression that while great emphasis is placed on Jesus' teaching, there is relative silence about its content. However, there are extensive collections of Jesus' teachings (Mk 4:1-34; 7:1-23; 9:30-50; 10:1-31; etc.), which underline not only the kingdom of God and love but also concern for the human, the centrality of God's will, the importance of littleness, the necessity of being vulnerable and living with a "servant" system of values, and the danger of wealth.—D.J.H.

211. L. PERKINS, "Mark's Language of Religious Conflict as Rhetorical Device," *Bull BibRes* 11 (1, '01) 43-63.

The article explores and defines several of the ways by which Mark uses the language and activity of religious conflict rhetorically to persuade readers to accept the authority of Jesus' words and reject the counterclaims of his opponents. Charges or warnings of blasphemy, curses, and derisive statements or stories find expression both on the lips of Jesus and in the words of his opponents. By means of specific rhetorical questions, repeated key words, debates about the correct interpretation of scriptural materials, characterization of the religious leaders and Jesus, and the fulfillment of OT and Jesus' own prophecies, the author seeks to guide the readers to the conclusion that Jesus is "the Messiah, the Son of God," who will return in glory.—C.R.M.

212. E. B. POWERY, "The Spirit, the Scripture(s), and the Gospel of Mark: Pneumatology and Hermeneutics in Narrative Perspective," *JournPentTheol* 11 (2, '03) 184-198.

Markan narrative rhetoric suggests that only Spirit-empowered interpreters like Jesus are capable of adequately providing the necessary selection, revision, and meaning to the Hebrew/Greek Scriptures. Both the Spirit's infusion of Jesus in the prologue (see 1:8, 10, 12) and the role of the Spirit in David's scriptural speech (12:35-37) provide evidence for this thesis.—D.J.H.

213. J. F. WILLIAMS, "Is Mark's Gospel an Apology for the Cross?" *BullBibRes* 12 (1, '02) 97-122.

After summarizing R. H. Gundry's proposal in *Mark* (1993) that Mark's Gospel displays a unified purpose that may be characterized as an apology for the cross, the article first raises two methodological questions regarding Gundry's approach and then presents details from Mark's Gospel that resist an apologetic approach with respect to the miracles of Jesus, Jesus' teaching on discipleship, and the passion narrative, respectively. It concludes that Mark's Gospel includes a number of features that make Gundry's unified, apologetic approach an increasingly difficult position to maintain. [In the same issue (pp. 123-139) Gundry offers a rejoinder in which he spells out the signs indicating that Mark's composition aimed to overcome the scandal of Jesus' crucifixion for non-Christians as opposed to citing Jesus' crucifixion by way of exhortation for persecuted Christians.]—C.R.M.

Mark, §§ 48-79, 274, 713, 718, 732.

214. C. BAZZI, "Mc 1,21-45: unità modello per il secondo vangelo," *Vivens Homo* [Florence] 14 (1, '03) 7-41.

The article examines the literary structure, rhetorical argumentation, and narrative plot of Mk 1:21-45 to show that it is a unified and original composition and not a secondary collection of originally autonomous episodes. The text exhibits a modality of writing still close to oral communication. The passage is linguistically organized around the movement of Jesus toward the people and of the people toward Jesus, first inside Capernaum and then in the open countryside of Galilee. The passage develops in a progression of three sequences (contact-separation-confrontation) moving from Jesus' new teaching to his decision to go into the whole of Galilee to his sending of the healed leper to a priest. The power of Jesus is portrayed as enhancing a humanity free from alienations, cured of illnesses, and gifted with a liberty that in accord with the gospel goes beyond itself.—C.R.M.

215. [Mk 4:1-20] M. Kobik, "La parabole du semeur. Une parabole pour les éducateurs," *Christus* 50 (199, '03) 294-300.

Taking as its starting point the phrase "the sower went out to sow," the article reflects on the parable of the sower (Mk 4:1-20 parr.) with reference to the process of education for adolescents: like a new birth, going out of self, and overcoming obstacles from "figures of evil."—D.J.H.

216. J. G. Crossley, "Halakah and Mark 7.4: '. . . and beds,'" *JournStudNT* 25 (4, '03) 433-447.

The textually problematic καὶ κλινῶν in Mk 7:4 reflects the 1st-century Jewish practice of immersing "dining couches" (and not "beds") that was based on OT passages that mention the immersion of impure objects (Lev 11:32; 15:12). Not only does this interpretation carry significant implications for the textual criticism of Mk 7:4 but it also shows that in this case Mark has precise knowledge of Jewish law.—D.J.H.

217. M. L. Skinner, "Denying Self, Bearing a Cross, and Following Jesus: Unpacking the Imperatives of Mark 8:34," *WordWorld* 23 (3, '03) 321-331.

The way of self-denial and cross-bearing requires that a person first acquire freedom from the patterns of this world and our own survival instincts. Mk 8:34 declares that the image of Jesus as one's leader surrounds and encapsulates his summons to reject self-centered living and those forces that stand opposed to God's kingdom.—D.J.H.

218. M. Bird, "The Crucifixion of Jesus as the Fulfillment of Mark 9:1," *TrinJourn* 24 (1, '03) 23-36.

The study examines how Mark relates the kingdom of God and the cross together (Mk 2:18-22; 14:22-25; 14:62; 15:1-40), analyzes how the crucifixion may be regarded as a display of "power and powerlessness," explores the literary context of 8:31–9:13, and shows how the specific promises of 9:1 are fulfilled in the crucifixion. It concludes that it is tenable that Mark regarded the crucifixion as the kingdom of God coming in power.—C.R.M.

219. J. D. M. Derrett, "Responding to Unreliability (Mark 9:14-29)," *DownRev* 121 (423, '03) 119-134.

This investigation of Mk 9:14-29 discusses the paradox of 9:24, the covenant between Yahweh and Israel, "faithful" and "unfaithful," Jesus' outburst in 9:19 as establishing the entire episode, illness as punishment, the reward of "belief," the right to be aided, and 9:14-29 as a sermon.—C.R.M.

220. G. Van Oyen, "Marcus 10:13-16: als was men een kind (Mark 10:13-16: Like a Child)," *NedTheolTijd* 57 (3, '03) 177-192.

In contrast to interpretations of Mk 10:13-16 based on the distinction between tradition and redaction and on the religious-cultural context, a synchronic reading of the text reveals that, because of the marginal position of children, only to "such as these" (10:14) belongs the kingdom of God.—D.J.H.

221. R. RIESNER, "Back to the Historical Jesus through Paul and his School (The Ransom Logion—Mark 10.45; Matthew 20.28)," *JournStudHistJesus* 1 (2, '03) 171-199.

To the indications based on the structure, language, style, and content of Mk 10:45/Mt 20:28 that point to Jesus as its originator, the study adds four additional arguments for the ransom saying's authenticity: (1) redactional—it can be explained why Luke replaced the ransom logion by an ethical maxim at Lk 22:27, and it seems that he used parts of the ransom logion in other contexts (Lk 19:10; Acts 20:28, 35); (2) literary critical—the ransom logion is attested in two different strands of the Jesus tradition (pre-Markan at Mk 10:45 and pre-Lukan at Col 1:12-14, probably Paul); (3) chronological—Paul alludes to the logion (1 Cor 7:2-23; 9:19; 10:33; Rom 5:19); and (4) historical—with all due caution it is possible to find a pre-Easter life setting for the ransom logion.—C.R.M.

222. A. MULLOOR, "'And Followed Him on the Way.' Mk 10,46-52 As a Call Narrative," *BibBhashyam* 29 (2, '03) 89-100.

In the story of blind Bartimaeus in Mk 10:46-52, the Evangelist seems to have imposed on the literary form of a miracle story the elements of a call narrative. The narrative structure as well as the literary structure, together with the context and semantic content, prove that the Markan narrative of Bartimaeus is really a vocation narrative—one that challenges the Indian church to come out of mediocrity.—D.J.H.

223. R. DORMANDY, "Jesus' Cutting Irony: Further Understanding of Mark 11:17," *ExpTimes* 114 (10, '03) 333-334.

With the use of the word λῃστής in Mk 11:17, Jesus deliberately branded the Temple authorities as Zealots, the very people they least wanted association with. Jesus' action in the Temple is therefore offensive to the authorities on three fronts: He disrupts the trade; he is aggressive and critical; and he tars them with the same brush as those they saw as their most dangerous internal opponents.—C.R.M.

224. C. A. EVANS, "How Septuagintal Is Isa. 5:1-7 in Mark 12:1-9?" *NovTest* 45 (2, '03) 105-110.

J. S. Kloppenborg Verbin [§ 46-1607] may have succeeded in finding closer correspondence between LXX Isa 5:1-7 and Mk 12:1-9 than has been recognized before. Nevertheless, the Semitic flavor of the parable as a whole and the Semitic coherence of the Markan context and framework argues against his claim that the allusions to Isa 5:1-7 in Mk 12:1-9 are purely Septuagintal.—D.J.H.

225. [Mk 12:1-12] B. B. SCOTT, "On the Road Again," *The Fourth R* [Santa Rosa, CA] 16 (2, '03) 9-11, 14-15.

The article reports on the sessions of "Jesus Seminars on the Road" held in April 2003 in Newport News, VA, that were devoted mainly to the parable of the vineyard (Mk 12:1-12; Mt 21:33-45; Lk 20:9-20; *Gospel of Thomas* 65-66). After comparing the four versions and suggesting that the *Thomas* parable is close to the Jesus version, it criticizes J. D. Crossan's interpretation, proposes that the parable was a comment on Israel's efforts to reclaim its inheritance, and reflects on the insight that reclaiming the inheritance by violence will lead only to an unending cycle of violence.—D.J.H.

226. S. W. CRONJÉ, "The false Christs of Mark 13: the Θεῖος ἀνήρ ('divine man') contention. Can it be that in refutation of such a heresy Mark wrote his Gospel? If not, what then?" *Acta Patristica et Byzantina* [Pretoria] 13 ('02) 66-96.

After investigating the concept of "false Christs" in Mark 13 as opposed to the concept of "divine men," the article considers the life-setting of Mark's Gospel and presents arguments against the hypothesis that the "divine man" contention was the reason for the Gospel's composition. Then it suggests that Mark wrote his Gospel to provide pastoral advice to his community and to emphasize that greatness is in humility and servanthood (see Mk 10:45).—D.J.H.

227. [Mk 14–15] H. DOOHAN, "Mark's Story of the Passion: Suffering and Prayer in Times of Uncertainty," *Scripture in Church* [Dublin] 33 (130, '03) 246-250.

The article reflects on the meaning of suffering and the place of prayer in Mark's passion narrative. While Mark could have emphasized the physical aspects of Jesus' suffering and death, in passages such as Mk 14:32-42 and 15:33-39 he indicates that the real tragedy and the deep suffering of the human Jesus were his rejection and abandonment by his friends and his God.—D.J.H.

228. [Mk 14:3-9] E. DE BONNECHOSE, "'En mémoire d'elle . . .' À Béthanie, une petite spiritualité de l'odeur," *Ḥokhma* 83 ('03) 1-13.

With particular attention to the sense of smell as a way of speaking about faith and the spiritual life, this reflection on the anointing of Jesus at Bethany according to Mk 14:3-9 takes up the themes of bodiliness and spontaneity, subjectivity, encounter, fragrance and offering, discernment, and memory.—D.J.H.

229. J. Y. THÉRIAULT, "Comment Jésus fait le prophète en Mc 14, 56-72," *SémiotBib* 110 ('03) 25-43.

The article engages in a semiotic reading of the nighttime sequence in the passion account at Mk 14:56-72. After introductory comments on the larger narrative context of the passage, its spatial and temporal indicators, and references to the body of Jesus, it treats the two distinct spaces of the high priest's palace (14:53-54), Jesus in the assembly of the Jewish authorities, Peter in the courtyard below, and Jesus as prophet. The demand that Jesus prophesy during the mocking (14:65) is framed by two prophecies (14:62, 72) that serve to verify the word of Jesus.—C.R.M.

230. D. L. BOCK, "Jewish Expressions in Mark 14.61-62 and the Authenticity of the Jewish Examination of Jesus," *JournStudHistJesus* 1 (2, '03) 147-159.

The references to God as "the Blessed One" in the high priest's question and as "the Power" in Jesus' reply according to Mk 14:61-62 are deeply rooted in Jewish usage. They indicate (contrary to M. Casey) that the trial narrative was not created by the early church or Mark for a Gentile audience but rather conveys solid historical information about the trial of Jesus.—D.J.H.

Mk 15:21, § 48-544.

231. [Mk 16:1-8] L. DOOHAN, "'If Christ Has not Been Raised, Your Faith is Futile and You Are Still in Your Sins' (1 Cor 15:17)," *Scripture in Church* [Dublin] 33 (130, '03) 250-255.

After surveying the NT references to Jesus' resurrection and its meaning, the article focuses on Mark's Gospel and on his presentation of the resurrection. It concludes that while Mark's ending at 16:8 emphasizes Jesus' absence and the fear shown by his disciples, Mark still retains a spirit of hope, confidence, and encouragement.—D.J.H.

232. [Mk 16:1-8] P. KIRBY, "The Case Against the Empty Tomb," *JournHighCrit* 9 (2, '02) 175-202.

The empty tomb narrative is the invention of the author of Mark's Gospel. This position is supported by showing that all reports of the empty tomb are dependent upon Mark, that there are signs of fictional creation in Mk 16:1-8, that the empty tomb story as told by Mark contains improbabilities, and that traditions of Jesus' burial and appearances support a reconstruction of the events that excludes the discovery of an empty tomb.—D.J.H.

Mk 16:1-8, § 48-111, 183.

233. X. ALEGRE, "Un silencio elocuente o la paradoja del final de Marcos. 'Y no dijeron nada a nadie porque tenían miedo' (Mc 16, 8b) (I)," *RevistLatAmTeol* 20 (58, '03) 3-24.

The initial installment first raises questions about the possible suppression of the original ending of Mark's Gospel and about Mk 16:8b as its consciously intended conclusion. Then it considers the paschal vocation of Jesus' disciples and the silence of the women according to Mk 16:7-8: Mk 16:8 as the original ending, and the paschal revelation and the reaction of the men and of the women. [To be continued]—D.J.H.

234. X. ALEGRE, "Un silencio elocuente o la paradoja del final de Marcos. 'Y no dijeron nada a nadie porque tenían miedo' (Mc 16, 8b) (II)," *RevistLatAmTeol* 20 (59, '03) 135-161.

The second installment [see § 48-233] first considers the silence of the women (Mk 16:8b) and the problem of following the crucified one under these main headings: the various interpretations of Mk 16:8b; the "messianic secret"; an eloquent silence; and the role of the family, the disciples, and the followers of Jesus. Then it discusses the structure of Mark's Gospel and the revelation of Jesus as the Son of God on the cross. It concludes that the silence of the women in Mk 16:8b serves to underline the cross as the climax of Mark's Gospel.—D.J.H.

235. J. C. THOMAS AND K. E. ALEXANDER, "'And the Signs Are Following': Mark 16.9-20—A Journey into Pentecostal Hermeneutics," *JournPentTheol* 11 (2, '03) 147-170.

Owing to the testimony of the manuscript tradition and the nature of the internal evidence, it appears safe to assume that the most ancient extant version of Mark's Gospel ended at 16:8. Nevertheless, owing to the antiquity of the "longer ending" and the way a variety of Gospel traditions have been integrated into it, it is possible that Mk 16:9-20, while non-Markan, should be regarded as canonical. Owing to this text's unrivaled significance in early Pentecostalism, perhaps biblical scholars and theologians should be more intentional about its importance in the articulation of contemporary Pentecostal theology. [The same fascicle (pp. 171-183) contains a response by R. W. Wall, in which he explains why he accepts Mk 16:9-20 as divinely inspired Scripture and formative of Christian faith and practice.]—D.J.H.

Luke

236. C. Böttrich, "Ideal oder Zeichen? Besitzverzicht bei Lukas am Beispiel der 'Ausrüstungsregel,'" *NTStud* 49 (3, '03) 372-392.

In view of Luke's clear position that poverty is to be overcome through the sharing of possessions, the article asks how the demand for the radical renunciation of possessions is to be understood, insofar as it only creates beggars. It contends that Luke does not champion poverty as an ideal but rather outlines the early Christian concern to overcome social need through a balancing of material goods oriented toward concrete want. In this context the portrayal of the radical renunciation of possessions in discipleship has the character of a symbolic action. The article specifies what this symbolic action signifies by discussing the sending of the Twelve according to Lk 9:1-6, the status of poverty according to OT and Jewish traditions as well as Hellenistic traditions, the concept of "symbolic action," and the renunciation of possessions as indicative for behavior.—C.R.M.

237. S. Curkpatrick, "'Real and Fictive' Widows: Nuances of Independence and Resistance in Luke," *LexTheolQuart* 37 (4, '02) 215-224.

The article seeks to give further "ambience" to T. K. Seim's thesis that Luke's widows are deployed as an image of independent discipleship and resistance to patriarchal values. Luke's widows most likely include "fictive virgins," regardless of their previous marriage status, who serve as models of true piety. Luke appears to support the right of independent women to remain independent in their discipleship and modes of serving the community.—C.R.M.

238. A. Destro and M. Pesce, "Fathers and Householders in the Jesus Movement: The Perspective of the Gospel of Luke," *BibInt* 11 (2, '03) 211-238.

After setting out five basic premises on the relation between discipleship and household, this examination of the function of fathers and householders in the Jesus movement as described by Luke discusses the absence or presence of fathers among the itinerant disciples, the challenge to householders who provide hospitality to Jesus and his disciples, how Jesus utilizes the houses/households, households with which Jesus and his movement enter into contact, and the function of households in Luke's narrative. It concludes that Luke's Jesus looks at the social life of his time from the point of view of the households, and that the basic reason why Jesus asks the itinerant disciples to break with their own household and sell their property is that this is the only way they are absolutely unable to be utilized as instruments of an alliance between their own household and the households that provide them with hospitality.—C.R.M.

239. J. R. Donahue, "The Parables of Luke," *BibToday* 41 (5, '03) 283-288.

The article samples Lukan parables on mercy and forgiveness, "finding," wealth, and prayer in order to illustrate the narrative power of Luke's parables, their profound association with fundamental themes of Jesus' teaching, and their ability to hold up a mirror by which Jesus' hearers and disciples today can see their lives in a new light.—C.R.M.

240. H. T. Fleddermann, "Mid-Level Techniques in Luke's Redaction of Q," *EphTheol Lov* 79 (1, '03) 53-71.

The article first discusses six mid-level (the level of the pericope) techniques that occur often in Luke's incorporation of Q into his Gospel and lists all the passages where Luke uses each technique in editing Q: (1) addition of narrative and thematic summaries; (2) rearrangement of the order of material; (3) insertion of tiny dialogues; (4) duplication, extension, or supplementation of Q material; (5) incorporation of Markan texts into Q pericopes; and (6) introduction of a second story line in Q pericopes. Then it illustrates how Luke can combine all six techniques in his rewriting of Q with an examination of the apocalyptic discourse in Lk 17:20-37.—C.R.M.

241. J. J. Kilgallen, "Self-Interest in the Teaching of Jesus," *ChicStud* 42 (2, '03) 195-204.

With reference to various texts in Luke's Gospel (14:7-14; 13:1-5; 14:25-33; 15:11-32; etc.), the article shows that Jesus speaks of concern for the salvation of one's soul (self-interest) and commands that we love others as Jesus has loved them (unselfishness). It notes that this complexity corresponds to the reality of what Jesus thinks to be legitimate Christian motivation.—D.J.H.

242. J. Kodell, "The Eucharist in Luke," *BibToday* 41 (5, '03) 289-294.

In Luke's Gospel and Acts several streams of tradition are brought together in a rich understanding of the Eucharist. The Evangelist draws on sources shared with Matthew and Mark, a tradition held in common with Paul, and another tradition known to John. Extending his narrative beyond the resurrection allows Luke to portray the Eucharist taking its place in the life of the early Christian community.—C.R.M.

243. M. Lombardi, "Aspetti innovativi della diegesi nel Vangelo di Luca," *Orpheus* [Catania] 23 (1-2, '02) 50-73.

Comparative analysis of the narrative courses of Luke's Gospel and Greek Hellenistic biographies, let alone Jewish literary guidelines for history and biography, gives evidence of a substantial autonomy in the formal shaping of the written Gospel of Luke with respect to the integration of diverse stylistic and narrative models. There is a clear difference from the biographies of the pagan philosophers (e.g. Philostratus' *Life of Apollonius of Tyana*). The innovation in the formation of the Lukan account is motivated by the intent to demonstrate the historical truth of the *kerygma* anchored to the testimony of the eyewitnesses and servants of the word (Lk 1:2).—C.R.M.

244. D. M. Sweetland, "The Journey of Discipleship in Luke," *BibToday* 41 (5, '03) 277-282.

Luke portrays Christian discipleship as the identification of oneself with Jesus' way of life and destiny in an intimate, personal following of him. The journeys of Jesus and his followers in Luke-Acts indicate that Luke wants his readers to understand the life of faith as active, not static.—C.R.M.

245. [Lk 1–2] B. Rinaldi, "Il 'piacere' di Dio su Maria 'la graziata,'" *EphMar* 53 (2, '03) 283-294.

After considering the theme of the divine favor in Isaiah 55–66 and other OT texts, the article discusses Mary according to Luke 1–2 as the "favored" one who pleases God, God's favor and joy at Mary's giving birth to Jesus, parallels in other NT texts, and some theological consequences of this motif.—D.J.H.

246. [Lk 1–2] C. Thomas, "The Infancy Narrative in Luke's Gospel," *BibToday* 41 (5, '03) 295-301.

After comments on the infancy narratives as theological reflection, the article discusses Luke's treatment of the figure of John the Baptist (Lk 1:5-25), the annunciation of the savior (1:26-38), the births of John and Jesus (1:39–2:7), and signs of the gospel story (2:8-52).—C.R.M.

247. [Lk 1:2] K. A. Kuhn, "Beginning the Witness: The αὐτόπται καὶ ὑπηρέται of Luke's Infancy Narrative," *NTStud* 49 (2, '03) 237-255.

A significant body of evidence calls into question the near consensus position that the phrase οἱ ἀπ᾽ ἀρχῆς αὐτόπται καὶ ὑπηρέται γενόμενοι τοῦ λόγου in Lk 1:2 refers only to Jesus' disciples and apostles whose "eyewitnessing" only began with Jesus' public ministry. The numerous parallels that exist between the characters depicted in the infancy narrative and the disciples/apostles throughout Luke-Acts suggest that "from the beginning" signals Luke's intent to present the faithful heralds of John's and Jesus' births in Luke 1–2 as among those who are "eyewitnesses and ministers of the word." The article treats these parallels in two main categories: (1) the close correspondences in Luke's portrayal of the witnessing activity of the characters in Luke 1–2 and those in the following narrative, especially in Luke 24 and Acts; and (2) the extensive similarities in what these characters specifically proclaim about Jesus as the steward of God's awaited salvation.—C.R.M.

248. [Lk 1:26-38] S. Kraemer, "La anunciación a María como modelo hermenéutico de la unión de los contrarios o coincidentia oppositorum," *EphMar* 53 (2, '03) 199-224.

After a brief introduction to the account of the annunciation in Lk 1:26-38, the article considers some "oppositions" that occur within it: God the Father, the Holy Spirit, the archangel Gabriel, Jesus Christ, and the divine androgyne. Then it focuses on oppositions pertaining to the figure of Mary: the immaculate conception, the chaste virgin, the divine maternity, and the assumption—Mary Queen of Heaven. Finally it reflects on Mary as the Second Eve.—D.J.H.

249. A. Vicent Cernuda, "La inquietud de María y las garantías del ángel (Lc 1, 34s)," *Marianum* 64 (1-2, '02) 113-135.

The mystery of Mary's uneasiness in Lk 1:34 stems from her fear for herself and her son if she became subject to death by stoning due to her condition as a pregnant woman who had conceived without her husband's participation. The angel's response in 1:35 guarantees divine protection to the worried virgin (1:35a) and assures her that her son will be unharmed (1:35b).—D.J.H.

250. A. M. Serra, "'E anche a te una spada trapasserà l'anima'. Luca 2, 35a alla luce dell'antica tradizione giudaico-cristiana," *Marianum* 64 (1-2, '02) 51-111.

The article contends that the "sword" that is to pierce Mary's soul according to Simeon's prophecy in Lk 2:35a is a symbol for the word of God as it expresses God's will and plan.

After noting the Lukan schema of surprise-fear-incomprehension, it discusses the place of Deutero-Isaiah in Luke-Acts, the Suffering Servant of the Lord and the Daughter of Zion, the word of God as "dividing" the listeners in Luke-Acts, the saying about the swords in Lk 22:36, and the links between Simeon's prophecy (Lk 2:28-35) and Mary's Magnificat (Lk 1:46-55).—D.J.H.

Lk 4:1-13, § 48-192.

251. M. Razzano, "Le discours de Jésus à Nazareth et la question du jubilé (Lc 4,16-30)," *Ḥokhma* 82 ('03) 25-55.

After considering the citation of Isa 61:1-2 (and 58:6) in Lk 4:18-19 and its use in early rabbinic texts, the article presents a narrative exegesis of Lk 4:16-30 that focuses on the changing reactions (from invitation to eviction) of those who listen to the words of Jesus. At first Jesus' rereading of Isaiah creates a happy surprise in the announcement of the immediate fulfillment of the prophecy in its fullness (the great jubilee—liberation from Roman oppression). But then it generates a profound frustration when it calls into question the traditional jubilee interpretation of the words of Isaiah and opens their application to the Gentiles.—C.R.M.

252. M. Rosik and V. Onwukeme, "Function of Isa 61,1-2 and 58,6 in Luke's Programmatic Passage (Lk 4,16-30)," *Polish Journal of Biblical Research* [Mogilany] 2 (1, '02) 67-82.

After considering the historical facts surrounding Lk 4:16-30, the article discusses the sociological ambience of the passage and the quotation of Isa 61:1-2 and 58:6 in it. It concludes that the release inherent in the passages from Isaiah is applicable to Jesus but in a non-literal sense. The OT quotations identify who Jesus is (the eschatological prophet and Messiah) and what his mission is about (the salvation of God's people).—D.J.H.

253. M. K. Hom, "Luke as Historian, Theologian, and Artist in Luke 6:12–9:50," *EvangJourn* 21 (1, '03) 32-43.

The article presents a reading of Lk 6:12–9:50 as history, theology, and art, respectively. It concludes that Luke surpasses past and present expectations of historicity and history writing, weaves together a complex variety of theological emphases and communicates them to the reader, and accomplishes all of this with literary artistry.—C.R.M.

254. [Lk 7:35] J. J. Kilgallen, "What Does It Mean to Say: 'Wisdom Is Justified by Her Children'?" *ChicStud* 42 (2, '03) 205-211.

In its context Lk 7:35 ("wisdom is justified by her children") is Jesus' challenging response to the claims of "the people of this generation" that John and Jesus are not from God. With this saying Jesus counters that wisdom—repentance and its completion in holiness—is justified against those who claim that it is foolishness. The holy child is the best and surest proof that the call to holiness is right.—D.J.H.

255. S. Gathercole, "Jesus' Eschatological Vision of the Fall of Satan: Luke 10,18 Reconsidered," *ZeitNTWiss* 94 (3-4, '03) 143-163.

The study discusses the three principal interpretative options advanced for Lk 10:18: (1) a vision of Jesus of a primeval past event; (2) a vision of Jesus of an event in the recent past (prior to or even simultaneous with the vision); and (3) a vision of Jesus of a future event, respectively. Focusing exclusively on the meaning of the saying in the context of Luke's Gospel, it argues that the Lukan Jesus refers to a vision of the eschatological fall of Satan in the last days in order to warn the triumphant disciples not to focus on their abilities as exorcists (10:17) but rather to rejoice that they are chosen by God (10:19-20). Jesus' exhortation is focused on the preservation of the disciples during the outbreak of the final woes before the coming of the Son of Man (chap. 21). The importance of the disciples' election as the basis of their confidence, as opposed to their authority over demons, is reinforced by 10:21-24.—C.R.M.

256. [Lk 10:25-37] P. THIBAUD, "L'autre et le prochain. Commentaire de la parabole du bon Samaritain," *Esprit* [Paris] (6, '03) 13-24.

Prompted by a debate between P. Ricoeur and J. Derrida on the theme of the "other," the article first considers the OT roots of the discussion between Jesus and the lawyer in Lk 10:25-28 and the contribution made by the parable of the good Samaritan in 10:29-37. It notes that the novelty of the parable lies in detaching Lev 19:18 from its Jewish context and making it a political duty for all kinds of people. Then it reflects on the implications of this reading of the parable for social and political attitudes in Europe today.—D.J.H.

257. [Lk 10:30-37] P. J. RIGA, "The Good Samaritan," *Emmanuel* 109 (5, '03) 370-374.

Of all the parables used by Christ to illustrate his teaching, none is as incisive and meaningful as the good Samaritan (Lk 10:30-37) in which the notion of neighbor is broadened to include the most despised as well as anyone who is in need. This parable sums up the whole mission and the apostolate of Christ among us.—C.R.M.

258. C. R. HUTSON, "Martha's Choice: A Pastorally Sensitive Reading of Luke 10:38-42," *RestorQuart* 45 (3, '03) 139-150.

By aligning Martha with the Samaritan of Lk 10:29-37 and Mary with the Torah scholar of 10:25-28, we may read 10:38-42 so that it affirms both sisters. Mary's choice is good for her, but it is her choice. And Martha's choice to serve food may be equally good for her. Both sisters have responded to Jesus.—D.J.H.

Lk 11:2-4, § 48-196.

Lk 11:4, § 48-197.

Lk 14:26, § 48-720.

259. F. J. VAN BEECK, "'Lost and Found' in Luke 15: Biblical Interpretation and Self-Involvement," *ExpTimes* 114 (12, '03) 399-404.

The unity of Luke 15 resides not just in its written, visual form but also in its rhetoric. Like every NT writing, it is written down only to be read out loud and heard; that is, to be performed and received in one piece, synthetically, affectively. It reminds us that nothing lost or runaway can defeat God's design for creation. The boy's father is in no hurry; he is waiting. In the end there will be joy.—D.J.H.

260. J. JOOSTEN, "'Père, j'ai péché envers le ciel et devant toi'. Remarques exégétiques et textuelles sur Luc 15, 18.21," *RevHistPhilRel* 83 (2, '03) 145-156.

The traditional interpretation of the prepositions in Lk 15:18, 21 is problematic. If the prodigal son had wished to express the sense "I have sinned against heaven (against God) and against you," he would not have employed the prepositions εἰς and ἐνώπιον as he has contrary to the style of the Greek Bible. The problem may be solved by supposing that the son did not intend to confess a double sin, and by realizing that the expression "toward heaven" qualifies the sin and that the conjunction καί joins two ideas, one subordinated to the other. The translation "I have committed a great offense against you" is possible for the Greek text, treats εἰς τὸν οὐρανόν in accord with the usage of the Bible and Greek literature, and has a precedent already in the textual tradition of the Diatessaron (which omits καί).—C.R.M.

261. [Lk 16:1-13] E. BEUTNER, "Comedy with a Tragic Turn. The Dishonest Manager," *The Fourth R* [Santa Rosa, CA] 16 (2, '03) 16-18.

The parable of the dishonest manager in Lk 16:1-13 may be about the infectiousness of evil. The owner and the manager are more alike than unalike. They are tragic figures presented in a comic piece. The parable functions as a parable only if and when the laugh arrives at our own expense.—C.R.M.

262. J. J. KILGALLEN, "The Unity of Luke 17,1-10," *EphTheolLov* 79 (1, '03) 157-165.

Although it is usually assumed that Lk 17:1-10 contains four sayings of Jesus (vv. 1-2, 3-4, 5-6, 7-10) that are unrelated among themselves, this essay contends that 17:1-10 can be considered to be a unit. It starts with an analysis of vv. 7-10 and works backwards to show how each group of verses flows from what precedes it. The central concern of 17:1-10 is the brotherly forgiveness that should always follow upon repentance and the request for forgiveness.—C.R.M.

263. M. P. KNOWLES, "Reciprocity and 'Favour' in the Parable of the Undeserving Servant (Luke 17.7-10)," *NTStud* 49 (2, '03) 256-260.

Insofar as the parable of the undeserving servant in Lk 17:7-10 casts the disciple in the role of slave with God as the master, those of Greco-Roman religious background would have every reason to expect that χάρις offered should elicit χάρις in return. For them the question of v. 9 might more reasonably be worded so as to expect a positive response: οὐκ ἔχει χάριν τῷ δούλῳ, "he should favor the slave, shouldn't he?" (οὐκ for μή). But the fact that the disciples in v. 10 can only reply "we have done only what we ought (ὠφείλομεν) to have done" means, contrary to all expectation, that the fulfillment of their religious "obligations" elicits no reciprocal obligation on the part of the master/God.—C.R.M.

264. S. E. PORTER, "Luke 17.11-19 and the Criteria for Authenticity Revisited," *Journ StudHistJesus* 1 (2, '03) 201-224.

After a brief review of the history of historical Jesus research, the article applies the new criterion of "Greek language and its context" to the account of the cleansing of the ten lepers in Lk 17:11-19 to determine the possibility of its authenticity through assessing the likelihood that Jesus may have spoken Greek in the episode. It discusses the pericope in terms of the three phases of this criterion: participants and their background, context and theme of discussion, and determination of the words of Jesus. In this case the employment of the criterion suggests a portrait of Jesus as a person who confronts a mixed group using the language common to the entire group: Greek. —C.R.M.

Lk 17:20-37, § 48-240.

265. L. J. Topel, "What Kind of a Sign are Vultures? Luke 17,37b," *Biblica* 84 (3, '03) 403-411.

The ἀετοί in Lk 17:37b (see Mt 24:28) must be "vultures," and the appropriate context for interpreting Jesus' proverb is the whole eschatological discourse in Lk 17:20-37 for which it serves as the conclusion. There is a curious interplay between the Pharisees' "When?" (17:20) and the disciples' "Where?" (17:37a). The proverb makes the point that they will know the time and place of God's final reign only after the process has irreversibly begun.—D.J.H.

Lk 20:9-20, § 48-225.

266. P. Garuti, "*Postquam cœnatum est . . .* Due percorsi socratici nella cristologia paolino-lucana: la *Cena del Signore* (Lc 22,14.20; 1 Cor 11,23.25)," *Angelicum* 80 (3, '03) 663-687.

After introductory comments on Luke's use of ἡ ὥρα and ἀνέπεσεν in his account of the Lord's Supper in Lk 22:14 and μετὰ τὸ δειπνῆσαι in 22:20, the article discusses the Pauline tradition of the Last Supper in 1 Cor 11:23-25; the peculiarity of the two cups in the Lukan account; Luke, Paul, and the eucharistic dinner in comparison with Matthew and Mark; and two Socratic passages (the ἡ ὥρα and the testament [Plato, *Apol.* 41e], and the dinner and afterwards—μετὰ τὸ δειπνῆσαι [Plato, *Symp.* 176a]). It suggests that Luke was inspired by a topos of Pauline origin, joined it to accounts common to the other Synoptics, and was influenced by the familiar Socratic model and wished to offer the symposium as an example of the Christian assembly.—C.R.M.

Lk 22:19, § 48-358.

267. C. Nolan, "Words and Bread (Lk 24:13-35)," *Scripture in Church* [Dublin] 33 (131, '03) 380-384.

Luke's Emmaus narrative (Lk 24:13-35) moves from a sequence of dialogue to a structured setting in a house for a meal where Jesus in a fourfold action "takes," "blesses," "breaks", and "gives" bread that provides the physical nourishment and spiritual sustenance that is needed for travelers on a spiritual quest.—D.J.H.

268. [Lk 24:13-35] C. P. Thiede, "À la recherche du miracle d'Emmaüs: tradition littéraire et archéologie," *RevRéf* 53 (224, '03) 15-29.

Luke furnishes enough details in the narrative of the meeting on the Emmaus road in Lk 24:13-35 to allow us to judge his account reliable according to topographical and geographical criteria. Although three supposed sites for the location of Emmaus are problematic, a fourth near Jerusalem (the ancient Mozah of Josh 18:26), which is also mentioned by Josephus (see *War* 7:217), fits Luke's story well. Among other reasons, the two disciples were kept from recognizing Christ by the setting sun as they kept their eyes on the uneven road on that Sunday, April 9, in A.D. 30.—C.R.M.

269. J. Eapen, "The Mission Theme of Fruit (Καρπός) in John," *BibBhashyam* 29 (2, '03) 101-114.

With particular attention to Jn 15:1-17, the article shows that only an abiding disciple can produce the abiding fruit (καρπός) of apostolic commitment, that this fruit must be viewed in an eschatological context, and that it encompasses the service of others leading to a radical conversion of heart, commitment of faith, and love.—D.J.H.

270. P. Ellis, "Understanding the Concentric Structure of the Fourth Gospel," *StVladTheol Quart* 47 (2, '03) 131-154.

The article describes the insights of three scholars (J. Gerhard, J. Kugel, and J. Breck) who by their contributions to the fuller understanding of the concentric structure of John's Gospel and the corollaries that flow from it have increased the possibility of arriving at the meaning intended by the person who published the Gospel substantially as it now stands. Gerhard discovered the five-section ABCB′A′ structure of the Gospel's chiasms. Kugel showed that in the basic two-line parallelism of Hebrew poetry the second of the two lines both parallels and goes beyond the thought of the first line ("A is so, and what's more B"). Breck demonstrated the critical importance of the pivotal center section of John's chiasms for understanding the meaning of the chiasms as a whole. The article illustrates their contributions with specific reference to the story of the changing of water into wine at Cana (Jn 2:1-12) as a representative example of John's approximately 100 concentric chiasms.—D.J.H.

271. K. B. Larsen, "Viden og erkendelse i Johannesevangeliet. En semio-narrativ undersøgelse i retning af problematikken vedrørende gnosis og doketisme i det fjerde evangelium" [Knowledge and Understanding in the Gospel of John. A Semiotic-Narrative Examination with Respect to Issues Concerning Gnosis and Docetism in the Fourth Gospel], *DanskTeolTids* 66 (2, '03) 81-106.

This semiotic-narrative inquiry into the economy of knowledge in the Fourth Gospel approaches the question of gnostic-docetic Christology in the Gospel from a literary rather than a history-of-religions standpoint. It observes that the narrator and Jesus share a cognitive position of omniscience that weakens the pragmatic drive of the narrative, a literary phenomenon that might be called "narrative docetism." The Gospel reflects on the gnoseological problem of the claim that Jesus is a sign that refers to God by introducing witnesses for both belief and disbelief. The passion and resurrection demonstrate that the claim about Jesus is not a deception. On a metalevel the text becomes a sign itself and therefore has to substantiate its own truth claim by, for instance, identifying the omniscient narrator with a particular eyewitness in the narrative. The Fourth Gospel is a religious discourse that shows a high degree of consciousness of its own character of knowledge—gnosis.—C.R.M.

272. F. Maceri, "Dalla presunzione all'amore: la sequela di Pietro nel Vangelo di Giovanni," *Asprenas* [Naples] 49 (4, '02) 519-534.

The article first traces the portrayal of Peter in John's Gospel with regard to his first encounter with Jesus, the gift of faith, faith and love in the face of the glorious passion, and the encounter with the risen Christ and the beginning of his following that issues in giving his life. Then it reflects on the way of Peter and our way as believers: faith as a gift of God through humans and as a challenge; personal faith and ecclesial faith; and faith, love, and feeling.—D.J.H.

273. J. K. Newman, "Certain Old Testament Parallels in St John's Gospel," *DownRev* 121 (424, '03) 211-224

The concepts of "subtext" and "intertext" seem peculiarly adaptable to narratives in John's Gospel, which often take for granted and depend for their full resonance on a familiarity with the Hebrew Bible. This thesis is illustrated with reference to the Johannine narrative about the miracle at Cana (2:1-11), the encounter with the Samaritan woman (4:1-42), and various other passages.—D.J.H.

274. W. E. Sproston North, "John for Readers of Mark? A Response to Richard Bauckham's Proposal," *JournStudNT* 25 (4, '03) 449-468.

The article reviews and critiques R. Bauckham's proposal, advanced in an essay in the volume he edited entitled *The Gospel for All Christians* (1998), that offers an alternative to the standard opinion that John wrote for his own Christian group. After summarizing Bauckham's claim that the Johannine parentheses at Jn 3:24 and 11:2 are evidence that the Fourth Gospel was designed to accommodate readers of Mark while not excluding others, the article examines Bauckham's treatment of 11:2, as the single basis upon which his whole argument is constructed, in five points. It concludes that Bauckham's exegesis suffers from imprecision of terminology and unargued assumptions, and that if there is evidence that John intended his Gospel for Christianity at large and not for his own community alone, it is not to be found in Jn 11:2.—C.R.M.

275. D. G. Van der Merwe, "Ὥρα, a possible theological setting for understanding Johannine eschatology," *Acta Patristica et Byzantina* [Pretoria] 13 ('02) 255-287.

In the Fourth Gospel the noun ὥρα is frequently used to constitute the setting in which Johannine eschatology ought to be interpreted and understood. It not only refers to Jesus' crucifixion and exaltation but also indicates the eschatological time which is a present reality. It designates a significant moment (the revelation and inauguration of a new eschatological dispensation), an event (Jesus' crucifixion as the constitution of a new eschatological dispensation), and a dispensation (where salvation or condemnation, a new form of worship, and discipleship are the order of the day).—D.J.H.

John, § 48-79.

276. [Jn 1:1-18] Y.-M. Blanchard, "Les christologies contemporaines du Logos à l'épreuve d'une exégèse du prologue johannique," *Transversalités* 86 ('03) 39-52.

Long held as obvious, the hypothesis that a pre-Johannine hymn addressed to the divine Logos lies behind Jn 1:1-18 has indirectly served the speculative interests of an apologetic process. In effect it honors an epistemology more historical than literary insofar as it is more attached to the genesis of the text than to its reception. On this basis it justifies a triple decontextualization (narrative, canonical, internal). But it is the interface of a triptych consisting of the prologue, the narrative of the Fourth Gospel, and the Bible that should situate the sphere of reading and not the embryonic stage of an allegedly original hymnic kernel.—C.R.M.

277. [Jn 1:1-18] A. WUCHERPFENNIG, "Tora und Evangelium. Beobachtungen zum Johannesprolog," *StimmZeit* 221 (7, '03) 486-494.

After noting that for Jews the Torah functions as "the canon within the canon," the article suggests that the Prologue to John's Gospel (Jn 1:1-18) can be understood as a new writing or retelling of the Torah. Then it reflects on the place of John's Gospel between Luke's Gospel and Acts in the NT canon, and considers the theological consequences of recognizing Jn 1:1-18 as the center of Scripture for Christians.—D.J.H.

278. D. J. MACLEOD, "The Witness of John the Baptist to the Word: John 1:6-9," *BiblSac* 160 (639, '03) 305-320.

With his self-denying attitude, his Christ-centered message, and his goal of winning his hearers to personal faith in the Savior, John the Baptist in Jn 1:6-9 is a role model of what a Christian witness should be.—D.J.H.

279. J. B. PRIOR, "Who Is 'Full of Grace and Truth' in the W^s Text of John 1:14?" *BullBibRes* 11 (2, '01) 233-238.

Authorities disagree in their readings of "full" in the Codex Washingtonianus (Freer Gospels) text of Jn 1:14. If πληρη is correct, then the referent for the accusative masculine singular adjective is still the Word or Jesus Christ. If πληρις is the correct reading, however, and is taken to be another spelling of πλήρεις, then the substitute scribe of W^s (the first quire of John covering 1:1–5:11a was apparently lost in antiquity and replaced by a later quire dating to the 7th or 8th century) as well as the scribe of Codex Seidelianus and others understood that it is we rather than the Word who are "full of grace and truth."—C.R.M.

280. [Jn 2:13-22] M. R. BREDIN, "John's Account of Jesus' Demonstration in the Temple: Violent or Nonviolent?" *BibTheolBull* 33 (2, '03) 44-50.

John's account of Jesus' demonstration in the Temple (Jn 2:13-22) must be understood in the light of OT and early Jewish traditions about the Temple as a place of oppression and violence, Jesus as the new Isaac, the actions that Jesus takes, Zechariah 12–14 and Psalm 68 (LXX), and Jesus' own practice of nonviolence. Jesus enters the precincts of power and draws attention to himself in the same way that the prophets did, which leads ultimately to his martyrdom. Jesus is the nonviolent revolutionary of peace par excellence.—D.J.H.

281r. T. POPP, *Grammatik des Geistes. Literarische Kunst und theologische Konzeption in Johannes 3 und 6* [*NTA* 47, p. 164].

G. VAN BELLE, "Repetition, Variation and Amplification: Thomas Popp's Recent Contribution on Johannine Style," *EphTheolLov* 79 (1, '03) 166-178.—Popp's work is a resource of significant value for research into the style of the Fourth Gospel. The article considers the book's starting point and ultimate goal, hermeneutical methodology, description of repetition in the Gospel of John, and interpretation of the theology of John 3 and 6. It concludes that Popp's volume is pioneering and innovative with respect to the study of both Johannine style and Johannine Christology.—C.R.M.

282. [Jn 3:1-21] J. GALOT, "Gesù inaugura un modo nuovo di essere uomo," *CivCatt* 154 (3675-76, '03) 235-247.

Taking as its starting point Jesus' affirmation to Nicodemus that "no one can see the kingdom of God without being born from above" (Jn 3:3), the article shows that this new birth from above is possible because Jesus by coming down from heaven and coming among humans has communicated to them his own divine sonship. Jesus as Son of the Father and Son of Man has inaugurated a new mode of being human and enabled humans to become children of God.—D.J.H.

283. J. SMIT SIBINGA, "The Shape of a Miracle Story. A Respectful Analysis of John 4:43-54," *NovTest* 45 (3, '03) 222-236.

After introductory comments on the function of the healing narrative in Jn 4:43-54 and where it begins (v. 46c), the article analyzes the narrative and its context by counting its elements, i.e. the words and syllables of the text. An intelligible design emerges in the fact that the central part in vv. 48-52 is composed of 168 syllables and is framed by vv. 46c-47 and vv. 53-54, each composed of 75 syllables. The 132 syllables of the introductory section in vv. 43-46b make a grand total of 450 syllables (sections of 450 syllables are also found in Herodotus 4.60-61 and Jn 2:13-25). The sum-total of syllables for the miracle story in vv. 46c-54 is 318. This number is found in Gen 14:14 and as written in Greek (TIH) is interpreted in *Barnabas* 9:8 to refer to the name of Jesus (IH) and to the cross (T).—C.R.M.

284. F. LOZADA, "Johannine Universalism and Particularism: Toward an Intercultural Reading of John 6," *Journal of Hispanic/Latino Theology* [Collegeville, MN] 10 (4, '03) 5-21.

This examination of how universalism and particularism are manifested in the reading experience of John 6 first discusses globalization from a theoretical perspective to provide a framework for the reading. Next it presents an intercultural reading of John 6 as a narrative unit: the miracle of the loaves and fishes (6:1-15), the miracle on the sea (6:16-21), Jesus as the bread of life (6:22-59), and Jesus' response to the disciples (6:60-71). Then it offers some critical remarks on universalism and particularism in relation to Latino identity.—C.R.M.

Jn 6, § 48-281r.

285. [Jn 6:28–8:31] P. CANART, "Note sur le manuscrit T ou 029 du Nouveau Testament," *Biblica* 84 (2, '03) 274-275.

Manuscript T or 029 of the NT is a very mutilated, bilingual Greek-Coptic manuscript containing fragments of the Gospels of Luke and John, dispersed among three different libraries. The note treats the leaves conserved at the Vatican (*Vaticanus Borgianus copticus* 109) and indicates how the fragments of Jn 6:28–8:31 came to have two different numbering systems (one with gaps and the other not in the exact order of the text) and the decision to provide a third enumeration from 1 to 13 that respects the correct order of the text. A table listing the three numbering systems and their content is provided.—C.R.M.

Jn 9, § 48-293.

286. A. J. KÖSTENBERGER, "Jesus the Good Shepherd Who Will Also Bring Other Sheep (John 10:16): The Old Testament Background of a Familiar Metaphor," *BullBibRes* 12 (1, '02) 67-96.

The study argues that the OT background for John 10 is primarily evidence not for the Evangelist's use of the OT but for Jesus' messianic consciousness in light of the expectations of the divine revelation found in the Scriptures. It supports this contention by examining the literary and historical contexts of Jn 10:16, the OT background of 10:16 (Ezekiel, Zechariah, Isaiah, Davidic typology), intertestamental literature, and the message of 10:16 in its original and contemporary contexts. It concludes that Jesus understood himself as the eschatological Davidic messianic "shepherd" who would gather the lost sheep of Israel.—C.R.M.

Jn 11, § 48-293.

Jn 11:2, § 48-274.

287. L. SEMEL, "The One Who Gives Life. 2 Kings 13:20-21; John 11:17-29," *Kerux* [Lynnwood, WA] 18 (2, '03) 54-61.

According to 2 Kgs 13:20-21, by contact with the dead Elisha, one who was dead was revived. Likewise, according to Jn 11:17-29, resurrection life is imparted to all who come into contact with Jesus, to all who believe in him.—D.J.H.

288. E. KESSLER, "'I am the Way, the Truth & the Life' (John 14:6) and Jewish-Christian Dialogue," *Interreligious Insight* [London—Lake Forest, IL] 1 (3, '03) 25-31.

After reflecting on the nature of "dialogue," the article asks whether Jn 14:6 denies the legitimacy of Judaism, and notes the shift from a Christian monologue about Jews to an instructive (and sometimes difficult) dialogue with Jews. Then it considers the problems posed by Jn 14:6 and other NT texts (e.g. Mt 23:1-39), and urges that they be read in the context of 1st-century Judaism.—D.J.H.

Jn 15:1-17, § 48-269.

289. D. G. VAN DER MERWE, "The exposition of John 17:6-8: An exegetical exercise," *HTSTeolStud* 59 (1, '03) 169-190.

This exegesis of Jn 17:6-8 aims to gain an understanding of what the Fourth Evangelist tried to emphasize and communicate concerning the character and success of Jesus' earthly ministry. After a discourse analysis of the text, it provides a theological discussion of the major soteriological components pertaining to revelation, obedience/acceptance, and faith. It concludes that the passage presents Jesus' ministry as successful, revelatory, and salvific.—D.J.H.

290. D. G. VAN DER MERWE, "The character of unity expected among the disciples of Jesus, according to John 17:20-23," *Acta Patristica et Byzantina* [Pretoria] 13 ('02) 224-254.

After a discourse analysis of Jn 17:20-23, the article shows how its unity motif is articulated on three levels: the Father-Jesus relationship as an example of the unity between Jesus and his disciples, the Jesus-disciples relationship as the basis of the disciples' unity, and the unity among the disciples as the purpose for the revelation of God and the salvation of the world.—D.J.H.

291. [Jn 18:32-33] L. W. HURTADO, "𝔓52 (P. Rylands Gk. 457) and the Nomina Sacra: Method and Probability," *TynBull* 54 (1, '03) 1-14.

C. M. Tuckett's argument [§ 46-249] that P^{52} did not employ *nomina sacra* abbreviations for the name of Jesus in Jn 18:32-33 is unpersuasive [see also § 47-951]. After a brief description of P^{52}, the article discusses P^{52} and the *nomina sacra,* the letter-counts, observing scribal data, and probabilities in making inferences about the lacunae.—C.R.M.

292. [Jn 19:16-42] A. Contri, "La Chiesa, la Madre e i sacramenti nella teologia giovannea della Croce," *Marianum* 64 (1-2, '02) 137-162.

After describing John's Gospel as eminently epiphanic, the article discusses the individual scenes in the Johannine Golgotha narrative (19:16b-42) and what each contributes to developing the Johannine themes of the church, the Mother of Jesus, and the sacraments. Then it focuses on the scene at the cross in Jn 19:25-27, and shows how its "agapic" (or, Marian) principle relates to the apostolic (or, Petrine) principle in John 21.—D.J.H.

293. H. Roose, "Joh 20,30f.: Ein (un)passender Schluss? Joh 9 und 11 als primäre Verweisstellen der Schlussnotiz des Johannesevangeliums," *Biblica* 84 (3, '03) 326-343.

The emphasis given to "signs" in Jn 20:30-31 has often been deemed unsuitable. But such thinking overlooks the fact that the statement of the Gospel's purpose is meant to call to mind the healing of the blind man in John 9 (a person comes to faith in Jesus Christ) and the raising of Lazarus in John 11 (a person gains [eternal] life). Thus the meaning of these two miracle stories in underlined, and Jn 20:30-31 appears to be a thoroughly suitable ending for the Fourth Gospel.—D.J.H.

294. T. Nicklas, "'153 grosse Fische' (Joh 21,11). Erzählerische Ökonomie und 'johanneischer Überstieg,'" *Biblica* 84 (3, '03) 366-387.

None of the proposals about the interpretation of the 153 fish in Jn 21:11 has been able to prove that it was in fact the author's intention. But a reader-oriented analysis of Jn 21:1-14 shows that in 21:11 the Johannine narrator breaks his principle of "narrative economy" and forces the reader to reinterpret the story being told. This narrative technique also appears in other places in the Fourth Gospel (e.g. 2:1; 3:2; 19:39).—D.J.H.

295. S. Barbaglia, "'Darai la tua vita per me?' Una rilettura della triplice domanda di Gesù a Simone di Giovanni (Gv 21,15-19)," *RivistBib* 51 (2, '03) 149-191.

The study analyzes the semantic dimensions of the verbs ἀγαπάω and φιλέω that are not immediately recognizable in the exchange between Jesus and Simon Peter in Jn 21:15-19 but yet are typical of the Fourth Gospel's terminological use. It considers the meaning of the ambiguous expression πλέον τούτων in v. 15 (probably: "more than these things"), whether the variation between ἀγαπάω and φιλέω represents stylistic alteration or semantic progression (taking a clue from the well defined meaning of φίλος in John), and the interpretation of the triple question of Jesus and Simon Peter's triple response. It concludes that the final meaning of the question "Do you love me?" corresponds to "Would you die for me?"—C.R.M.

Acts of the Apostles

296. Anon., "Voting Records. Fall 2000," *Forum* 4 (1, '01) 145-149.

The article reports the voting records from the Fall 2000 meeting of the Acts Seminar for the papers appearing in this issue of *Forum* [see §§ 48-299–302, 308–310]. The votes by colors (red, pink, gray, black) that represent degrees of historical reliability or of support for a proposition or statement concern proposals about source theories for Acts, Antioch in Acts, community meetings in Acts, Acts 15 as Jewish and Christian history, the intersection of Acts 15 and Galatians 2, and Acts 15 in its Lukan setting.—C.R.M.

297. F. Bovon, "Canonical and Apocryphal Acts of Apostles," *JournEarlyChristStud* 11 (2, '03) 165-194.

This examination of the canonical Acts of the Apostles and the apocryphal acts first identifies similar and dissimilar formal elements, respectively. Next it treats common and different thematic elements, respectively. Then it raises the question of literary dependence, that is, whether we find in the apocryphal acts explicit references to Luke-Acts. It concludes that form criticism helps us find and understand the small literary units in both the canonical and apocryphal acts, composition criticism helps us to observe and analyze the larger cycles and whole books, and the history of Christian thought helps us to articulate the religious positions of these writings and to discover the socio-ecclesiastical problems the authors and their communities were facing.—C.R.M.

298. S. Dowd, "'Ordination' in Acts and the Pastoral Epistles," *PerspRelStud* 29 (2, '02) 205-217.

Both Acts and the Pastoral epistles mention the practice of laying hands on persons in connection with their authorization to perform certain tasks on behalf of Christian communities, though they do not display an interest in prescribing or regulating the ritual. Both contain indications of qualifications for community assignments, but a ritual of "ordination" does not appear to be one of those qualifications. The Baptist idea that authorization for specific tasks is permanent and portable does not appear in these documents, with the exception of the apostles. In Acts sometimes Christians select their leaders and sometimes leaders are appointed by the apostles (Acts) or their representatives (Titus). The selection and ceremonial authorization of leadership in Acts and the Pastorals is guided by the situation and not by appeal to Scripture or the command or practice of Jesus. [In the same issue (pp. 219-221) R. R. Creech offers a response.]—C.R.M.

299. P. Kea, "Source Theories for the Acts of the Apostles," *Forum* 4 (1, '01) 7-26.

The article first presents a general overview on the issue of the possible use of sources by the author of Acts with attention to the views of A. Harnack, P. Benoit, M. Dibelius, E. Haenchen, H. Conzelmann, and others from the 1960s onward. Then after comments on the "we" passages and source theories for the second half of Acts, it considers scholarly assessments regarding the use of sources in Acts 15. It concludes that there is little confidence today that written sources for Acts can be precisely identified.—C.R.M.

300. R. I. Pervo, "Meet Right — and Our Bounden Duty. Community Meetings in Acts," *Forum* 4 (1, '01) 45-62.

One cannot fully understand, appreciate, and evaluate the so-called Apostolic Council of Acts 15 without some consideration of other meetings reported in Acts as well as the author's contrast between Christian meetings and Jewish or polytheist assemblies. Thus the article considers "our" meetings (Acts 1:15-26; 6:1-7; 11:1-18; 15; 21:18-25), and "their" meetings (the Sanhedrin—4:5-21; 5:21b-40; 6:12–7:60; 22:30–23:10; the crowd—19:21-40; 21:27–22:23), respectively. Acts presents the early church in Jerusalem and elsewhere as a political organization that elects officers, holds formal meetings, promulgates decrees, and engages in ambassadorial exchanges.—C.R.M.

301. J. B. TYSON, "The Legacy of F. C. Baur & Recent Studies of Acts," *Forum* 4 (1, '01) 125-144.

After describing Baur's fundamental views about the course of early Christianity in connection with his studies of the book of Acts, the paper discusses the work of a number of recent scholars that seems to represent something of a revival of interest in and appreciation for Baur's major contentions: J. Knox, G. Lüdemann, M. Goulder, J. Jervell, and C. K. Barrett. Then it considers two interrelated questions connected with the "revival" of the Tübingen school that require further deliberation: Was there fragmentation in early Christianity beginning in the first generation? and Is Acts a consensus document intended to minimize the fragmentation? It concludes that early Christianity was marked by conflict among believers, and that Acts was intended to be a consensus document.—C.R.M.

302. S. C. WINTER, "Antioch in Acts & Maccoby's 'Two-Tiered' Christianity," *Forum* 4 (1, '01) 27-44.

After surveying the material about the city of Antioch in Syria found in Acts (especially 11:19-30) and issues about its historicity, the article asks why Acts so rapidly leaves the significant early Christian history connected to Antioch behind. It suggests that Antioch is bypassed partly to make way for Ephesus (from where the church travels to Rome), and partly because Luke was unsympathetic to the form of Christianity in Antioch and its "two-tiered" system in which law observance defined the inner circle. Close examination of the Antiochene Christian school of exegesis, and the Jewish school of exegesis from which it learned its method and tradition, sheds light on some of the issues over which Paul and the pillars disagreed and on how Acts' version of history managed to submerge the differences between the parties.—C.R.M.

303. V. WOZNIUK, "In Pursuit of a Politics of Holiness: Reconciling Hellenic and Hebraic Political Wisdom in the Acts of the Apostles," *Journal of Church and State* [Waco, TX] 45 (2, '03) 283-304.

The Hellenist Luke is more deserving than Augustine of any blame or credit for what amounts to a retroactive baptism of Plato and his thought. Justification for this claim can be found in a demonstrable recurrence in Acts of key thematic elements that also appear in three of Plato's works: *Euthyphro, Apology,* and the *Republic.* The article contends that by combining these Platonic elements with motifs from 1 and 2 Samuel (LXX: 1 and 2 Kings), Luke portrays the reconciliation of Hellenic and Hebraic political wisdom, which is intended to be understood as the outcome of pursuing what may be called a "politics of holiness." The article discusses things political in Acts, the way to holiness, spiritual wisdom and materialism, and Luke's depiction of Paul among other topics.—C.R.M.

Acts, §§ 48-236, 242, 244, 334.

304. H. WAGENAAR, "Babel, Jerusalem and Kumba: Missiological Reflections on Genesis 11:1-9 and Acts 2:1-13," *International Review of Mission* [Geneva] 92 (366, '03) 406-421.

The article offers exegetical and missiological reflections on the accounts of the tower of Babel (Gen 11:1-9) and the day of Pentecost in Jerusalem (Acts 2:1-13) to show how these texts support what L. Sanneh has called a paradigm of "mission as translation" (i.e. making the recipient culture the locus of the proclamation) over against one of "mission by diffusion" (i.e. missionary culture as the inseparable carrier of the message). It also challenges the general Christian interpretation that the Pentecost event overcame what went wrong with languages at Babel, arguing instead that both narratives deal with "communication miracles": Just as in Babel the people are liberated from political and cultural domination and sent to the ends of the earth to live in linguistic and cultural diversity, so in Jerusalem the Spirit directs the church to the ends of the earth and supports linguistic and cultural diversity over against any domination. In conclusion it reflects on the implications of these findings for missionary thinking in the African historical churches today.—C.R.M.

305. H. K. BOND, "Acts 4:12 and its First Century Setting," *Theology in Scotland* [St. Andrews] 10 (1, '03) 7-17.

Acts 4:12 ("there is salvation in no one else . . .") reflects Luke's own theology, and is embedded in a piece of highly rhetorical literature. Luke wants to show that the promises given by God to Israel and revealed through the Jewish Scriptures have all been fulfilled in Jesus and the church. Luke wants also to tell Jews of his own day that salvation comes only through acceptance of Jesus as God's Messiah. While this verse tells us a great deal about the late 1st-century church, it does not speak to many of our modern concerns.—D.J.H.

306. C. H. PINNOCK, "Acts 4:12: No Other Name Under Heaven," *Theology in Scotland* [St. Andrews] 10 (1, '03) 19-28.

Acts 4:12 makes a strong, definitive, and exclusive claim about the messianic, holistic salvation that Jesus has brought into the world. But it does not say anything that would exclude from eternal salvation most of the people who have lived on the earth until now.—D.J.H.

307. [Acts 8:26-40] J. M. BYRON, "A Biblical Model for Catechists," *Origins* [Washington, DC] 33 (3, '03) 33, 35-39.

This meditation on the encounter between Philip and the Ethiopian eunuch in Acts 8:26-40 suggests how the text can serve as a model for catechists in five critical moments insofar as it engages the seeker in his context, offers a word of hope, unfolds with the sharing of what one knows about Christ, makes the words real by a sacramental moment, and commissions for mission.—C.R.M.

308. A. F. SEGAL, "Acts 15 as Jewish & Christian History," *Forum* 4 (1, '01) 63-87.

After observing that "Judaism" did not have a single policy on the status of the Gentiles, the paper aims to show that the Christian position on Gentiles in Acts 15 is completely understandable in the 1st-century Jewish context. It discusses the salvation of Gentiles according to Luke and the rabbis; the Jewish environment (the resident alien, the Noahide commandments); the apostolic decree (Acts 15:20, 29; 21:25)—Luke's perspective and the original intent of the apostolic decrees, idolatry and offerings to idols; and Paul's affirmation of the concept of universalism found in the Judaism of his day.—C.R.M.

309. H. TAUSSIG, "Jerusalem as Occasion for Conversation. The Intersection of Acts 15 and Galatians 2," *Forum* 4 (1, '01) 89-104.

The article proposes a general method for the study of material in Acts that has some parallel treatment in Paul's letters (synoptic analysis, ideological criticism, genre criticism, special source criticism, rhetorical criticism, consulting the Pauline corpus, assessing parallel material, reconstruction/reimagination), illustrates this method in the case of the parallels between Acts 15 and Galatians 2, and proposes a historical reconstruction of the Jerusalem meeting discussed in the two texts. It concludes that within the conversation in Jerusalem at points Paul, Peter, James, the "false brothers" and/or "Pharisees," and Barnabas all had different notions of how Jews and Gentiles should be together within the movement(s).—C.R.M.

310. J. B. Tyson, "Themes at the Crossroads. Acts 15 in Its Lukan Setting," *Forum* 4 (1, '01) 105-124.

This examination of Acts 15 in terms of its relation to some of the dominant themes that play out in Acts as a whole first surveys Lukan themes in Acts 1–5, and in the rest of Acts apart from chapter 15, respectively. Then it considers the roles played by some of these themes in Acts 15. Five themes control the narrative of Acts 15: the internal harmony of the community (despite threats), the believing community's inclusion of Gentiles, the order of the community (despite changes in personnel), the divine leadership of the community, and the community's fidelity to Jewish traditions and practices. The themes of the inclusion of the Gentiles and fidelity to Jewish traditions and practices require considerable manipulation to prevent accidents. Two points that appear to conflict with dominant themes are Luke's soft-pedaling of what appears to be a changing of the guard with respect to the community's leadership, and his concealment of information about a serious conflict in the church initiated by believers whose piety was not suspect (see 15:5).—C.R.M.

Acts 15, §§ 48-70, 363.

311. D. M. Reis, "The Areopagus as Echo Chamber: *Mimesis* and Intertextuality in Acts 17," *JournHighCrit* 9 (2, '02) 259-277.

The essay first discusses the theories of *mimesis* and intertextuality to provide a foundation for showing how the Areopagus speech in Acts 17:16-34 acts as an echo chamber in which the tones of the text reverberate in two directions. Then it shows that while Luke gives his readers the opportunity to imagine Paul as Socrates, he also invites later readers to "rehear" Socrates as Paul. Justin Martyr accepts this invitation by using the Areopagus speech to detail Socrates' trial and death and to identify him as a Christian philosopher and martyr.—C.R.M.

312. K. Ehling, "Zwei Anmerkungen zum ἀργύριον in Apg 19,19," *ZeitNTWiss* 94 (3-4, '03) 269-275.

From a numismatic perspective, the reference in Acts 19:19 to the value of the magic books burned in Ephesus as amounting to 50,000 silver coins raises two questions: What kind of coin is thought of here? and How realistic is the given sum for the value of the books? The article concludes that the coins in view are denarii (not drachmas), and that Luke may have taken over a number referring to bronze coins (asses) and turned it into a reference to silver coins to underline in an exaggerated way the success of Paul against the sons of Sceva (see 19:13-16).—C.R.M.

313. F. Parker, "The Terms 'Angel' and 'Spirit' in Acts 23,8," *Biblica* 84 (3, '03) 344-365.

The old theory that the Sadducees rejected extravagant beliefs about angels and spirits provides the most convincing solution to the problem of Acts 23:8. They rejected these views because angels were part of the apocalyptic worldview that they rejected, and because angels were often God's servants in administering predestination or providence. Thus when Paul claimed that a heavenly being had appeared to him in a manner and with a message that seemed predestinarian in nature, the Sadducees were unwilling to entertain the idea that an angel or spirit had appeared to him.—D.J.H.

Acts 24:24, § 48-657.

EPISTLES—REVELATION

Epistles (General)

314. R. G. H. Reuter, "Introduction to Synoptic Work on the New Testament Epistles," *JournHighCrit* 9 (2, '02) 246-258.

After noting some examples that invite text-comparative and synoptic work on the NT epistles, the article presents a short history of synoptic research on the epistles, notes the results and shortcomings of 19th-century research, and suggests some starting points for the development of 19th-century research in a "Synopsis of the New Testament Letters" utilizing modern software.—C.R.M.

315. G. A. van den Bergh van Eysinga, "Early Christianity's Letters," *JournHighCrit* 9 (2, '02) 294-317.

The English version of an essay published in Dutch in 1951, this article situates the NT letters (especially the Pauline letters) in the context of the practice of pseudepigraphy in antiquity, and gives particular attention to the "radical" views of W. C. van Manen about their inauthenticity and late dating. It concludes that these "letters" must be viewed as treatises to be read in Christian congregations, and that texts that already existed before them were used to produce them.—D.J.H.

Paul

316. J.-N. Aletti, "Bulletin paulinien," *RechSciRel* 91 (2, '03) 273-300.

Descriptions and evaluations of twenty-seven recently published books, in various languages, are presented under four headings: commentaries and studies on an epistle (nine), the milieu of the apostle and of his communities (six), theology and hermeneutics (nine), and noteworthy (three).—D.J.H.

317. R. S. Ascough, "Chaos Theory and Paul's Organizational Leadership Style," *Journal of Religious Leadership* [Claremont, CA] 1 (2, '02) 21-43.

After describing recent studies in organizational behavior that apply "chaos theory" to leadership, the article first examines the undisputed letters of Paul through the lens of organizational leadership's appropriation of chaos theory and outlines how Paul's approach to local leadership reflects elements of this "new" paradigm. Then it considers how and why this style of leadership was co-opted by the early interpreters of Paul (from chaos to structure—post-Pauline developments).—C.R.M.

318. M. Creaney, “A Mystery Thriller: Paul’s Use of the Term ‘Mystery’ in the New Testament,” *ExpTimes* 114 (9, ’03) 296-299.

Paul used the word “mystery” to mean “something hidden, but now revealed.” Examination of Paul’s letters to the Romans, Ephesians, and Philippians reveals three uses of this term: definitively, to define the concept; directly, to state specific mysteries; and indirectly, to reveal new doctrine unique to this dispensation.—D.J.H.

319. F. G. Downing, “Paul’s Drive for Deviants,” *NTStud* 49 (3, ’03) 360-371.

Most suggestions as to how Paul constituted an initial community fail to take note of just how socially deviant were both the message and Paul’s enacted offer of it. Paul was precisely inviting people to deviate from important Gentile civic norms. Cynicism provided for potential converts a vocabulary of ideas and enactments that would allow them to make some sense of his invitation. Thus a recognizable pattern of articulated deviant behavior among Cynics afforded Paul the social basis and opportunity for an effective evangelistic program of action.—C.R.M.

320. E. Dumont, “La dialectique de l’Évangile et de la rhétorique chez saint Paul,” *NouvRevThéol* 125 (3, ’03) 374-386.

Paul inculturated the gospel in the context of the Hellenistic *paideia* of the New Sophists by thoroughly reconfiguring the canons of Greco-Roman rhetoric (*ethos, logos, pathos*), as is especially clear in the Corinthian correspondence. He transforms the utilitarianism of oratory technique with his own communication ethic based on a theological foundation in which his word works in continuity with the Word of God, that is, the language of the crucified. In Paul’s employment, *ethos, logos,* and *pathos* are purified and find a new dynamic in a pastoral *parrēsia.*—C.R.M.

321. T. Friedrichsen, “Disciple as Athlete,” *Living Light* [Washington, DC] 39 (2, ’02) 13-20.

Paul refers to both running and boxing, fully aware of the training, self-discipline, and perseverance needed not only to qualify but also to win. He was quite aware of how well known the *agōn* motif was to his audience and exploited it for his own purposes.—D.J.H.

322. S. Galley, “Vom missglückten Versuch, das Judentum zu universalisieren: Paulus als jüdischer Denker,” *ZeitRelGeist* 55 (3, ’03) 193-204.

After discussing how modern Jewish scholars have assessed Paul’s role in the separation of Christianity from Judaism, the article reflects on the aporia between universalism and particularism in the Hebrew Bible, considers Paul as a Jewish theologian in this context, and offers a critical assessment of Paul’s attempt at universalizing Judaism. It concludes that as the proportion of non-Jews in the communities increased, the genuinely Jewish premises of Pauline thought, covenant theology, Torah, and messianism were misunderstood and forgotten.—D.J.H.

323. D. E. Garland, “The Absence of an Ordained Ministry in the Churches of Paul,” *PerspRelStud* 29 (2, ’02) 183-195.

The article investigates the issue of ordination and the organization of church leadership by looking at developments in Judaism at the time of Jesus and later, the ministry of Jesus, and the evidence of leadership practices in Paul's churches. It concludes that there is a lack of any evidence of an ordained ministry in Paul's churches, perhaps because Paul promoted in his churches an egalitarian leadership that was dependent on the guidance of the Holy Spirit rather than the authority of any office. [The same fascicle (pp. 197-203) contains a response by T. D. Still.]—D.J.H.

324. D. J. HARRINGTON, "Crisis in the Church. What Can We Learn from Paul?" *Church* 19 (3, '03) 13-17.

With reference to Paul's letters, the article suggests that in its current crises the church of the early 21st century can learn seven important lessons from the church of the 1st century: Recognize that crisis in the church is not new; acknowledge that sin in the church is not new; focus on Jesus' death and resurrection as the core of Christian faith; remember that forgiveness and reconciliation are always possible; face the fact of scandal in our church; use Scripture as a resource; and promote ongoing formation in Christian life.—D.J.H.

325. D. J. HARRINGTON, "Paul and his co-workers," *Priests & People* 17 (8, '03) 320-325. [See § 34-1243.]

The overall shape of Paul's activities (his reliance on co-workers, his travels, the collection, his letters, the portrayals of Paul in Acts and the Deuteropaulines), the lists of names in Rom 16:1-23, and Paul's own statements in 1 Cor 3:5-17 all underscore the basic point that from earliest times ministry in the church was collaborative.—D.J.H.

326. M. HENGEL, "Paul in Arabia," *BullBibRes* 12 (1, '02) 47-66.

After general considerations on "Arabs" and "Nabataeans," the article reviews Paul's direct and indirect mentions of Arabia: the biographical episode in 2 Cor 11:32-33; Arabia's connection to salvation history in Gal 4:26; and Paul's journey according to Gal 1:15-17. Then it deliberates on three questions under the heading Paul among the Nabataeans: Why did Paul depart so hurriedly from Damascus? What did he do among the Nabataeans? and Why did he go just to them? It observes that Paul had his first missionary experiences in Arabia and Damascus over a long period of time during which he constructed the theological foundation of his message. Thus these first years must have been of basic importance to him.—C.R.M.

327. A. E. MARTÍNEZ, "Pablo, el obrero: Oficio y opción a favor de 'los trabajadores,'" *Apuntes* [Dallas, TX] 23 (2, '03) 44-64.

Paul was a Christian leader who, despite his Roman citizenship, solid religious education, and apostleship, opted to work with his own hands as a tentmaker so that he could identify himself with the "working class" (the poor, slaves, freedmen) and preach the gospel to them more effectively. The typical urban workshop found in the Greco-Roman cities might have served as Paul's usual place of labor and ministry.—D.J.H.

328. J. I. H. McDONALD AND W. S. CAMPBELL, "Review Article: The New Perspective on Paul," *ExpTimes* 114 (11, '03) 383-386.

McDonald first summarizes and offers evaluative comments on S. Kim's *Paul and the New Perspective* (2002) and M. B. Thompson's *The New Perspective on Paul* (2002). He notes that while Kim's book plunges one into the center of the debate, Thompson's booklet provides an excellent brief guide. Then Campbell comments on S. J. Gathercole's *Where Is Boasting?* (2002) and finds that it does not overturn E. P. Sanders's claim that Paul's critique of Judaism was not that the Jews were guilty of self-assertion and self-righteousness.—C.R.M.

329. K.-W. PENG, "Translating *Eirēnē* in Pauline Epistolary Greetings into Chinese," *BibTrans* 54 (2, '03) 234-240.

The article first notes that because it is likely that Pauline epistolary greetings have certain social functions, the translation of εἰρήνη in these contexts should bear a similar social function to its original function. Exegetical considerations suggest that the best way to render εἰρήνη in Pauline epistolary greetings in Chinese is to use a term for interpersonal peace in the main text (e.g. *hé píng*) and add a footnote in which the term for noninterpersonal peace (e.g. *píng ān*) is put as the alternative.—C.R.M.

330. R. PENNA, "La dialettica paolina tra possibilità e impossibilità di conoscere Dio," *RassTeol* 43 (5, '02) 659-670.

The article explores the Pauline dialectic between the possibility and the impossibility of humans knowing God first with reference to Rom 1:21 ("they knew God") and 1 Cor 1:21 ("the world did not know God"), respectively. Then it points to Gal 4:8-9 ("formerly . . . now") as a synthesis of the Pauline affirmations about knowing God and a new kind of affirmation based on being known by God.—D.J.H.

331. J. PLEVNIK, "The Understanding of God at the Basis of Pauline Theology," *Cath BibQuart* 65 (4, '03) 554-567.

Continuing the discussion begun in an earlier essay [§ 34-256], this article reflects on the value of J. C. Beker's contingency-and-coherence scheme for unraveling Paul's thought, considers developments in the search for the basic Paul, investigates how one moves from Paul's letters to Paul's thought, and explores the basis of Paul's gospel under four headings: Christ's identity as the Son of God, the Holy Spirit, Paul's presuppositions, and the gospel in Romans. It concludes that the center or the basis of Pauline theology is not in the effects of Christ's salvific action but on a deeper level, in the underlying relationship of the Father, the Son, and the Spirit to one another and in their joint contribution to our salvation.—D.J.H.

332. T. SÖDING, "Ekklesia und Koinonia. Grundbegriffe paulinischer Ekklesiologie," *Catholica* 57 (2, '03) 107-123.

The article considers the basic concepts of Pauline ecclesiology according to the following outline: *ekklēsia* as gathering, community, and church; God's people in Christ (the political context of the *ekklēsia,* its biblical-theological roots, and its relation to God's kingdom and God's people); community with Jesus Christ (the body of Christ, sharing in Jesus' saving activity and his person); the community in the faith (the *koinōnia* of the apostle, of the communities and the apostle, of the communities with one another, and of the Christians in the communities); and the *koinōnia* of the *ekklēsia.*—D.J.H.

333. S. A. SON, "Implications of Paul's 'One Flesh' Concept for His Understanding of the Nature of Man," *BullBibRes* 11 (1, '01) 107-122.

The article first examines Paul's references to the "one flesh" concept explicitly in 1 Cor

6:12-20 and Eph 5:21-33, and implicitly in 1 Cor 7:10-16. Next it considers other Pauline texts (1 Cor 11:2-16; 2 Cor 11:2-3; 1 Tim 2:8–3:1a) that clarify the teaching in Eph 5:21-33. Then it reflects on the anthropological implications of the "one flesh" union in terms of the real and ontological corporate reality created by the sexual union of two unified persons and in terms of spiritual union with Christ.—C.R.M.

334. M. WILSON, "Cilicia: The First Christian Churches in Anatolia," *TynBull* 54 (1, '03) 15-30.

Two questions follow upon mention of a church in Cilicia in Acts 15:23 and 15:41: Who established these churches? and Where were they located? The article contends that Paul was apparently active during his "silent years" evangelizing Tarsus and surrounding Cilicia (see Gal 1:21; Acts 9:30; 11:25). While Paul may have attempted to evangelize all seventeen of the Cilician cities, six cities emerge as candidates for Pauline churches: Tarsus, Adana, Mopsuestia, Hieropolis Castabala, Soli (Soloi)/Pompeiopolis, and Anavarza. The churches in Cilicia were the first Christian churches in Anatolia, influenced the itinerary of Paul's first journey, and provided Paul with an approach to church-planting that he used during his subsequent mission work.—C.R.M.

335. P. WOODBRIDGE, "Did Paul Change His Mind? – An Examination of some aspects of Pauline Eschatology," *Themelios* 28 (3, '03) 5-18.

After listing six points on which scholars say that Paul changed his mind, the article considers possible methods of resolving these apparent discrepancies in terms of development. Then it focuses on three apparent inconsistencies: Paul's expectation of the parousia—in his lifetime or after his death; the intermediate state of the Christian dead; and the time of the receipt of the resurrection body. It concludes that these alleged inconsistencies are more apparent than real, and that, given an appropriate exegesis of the relevant passages, a basic coherence and consistency in Paul's writings on these matters can to be found.—D.J.H.

Paul, § 48-221.

Romans, 1–2 Corinthians

336. P. BONY, "Une lecture de l'épître aux Romains: l'Évangile, Israël et les Nations," *EspVie* 113 (82, '03) 15-18.

This concluding essay to the series of articles on Paul's letter to the Romans [see § 47-1734] first observes that Paul was not conscious of abandoning the Jewish faith in his adherence to Jesus Christ, and that the mission to the Gentiles was the determining factor in going beyond the Law. Then it considers Paul's image of God: the God of humankind, a God who is not partial, and a God who accepts. Finally it discusses Paul's understanding of Israel with regard to its election, place in the divine economy, relation to the nations, and role in the human family.—D.J.H.

337. P. A. HOLLOWAY, "The Rhetoric of Romans," *RevExp* 100 (1, '03) 113-127.

Romans may be helpfully read as a letter of self-introduction in which Paul recommends himself to the Roman churches as a teacher worthy of their support. In terms of the larger rhetorical strategy of the letter, Paul structured the argument to recommend his gospel as the only solution to the commonly recognized problem of desire. In terms of the smaller stylistic components of the letter, Paul employed both the diatribe and so-called *ardens* styles to present himself as a teacher of culture and merit.—D.J.H.

338. R. KANGAS, "The Gospel of God: Propositions on the Book of Romans," *Affirmation & Critique* [Anaheim, CA] 8 (1, '03) 3-20.

The article sets forth crucial points in the truth revealed in Paul's letter to the Romans concerning the letter's subject and basic thought, as well as the power and characteristics of God manifested in his creation, the Christ unveiled in Romans, the righteousness of God revealed in the gospel, propitiation, "faith in his blood," justification unto life, and so forth.—D.J.H.

339. R. KANGAS, "The New Jerusalem in the Light of the Book of Romans," *Affirmation & Critique* [Anaheim, CA] 8 (1, '03) 35-49.

There is an intrinsic relationship between the New Jerusalem and Paul's letter to the Romans, with the New Jerusalem being the full exhibition of the revelation contained in Romans. We should see the New Jerusalem in light of Romans and understand Romans in light of the New Jerusalem.—D.J.H.

340. P. OAKES, "Christian Attitudes to Rome at the Time of Paul's Letter," *RevExp* 100 (1, '03) 103-111.

In the late 50s of the 1st century A.D. Christianity was a provincial religious movement rooted in Jewish beliefs, practice, and history. This situation gives three natural dimensions to a model of Christian attitudes toward Rome: provincial, Jewish, and distinctively Christian. Those attitudes included the following: awe at Rome's prestige, power, and wealth; appreciation of Roman peace, economic prosperity, partial protection of Diaspora communities, and laws permitting Jewish practice; resentment at taxation, occupation of Israel, and poor governing of Judea; contempt for Roman religious beliefs and certain aspects of morality; denial of Rome's ultimate authority; and expectation of its overthrow.—D.J.H.

341. S. GATHERCOLE, "Romans 1-5 and the 'Weak' and the 'Strong': Pauline Theology, Pastoral Rhetoric, and the Purpose of Romans," *RevExp* 100 (1, '03) 35-51.

The article explores the way in which Paul weds his exposition of the gospel in Romans 1–5 with the stated purpose of the letter in Romans 14–15. It first considers Romans 14–16 and treats the pastoral situation and Paul's solution. Then it examines the ways in which Paul's discourse in Romans 1–5 provides the groundwork for his challenge to the divisiveness in the Roman churches set out in the later chapters. It contends that it is clear that the concerns that come to the surface in Romans 14–15 are determinative for the way in which Paul writes in the earlier chapters, and that conversely, in Romans 1–5, Paul continually touches upon concerns that become more explicit later on.—C.R.M.

342. J. A. D. WEIMA, "The Reason for Romans: The Evidence of Its Epistolary Framework (1:1-15; 15:14-16:27)," *RevExp* 100 (1, '03) 17-33.

The epistolary framework of Romans provides a crucial key to solving the difficult problem of the "reason for Romans." Careful attention to the letter opening (1:1-7), thanksgiving section (1:8-15), apostolic parousia (15:14-32), and letter closing (15:33–16:27) shows that each passage contributes to establishing the authority of Paul's apostleship and of his gospel over the Roman Christians in a way that wins their acceptance of his gospel as it has been "preached" in the body of the letter.—C.R.M.

343. [Rom 3:27] A. Ito, "ΝΟΜΟΣ (ΤΩΝ) 'ΕΡΓΩΝ and ΝΟΜΟΣ ΠΙΣΤΕΩΣ: The Pauline Rhetoric and Theology of ΝΟΜΟΣ," *NovTest* 45 (3, '03) 237-259

In writing Rom 3:27, Paul probably expected the Roman Christians to understand the νόμος τῶν ἔργων to mean the law of works and the νόμος πίστεως as the law of faith. In the flow of his theological argument in Romans 1–4, however, he very likely intended the νόμος τῶν ἔργων to refer to the law of works demanded in that part of the Torah concerning (the) works, and the νόμος πίστεως to refer to the law of faith described in that part of the Torah concerning Abraham's faith. These readings are not incompatible.—D.J.H.

344. J.-N. Aletti, "Romains 4 et Genèse 17. Quelle énigme et quelle solution?" *Biblica* 84 (3, '03) 305-325.

With the help of the quotations of Gen 15:6 and Ps 31[32]:1-2 in Rom 4:2, 7-8, Paul gives his opinion indirectly but nevertheless clearly on the injunctions of Gen 17:10-14. The two quotations form a *gezerah shawah* (an argument from analogy) according to the techniques developed by the rabbis, and they allow Paul to interpret the role of circumcision in Gen 17:10-14 originally and paradoxically.—D.J.H.

345. M. Bird, "'Raised for our Justification': A Fresh Look at Romans 4:25," *Colloquium* 35 (1, '03) 31-46.

Rom 4:25 is the only explicit statement made by Paul that associates the justification of believers with Christ's resurrection. It summarizes the argument of Romans 1–4 by locating the righteousness of God in Jesus' death and resurrection as the basis of justification. It implies that Jesus' resurrection imparts justifying life into the believers and unites them to the justified Messiah—a concept largely explicated in Romans 5–8. When Rom 4:25 is coupled with other Pauline texts, one could conjecture that Jesus' resurrection, more so than the cross, is the ultimate basis for justification at the eschatological judgment.—D.J.H.

346. C. H. Talbert, "Tracing Paul's Train of Thought in Romans 6-8," *RevExp* 100 (1, '03) 53-63.

The thought in Romans 6–8 moves from the divine remedy for sin (6:1–7:6), to the role of the Law (7:7–8:17), to ultimate salvation (8:18-39). The article examines each of these sections in turn with attention to the questions that they respond to and the principles or theses that they advance.—C.R.M.

347. M. Quesnel, "La figure de Moïse en Romains 9–11," *NTStud* 49 (3, '03) 321-335.

The three mentions of Moses in Romans 9–11 correspond to three different moments in Israel's history. In Rom 9:15-18 Moses appears as the hero of the exodus in opposition to Pharaoh. In Rom 10:5 Moses is related to the justice that comes from the Torah. And in Rom 10:19 Moses is a prophetic figure like Isaiah, who shows Israel a possible way of conversion.—D.J.H.

348. A. H. Wakefield, "Romans 9-11: The Sovereignty of God and the Status of Israel," *RevExp* 100 (1, '03) 65-80.

After an overview of Romans 9–11 (its place in Romans, the development of the argument), the article considers some key issues in the passage: predestination versus free will, theodicy, the problem of the Law, and Paul's use of Scripture. It concludes that one clear message emerges: God will accomplish his plan of salvation even in spite of—indeed by means of—human disobedience and rebellion.—D.J.H.

349. H.-C. KAMMLER, "Die Prädikation Jesu Christi als 'Gott' und die paulinische Christologie. Erwägungen zur Exegese von Röm 9,5b," *ZeitNTWiss* 94 (3-4, '03) 164-180.

That Rom 9:5b should be interpreted as a reference to Christ as "God" is indicated by the vocabulary and linguistic structure of the verse, the immediate context, and the content. The objection that Paul never refers to Christ as "God" is refuted by Pauline texts that describe Christ in language customarily used for God (e.g. Phil 2:6-11; 1 Cor 8:6), that place God and Christ on a parallel level (e.g. Rom 1:7; 1 Cor 1:3; 2 Cor 1:2), and that refer to the "name" of our Lord Jesus Christ (e.g. 1 Cor 1:2).—D.J.H.

350. J. LAMBRECHT, "Grammar and Reasoning in Romans 11,27," *EphTheolLov* 79 (1, '03) 179-183.

This grammatical and exegetical note focuses on Rom 11:27 and discusses the temporal subordinate clause of v. 27b, the nominal main clause of v. 27a, the composite quotation from Isa 59:21a and 27:9c, and the content of the covenant. It concludes that the forgiveness of sins (v. 27b) precedes the covenant properly speaking (v. 27a); the term "covenant" in v. 27a is not concretized; and by ἡ παρ' ἐμοῦ διαθήκη Paul most probably refers to the past covenant with Abraham (and the other patriarchs).—C.R.M.

351. P. F. ESLER, "Social Identity, the Virtues, and the Good Life: A New Approach to Romans 12:1–15:13," *BibTheolBull* 33 (2, '03) 51-63.

Approaches that characterize Rom 12:1–15:13 as "ethics" or "paraenesis" are inadequate for the task. A better solution lies in situating this material in Romans in relation to ancient philosophical understandings of "the good life" deriving from Aristotle, essentially meaning the condition of optimal human flourishing, and modern social psychological theory that focuses on social identity, meaning that part of an individual's identity that derives from belonging to a particular group. In this passage Paul reminds his Roman audience that the central feature of their lives is sharing a common identity in Christ.—D.J.H.

352. D. G. HORRELL, "The Peaceable, Tolerant Community and the Legitimate Role of the State: Ethics and Ethical Dilemmas in Romans 12:1–15:13," *RevExp* 100 (1, '03) 81-99.

After an overview of Rom 12:1–15:13 with particular attention to its structure and content, the article reflects on the ethical emphases that emerge and their bearing on contemporary ethical discussion: transformation and nonconformity, solidarity and mutualism, diversity and difference, relations with outsiders and the state, and ethical dilemmas. It concludes that through careful and critical conversation with Paul readers today can find valuable resources for their attempts to "overcome evil with good."—D.J.H.

Rom 14–15, § 48-341.

353. J. LAMBRECHT, "Niemand leeft voor zichzelf. Een overweging van Romeinen 14,7-9" [No one lives for himself. A Consideration of Romans 14:7-9], *Collationes* 33 (2, '03) 187-195.

After an initial look at the text and context of Rom 14:7-9, the article considers Pauline texts that make connections between Christ's death on the cross and baptism (2 Cor 5:14-17; Rom 6:1-14) and that place life over against death (Phil 1:20b-24; 2 Cor 7:3). Then it examines the structure, train of thought, and content of Rom 14:7-9.—D.J.H.

Rom 15:14–16:27, § 48-342.

354. M. Konradt, "Die korinthische Weisheit und das Wort vom Kreuz. Erwägungen zur korinthischen Problemkonstellation und paulinischen Intention in 1 Kor 1–4," *ZeitNTWiss* 94 (3-4, '03) 181-214.

A problem with much current discussion of 1 Corinthians 1–4 is the failure to integrate the various starting points. This analysis of the Corinthian situation and Paul's reaction to it as found in these chapters aims to link together its social, rhetorical, and theological aspects. It discusses the origin and social significance of the groupings in Corinth, the opposition of the "wisdom of the world" and the "word of the cross," the cause of the Corinthian striving after wisdom, the theological character of Corinthian wisdom and the self-understanding of the Corinthian "wise," and the concentration of the wisdom of God in the cross by Paul. It concludes that social and theological aspects of the problematic situation at Corinth are deeply interconnected, and that Paul exposes the surface issues connected with the disputes there at the same time as he brings to light the theological attitude of the addressees, which through a consciousness of perfection had failed to see the cross as the center of Christian belief.—C.R.M.

355. J. F. M. Smit, "Epideictic Rhetoric in Paul's First Letter to the Corinthians 1–4," *Biblica* 84 (2, '03) 184-201.

After a succinct survey of the principal characteristics of the epideictic genre as set out in the various Greek and Latin handbooks of rhetoric, the article describes the particular rhetorical character of each of the four general reflections that Paul elaborates in 1 Corinthians 1–4 (1:18-31; 2:6-16; 3:5-23; 4:6-13) [see § 47-333]. It contends that these four passages probably represent four types of epideictic rhetoric, respectively: the paradoxical encomium, the honorable encomium, the ambivalent encomium, and the dishonorable encomium. It concludes that in 1:10–4:21 Paul gives a spectacular proof of his rhetorical ability, and that from the four encomia he draws four specific conclusions regarding his former preaching at Corinth (2:1-5; 3:1-4; 4:1-5; 4:14-21) in order to fight his depreciation by the Corinthians in the wake of the appearance of Apollos.—C.R.M.

356. A. R. Guenther, "One Woman or Two? 1 Corinthians 7:34," *BullBibRes* 12 (1, '02) 33-45.

The preponderance of exegetes and translators of modern English versions understand the phrase ἡ γυνὴ ἡ ἄγαμος καὶ ἡ παρθένος in 1 Cor 7:34 as forming a compound subject referring to two women: "an/the unmarried woman or/and girl/virgin/betrothed virgin." But it is arguable that it should either be read epexegetically as "and the unmarried woman, that is, the virgin," or more likely as a single noun modified by conjoined arthrous adjectives and rendered "the unmarried and chaste woman" or "the chaste unmarried woman." On this reading 7:34 makes no reference to divorcees and widows and identifies the virgin alone as having the capacity to give herself without distraction in serving the Lord. Thus it also reinforces the coherence of Paul's teaching on the subject of the remarriage of those who have been divorced.—C.R.M.

357. D. E. GARLAND, "The Dispute Over Food Sacrificed to Idols (1 Cor 8:1-11:1)," *Persp RelStud* 30 (2, '03) 173-197.

The paper argues that contrary to a popular reading of 1 Cor 8:1–11:1, Paul forbade Christians from any association with any food overtly connected to idolatry. It considers occasions for eating idol food in the Greco-Roman world, the nature of the dispute that Paul addresses (whether there was an internal squabble between the "strong" and the "weak"), Paul's dispute with those who perceived themselves as endowed with liberating knowledge (the error of the strong versus weak hypothesis), and how Paul's argument against idol food works (8:1-13; 9:1-27; 10:1-13; 10:14-22; 10:23–11:1). It concludes that Paul's expectations demanded of converts something that no other religion except Judaism required—avoiding anything that might hint that Christians sanctioned idolatry.—C.R.M.

1 Cor 11:23-25, § 48-266.

358. [1 Cor 11:24-25] D. B. CAPES, "The Lord's Table: Divine or Human Remembrance?" *PerspRelStud* 30 (2, '03) 199-209.

The article supports J. Jeremias's contention that the dominical directive central to the Lord's Supper, "Do this in remembrance of me" (1 Cor 11:24-25; Lk 22:19), interprets the Lord's table as a liturgical act evoking God's remembrance of the covenant established in Jesus' blood. It considers Jeremias's argument, reactions to Jeremias's position, and festival prayers in liturgical works from Qumran (1Q34; 4Q505, 507-509). It concludes that on the basis of the Qumran evidence of festival prayers in Judaism, it seems likely that the dominical directive, "Do this as my memorial," can rightly be understood as, "keep on performing the rite I instituted, so that God will remember me."—C.R.M.

359. T. PAIGE, "The Social Matrix of Women's Speech at Corinth. The Context and Meaning of the Command to Silence in 1 Corinthians 14:33b-36," *BullBibRes* 12 (2, '02) 217-242.

After reviewing previous solutions to the apparent contradiction in Paul's views on the public role of women in worship assemblies in 1 Corinthians (11:5 and 13 versus 14:33b-36), the article advances a new proposal based on the literary data and evidence about women in Greco-Roman society. It argues that the injunction to women in 1 Cor 14:34-35 makes sense as (1) directed to married women in particular, but (2) not addressed to the exercise of any particular spiritual gift or the carrying out of any sacral function; (3) intended to deal not with sacral speech (e.g. prophecy, tongues), but with ordinary conversation that was (4) carried on between these married women and men who were not their husbands, because (5) Paul's concern was behavior that endangered the honor of women and implicitly called into question their relationship to their husbands.—C.R.M.

360. M. W. MITCHELL, "Reexamining the 'Aborted Apostle': An Exploration of Paul's Self-Description in 1 Corinthians 15.8," *JournStudNT* 25 (4, '03) 469-485.

The English phrase "untimely born" for ἔκτρωμα in 1 Cor 15:8 is deceptive, since Paul uses the Greek word (literally: "miscarriage, abortion") to describe himself and his relationship to the other apostles, referring in particular to his unusual experience of the risen Christ. The article discusses the meaning of ἔκτρωμα, previous interpretations of ἔκτρωμα in 1 Cor 15:8, the context and intertext, Pauline and prophetic parallels, and the meaning of ἔκτρωμα in 1 Corinthians 15 in light of Paul's defense of his status as an apostle in 1 Corinthians and elsewhere in the Pauline corpus. It concludes that in 1 Cor 15:8 Paul is describing himself as "the abortion" from among the apostles, that is, one who has been cast aside and rejected in the same manner as an aborted fetus.—C.R.M.

1 Cor 15:17, § 48-231.

361. [1 Cor 15:28] M.-T. Nadeau, "Qu'adviendra-t-il de la souveraineté du Christ à la fin des temps?" *SciEsp* 55 (1, '03) 61-74.

In reaction to the position of Marcellus of Ancyra, the Council of Constantinople in 381 introduced into the creed the formula "of whose kingdom there will be no end." But since the 4th century some have continued to interpret 1 Cor 15:28 in a literal sense and to assert that the reign of Christ will one day come to an end so that "God may be all in all." After describing Marcellus' approach, the article considers how the issue has been approached by various theologians and exegetes (J. Calvin, A. A. van Ruler, O. Cullmann, A. Feuillet), and discusses how the eternal sovereignty of Christ is treated in various parts of the NT (Synoptic Gospels, Pauline writings, Revelation, etc.).—D.J.H.

Galatians–Philemon

Gal 2, §§ 48-70, 309.

362. W. O. Walker, "Galatians 2:7b-8 as a Non-Pauline Interpolation," *CathBibQuart* 65 (4, '03) 568-587.

After noting the problems that confront the interpreter in Gal 2:7b-8, the study first discusses the history, main features, and possible weaknesses of the "protocol" (Paul is citing some official or quasi-official record) and "interpolation" hypotheses, respectively. Then it describes the problems presented by these verses (the name Πέτρος, peculiar construction with ἐνεργεῖν, distinction between two "gospels," parallelism between Peter and Paul, treatment of "apostleship," relation of vv. 7b-8 to the immediate context), and concludes that this material was composed by someone other than Paul and somewhat arbitrarily inserted at its present location (i.e. the interpolation hypothesis is inherently less problematic than the protocol hypothesis). An addendum points out that no attestation of 2:7b-8 has been found prior to Irenaeus.—C.R.M.

363. [Gal 2:11-14] F. McGuire, "The Posthumous Clash Between Peter and Paul," *Journ HighCrit* 9 (2, '02) 161-174.

Expressing dissatisfaction with the assumption that Peter and Paul actually met at Antioch, the article contends that it is likely that a forerunner of Marcion invented the incident at Antioch related in Gal 2:11-14. The author brought Peter to Antioch for the sole purpose of incurring Paul's censure in a reenactment of the formulation of the Apostolic Decree by James and its acceptance by Peter, Barnabas, and—according to Acts 15:30-35—even Paul.—C.R.M.

364. C. J. Collins, "Galatians 3:16: What Kind of Exegete Was Paul?" *TynBull* 54 (1, '03) 75-86.

In his argument about "seeds" and "seed" in Gal 3:16, it appears that Paul was using Gen 22:18 which speaks of an individual offspring, and that he properly applied it to Jesus as a messianic text in that he was drawing out the meaning that was already there in the Hebrew text of Genesis.—D.J.H.

365. R. HECKL, "Ein Bezugstext für Gal 3:21b," *NovTest* 45 (3, '03) 260-264.

Gal 3:21b ("For if a law had been given that could make alive, then righteousness would indeed come through the law") seems to play on the wording of Deut 6:24-25. In fact, this Deuteronomy passage helps in understanding better the argumentation in Gal 3:21-25.—D.J.H.

366. R. B. MATLOCK, "ΠΙΣΤΙΣ in Galatians 3.26: Neglected Evidence for 'Faith in Christ'?" *NTStud* 49 (3, '03) 433-439.

The variant reading διὰ πίστεως Χριστοῦ Ἰησοῦ at Gal 3:26 in P^{46} offers a small glimpse of the early history of interpretation of πίστις Χριστοῦ, allowing us to tap into a native semantic sense for this phrase. Here the objective genitive is read as an improvement in preference to a prepositional phrase apparently without perceiving any ambiguity in this construction in context. Early Greek readers appear unanimous both in reading the objective genitive and in showing no awareness of a subjective option. They fail to debate the phrase at all, and fail thus even to register an "ambiguity" that has given rise to such a major debate in our own day.—C.R.M.

367. [Gal 4:21-31] F. DAMGAARD, "Hinsides typologisk og allegorisk fortolkning. En rekonstruktion af antikkens fortolkningsparadigme" [Beyond Typological or Allegorical Interpretation. A Reconstruction of Ancient Interpretive Paradigms], *DanskTeol Tids* 66 (2, '03) 107-119.

Early Jewish and Christian interpretations of the sacrifice of Isaac (Genesis 22) combine the horizontal dimension (typology) with the vertical dimension (allegory), while applying the two dimensions to the present and the future. From this perspective, Sarah in Gal 4:21-31 symbolizes freedom in the heavenly Jerusalem, which has an immanent imprint in the Christ-believing Galatians who adhere to Paul's Law-free gospel. The Galatians are historical parallels to Sarah and Isaac (the horizontal dimension) and imprints of freedom in the heavenly Christ (the vertical dimension) in the same way as Sarah was connected to the heavenly Jerusalem.—D.J.H.

368r. N. A. DAHL, *Studies in Ephesians* [*NTA* 45, p. 399].

W. A. MEEKS AND J. P. SAMPLEY, "The Restless Curiosity of Nils Alstrup Dahl and His Probing of Ephesians," *RelStudRev* 29 (3, '03) 247-253.—Meeks (pp. 247-250) first discusses the intellectual interests of Dahl's life's work, including his curiosity about the place of Ephesians in the early collections of Paul's letters. Dahl's interest in the question of the church was one of the reasons for his early preoccupation with Ephesians (already in 1933), even though he was skeptical of the idealization of the church he found there. When we read many of Dahl's essays, we can hardly fail to be impressed by his genius at keeping the simple questions at the center of his work even as he doggedly follows them through the thicket of historical possibilities. Sampley (pp. 250-253) notes that at the heart of Dahl's insistence on reading Ephesians as a real theological engagement of a specific situation is his conviction that all genuine theology is grounded in and inextricably connected to history, to a specific people in a particular time. He observes that the volume elicits a profound sorrow that Dahl never brought all his wisdom and insight into a single commentary, even as it allows us to see in part and only imagine just how much we have lost.—C.R.M.

369. B. L. Scheetz, "Reclaiming Unity in the Letter to the Ephesians," *NewTheolRev* 16 (3, '03) 53-61.

Synthesizing the message of Ephesians as "Wives, be submissive to your husbands" (5:22) misses the mark. Rather, Ephesians presents a message of hope to the disempowered. Its clear message is directed toward a unified and universal church. Its world-changing vision of marriage and other relationships can transform today's culture.—D.J.H.

370. [Eph] G. Yorke, "'Grace and Peace' in the Pauline Corpus and the Portuguese Bible: Implications for Translating 'Grace' in Lusophone Africa and a 'Peace' Proposal for UBS Handbooks," *BibTrans* 54 (3, '03) 332-347.

The challenge facing Lusophone African translators is to make lexical choices in their translations of *eirēnē* that do not completely "depoliticize" the term in order to transform it into something that is more individualistic and psychological in sound and sense. As with *charis* the context should be the guide, and in Ephesians the politico-rhetorical usefulness of the term should not be ignored. In both cases the residual orality of the NT world and of African cultures should be respected.—D.J.H.

371. D. Leyrer, "Exegetical Brief: Ephesians 2:16—To What Does 'One Body' Refer?" *Wisconsin Lutheran Quarterly* [Mequon, WI] 100 (3, '03) 203-205.

The phrase ἐν ἑνὶ σώματι in Eph 2:16 should be taken as a reference to the physical body of Christ offered up on the cross, rather than to the united church of all believers.—D.J.H.

372. [Eph 5:21] J. D. Schuetze, "Exegetical Brief: Does Scripture Teach a Mutual Submission?" *Wisconsin Lutheran Quarterly* [Mequon, WI] 100 (3, '03) 206-209.

The concept of mutual submission in the sense of voluntarily yielding to one another in love is certainly taught in Scripture. But there are some who question whether Eph 5:21 can be used as a proof passage for this concept of mutual submission.—D.J.H.

373. N. C. Croy, "'To Die Is Gain' (Philippians 1:19-26): Does Paul Contemplate Suicide?" *JournBibLit* 122 (3, '03) 517-531.

After reviewing traditional interpretations of the alternatives (life or death) that Paul contemplates in Phil 1:19-26, the article reviews and critiques recent challenges to the traditional view advanced by D. W. Palmer and A. J. Droge, respectively. Then it examines evidence that suggests that Paul's words in this passage should be understood as an instance of the rhetorical technique of "feigned perplexity" (ἀπορία or διαπόρησις; in Latin, *dubitatio* or *addubitatio*). When Paul set out to write to the Philippians, continued service in their behalf was probably a foregone conclusion in his own mind, but rhetorically he presents the choice as a serious quandary. His ultimate choice between the two alternatives dramatically demonstrates his commitment to them. Thus Paul's dilemma is chiefly to be located in his rhetoric, not in his legal predicament or his psychological state.—C.R.M.

374. S. Schreiber, "Paulus im 'Zwischenzustand': Phil 1.23 und die Ambivalenz des Sterbens als Provokation," *NTStud* 49 (3, '03) 336-359.

After establishing that in Phil 1:23 Paul's wish to "be with Christ" refers to an intermediate state between his death and the end-time, the article notes that this statement seems to conflict with Paul's other statements about resurrection at the parousia of Jesus Christ. Next it argues that while the alleged Hellenistic parallels are mainly verbal, those from early Judaism regarding the postmortem fate of the martyrs and the righteous, and about being taken to "the fathers" are more fruitful. Then it offers a pragmatic analysis of Phil 1:18-26, with particular attention to the effect of Paul's "provocation" in choosing to remain with the community rather than to enjoy the "better" life with Christ.—D.J.H.

Phil 2:6-11, § 48-671.

375. G. Hotze, "Paradebeispiele der Paulusschule: Der Kolosser- und der Epheserbrief (2)," *BibLiturg* 76 (2, '03) 140-145.

After supplying basic information about the Pauline school, this installment [see § 47-1769] discusses the structure and content of the letter to the Colossians, its distinctive style, and theological differences from the genuine Pauline letters. Then it focuses on the letter's contributions to Christology, with reference to the hymn in Col 1:15-20, overcoming false teachers, and providing a basis for Christian ethics.—D.J.H.

376. M. Thekkekara, "Christ is All and in All (Col 3, 11b): Cosmic Christ and Head of the Church," *BibBhashyam* 29 (1, '03) 26-50.

The phrase τὰ πάντα καὶ ἐν πᾶσιν Χριστός in Col 3:11b is a foundational statement in the letter to the Colossians. The article explores the possibility of interpreting the cosmic element in τὰ πάντα and the ecclesial element in ἐν πᾶσιν. It concludes that the expression combines the cosmic and ecclesial roles of Christ, and contains an answer to the caste, social, religious, cultural, and linguistic divisions present among the people of India.—D.J.H.

377. [1–2 Thess] G. Fadini, "Temporalità escatologica. San Paolo nella lettura di Heidegger," *StudPat* 50 (2, '03) 357-375.

The article comments on the course given by M. Heidegger at the University of Freiburg in 1920 entitled "Einleitung in die Phänomenologie der Religion" in which he interpreted Paul's letters to the Thessalonians. It attempts to demonstrate how the radicality of philosophy inevitably leads to the "question of God" and therefore theological reflection. It also tries to show how Heidegger's interpretation of Pauline eschatology is open to the event of conversion and characterized by its constant return.—D.J.H.

378. J. S. Lamp, "Is Paul Anti-Jewish? *Testament of Levi* 6 in the Interpretation of 1 Thessalonians 2:13-16," *CathBibQuart* 65 (3, '03) 408-427.

In light of the remarkable similarity between *T. Levi* 6:11 and 1 Thess 2:16c, the article suggests that the former passage may serve as an interpretative link that sheds light on the vexing question of Paul's meaning in 1 Thess 2:13-16. It discusses the interpretative issues in 1 Thess 2:13-16, notes the similarities between *T. Levi* 6:11 and 1 Thess 2:16c, surveys the content and structure of *T. Levi* 6, compares the structures of *T. Levi* 6 and 1 Thess 2:13-16, and outlines the contribution of *T. Levi* 6 to the interpretation of 1 Thess 2:13-16 with respect to the identity of "the Jews," the tone of the indictment against "the Jews," and the judgment against "the Jews." It concludes that Paul, rather than engaging in indiscriminate and emotional anti-Jewish polemic, is making a reasonable—though passionately convinced—assessment of the generally negative Jewish response to God's work in Jesus Christ.—C.R.M.

379. J. E. Smith, “1 Thessalonians 4:4: Breaking the Impasse,” *BullBibRes* 11 (1, ’01) 65-105.

The study aims to take several important steps in the direction of breaking the impasse over the meaning of τὸ ἑαυτοῦ σκεῦος κτᾶσθαι in 1 Thess 4:4. It thoroughly reexamines the three main interpretive options: “acquire a wife for himself in holiness and honor”; “live with your wife in a holy and honorable way”; and “control your own body in holiness and honor.” It contends that the third option (1) best accounts for the lexical and grammatical details of the paragraph; (2) unifies the argument of the paragraph by maintaining the same audience and theme—the avoidance of sexual relationships outside marriage; and (3) unlike either of the first two options, does not suffer from any decisive objection.—C.R.M.

380. J. Cunningham, “The Man of Sin. A Study of 2 Thessalonians 2:1-12,” *JournRadRef* 11 (2, ’03) 4-15.

In correcting false teaching in 2 Thess 2:1-12, Paul provides some important lessons about the events that lead up to the coming of Christ. The article treats deceit in Thessalonica, whether the Thessalonians thought the parousia was past or future, the man of sin, the restraining of the man of sin, Satanic power, the man of sin in Daniel, the man of sin in Isaiah, and standing fast.—C.R.M.

381. M. R. D’Angelo, “Εὐσέβεια: Roman Imperial Family Values and the Sexual Politics of 4 Maccabees and the Pastorals,” *BibInt* 11 (2, ’03) 139-165.

The study examines the dialectic of resistance and accommodation to Roman imperial moral propaganda that appears in central aspects of 4 Maccabees and the Pastoral epistles. Both respond to the “family values” campaigns mounted by successive emperors from Augustus to Hadrian. Their response is evident both in their foregrounding of εὐσέβεια and their construction of that virtue as the Roman virtue of *pietas;* that is, as duty and devotion not only to the divine, but also to those of one’s household and family. The specifically post-Augustan character of this virtue is manifest in their displays of an ideal of chastity for women that responds to the Julian laws (avoidance of adultery and *stuprum,* commitment to marriage and remarriage). Both likewise espouse the long term Roman idealization of the *univira,* and both are insistent that the husband must be the teacher of the wife. The “family values” that their exegeses of Genesis 2–3 (see 4 Macc 18:7-10; 1 Tim 2:13-15) propose are shaped by the exigencies of Roman sexual politics. Both are formed by the traditions and threat of martyrdom. Their ideological representations are implicated in the long afterlife of the “deference and hierarchy” fostered by imperial Rome.—C.R.M.

382. [Pastorals] R. M. Price, “Schleiermacher’s Dormant Discovery,” *JournHighCrit* 9 (2, ’02) 203-216.

While F. Schleiermacher was wrong in not declaring all three Pastorals spurious, he was right in seeing that the author of 1 Timothy copied what he did not understand from Titus and 2 Timothy. So 1 Timothy replaced the dangerous passion of Paul in 2 Timothy with the ecumenically safer story of Paul’s miraculous conversion from butcher to teacher of Christians.—D.J.H.

383. H. Roose, “Dienen und Herrschen: Zur Charakterisierung des Lehrens in den Pastoralbriefen,” *NTStud* 49 (3, ’03) 440-446.

The understanding of community leadership in the Pastoral epistles oscillates between the poles of ruling and serving. The article demonstrates this contention with respect to one of the central aspects of community leadership, namely teaching. It treats teaching as service to the community, and teaching as ruling, respectively. It concludes that the characterization of teaching in the Pastorals shows that ruling and serving in the community's leadership are not always (as in Mk 10:35-45) mutually exclusive alternatives but rather can be thoroughly commingled with one another.—C.R.M.

Pastorals, § 48-298.

384. [1 Tim] O. Petit, "Servir la piété," *SémiotBib* 110 ('03) 44-60.

The article first seeks to define the service of piety in 1 Timothy without reference to the various roles that appear within the epistle. Next it treats the piety of the servant from the examples of Paul and Timothy. Then it considers in turn the bishop (1 Tim 3:1-7), the deacons (3:8-13), and the elders (5:1-20) in order to determine how they contribute to the service of piety and how they implement piety. Finally it addresses the question of women with respect to the bishop, deacons, and elders.—C.R.M.

Hebrews

385. M. Goulder, "Hebrews and the Ebionites," *NTStud* 49 (3, '03) 393-406.

According to Irenaeus (*Adv. haer.* 1.26.2), the Ebionites thought Christ to be an angelic power who possessed the human Jesus from his baptism to before his passion. Such a creed would explain Hebrews' deprecation of angels and insistence on Christ's humanity throughout his passion. This hypothesis gives sense to Heb 6:1 ("leaving the discussion of the origin of Christ"), and context and force to the paraenesis in Heb 13:8: Jesus Christ is the same yesterday, before his incarnation, and today—and not as the Jewish Christians claim, in a temporary possession by an angel.—D.J.H.

386. P. Gray, "Brotherly Love and the High Priest Christology of Hebrews," *JournBibLit* 122 (2, '03) 335-351.

The essay aims to catalogue more fully than have previous interpreters the clues provided by the author's emphasis on Jesus in his role as a brother. The juxtaposition of the images of brother and high priest is most conspicuous in Heb 2:10-18, but the linkage is implicit in several other passages throughout the letter. A closer look at the cultural expectations associated with brotherhood (inheritance, affection, trustworthiness, sympathy, moral uprightness, accountability, guardianship) throws into relief the nature of Jesus' priesthood in Hebrews and the way in which it fulfills the emotional and soteriological needs of the audience associated with the fear of death (2:15). This goes unnoticed if one looks for parallels to the priestly image only among Jewish or Greco-Roman religious texts and institutions.—C.R.M.

387. M.-L. Gubler, "Der Hebräerbrief — eine Mahnrede," *Diakonia* 34 (3, '03) 186-190.

In Hebrews the symbolism of temple, cult, and priest serve to encourage the reader in view of the definitive saving deeds of Jesus Christ. The article discusses the sermon's themes of hearing and seeing, Christ as the high priest according to the order of Melchizedek, the great Day of Atonement, the function of the symbols of the temple and the priest, and the confession of hope.—D.J.H.

388. L. T. JOHNSON, "The Scriptural World of Hebrews," *Interpretation* 57 (3, '03) 237-250.

An adequate interpretation of Hebrews as Scripture requires a critical engagement with its world, not simply with respect to meaning but also with respect to truth. The essay seeks to engage the world constructed by Hebrews through a single aspect of the composition, namely its own engagement with the world constructed by Scripture. Thus it discusses world-construction through citation and allusion, construction through interpretation, the world disclosed by Scripture, and the challenge to contemporary Christian readers. Our capacity to hear and see God's work in our world is the way in which the world again becomes as Scripture imagines it, as enchanted, as revealing mystery at its heart. [The same issue contains expository articles on Heb 1:1-4 by J. B. Rogers (pp. 291-293), 4:14–5:10 by L. F. Galloway (pp. 294-296), 7:23-28 by J. C. Jorgensen (pp. 297-299), and 11:29–12:2 by D. A. Renwick (pp. 300-302).]—C.R.M.

389. F. MANZI, "Prospettive bibliche nella 'super oblata' della vigilia dell'Ascensione," *EphLiturg* 117 (2, '03) 183-194.

Attention to the passages from Hebrews that form the finely woven fabric of the new *super oblata* prayer for the Vigil Mass of the Ascension brings into focus the theological, christological, and ecclesiological dimensions of the mystery of the ascension of Christ (see Heb 9:11).—D.J.H.

390. R. D. NELSON, "'He Offered Himself.' Sacrifice in Hebrews," *Interpretation* 57 (3, '03) 251-265.

Hebrews reflects the complexity of Israelite sacrifice by describing the sacrificial act of Jesus as a ritual script that entailed three episodes: the death of the victim, passage by the priest into the realm of the holy, and the use of blood to effect purification and to create a covenantal relationship. All three actions were part of the Day of Atonement ritual (see Lev 16:11-19), and the first and last steps also appear in the covenant ceremony of Exod 24:5-8. Hebrews presents these three stages in an intertwined and complex way. In its portrayal of Christ's sacrificial act, Hebrews promotes the soteriological, psychological, and social benefits of Christ's atoning sacrifice.—C.R.M.

391. G. R. OSBORNE, "The Christ of Hebrews and Other Religions," *JournEvangTheolSoc* 46 (2, '03) 249-267.

After studying the situation behind Hebrews, the article maps the rhetorical strategy of the author in correcting it, discusses his christological solution (the centrality of Christ for salvation), and notes implications for the church's witness in the postmodern conflict of religions. It concludes that the epistle's primary purpose was to warn the readers about the danger of relapsing into the Judaism (and possible paganism) of their past, and that the christological teaching intends to prove the superiority of Christ over every aspect of Judaism (and any other religion) as well as to show how he can help the readers persevere in their pilgrimage.—D.J.H.

392. J. STEVENSON-MOESSNER, "The Road to Perfection. An Interpretation of Suffering in Hebrews," *Interpretation* 57 (3, '03) 280-290.

Hebrews presents the suffering of Christ as justified. Obedience was learned through suffering, and perfection was achieved. Obedience is expected of his followers. The article reflects on clues and cautions on the road to perfection, the relation between perfection and suffering, the nature of perfection, whether we are to proceed self-sacrificially as Christ did, and so forth.—D.J.H.

393. C. M. WILLIAMSON, "Anti-Judaism in Hebrews?" *Interpretation* 57 (3, '03) 266-279.

Hebrews never speaks of Jews, Gentiles, Christians, and the church; nowhere does it imply that a group is displaced and that some other group is the replacement. When careful attention is given to the text of Hebrews as a criterion for interpretation, the modern scholars who deny anti-Judaism in it have the better argument. Hebrews gives no indication that the renewed people of God is anyone other than Israelites. The only issue of the old covenant that is superseded for Hebrews is the sacrificial system.—D.J.H.

Hebrews, § 48-574.

394. S. BÉNÉTREAU, "Le repos du pèlerin (Hébreux 3,7-4,11)," *ÉtudThéolRel* 78 (2, '03) 203-223.

The "rest" treated in Heb 3:7–4:11 need not be understood as exclusively eschatological, as a matter of hope to be enjoyed by faithful Christians only at the parousia and after death. Rather, a more extended notion of rest that includes a partial, present enjoyment in this world fits well with the fact that in Hebrews there is besides a "futuristic" eschatology a heaven/earth dualism that gives room for a precious relationship with the invisible realities.—D.J.H.

395. M. EMMRICH, "Hebrews 6:4-6—Again! (A Pneumatological Inquiry)," *WestTheol Journ* 65 (1, '03) 83-95.

The common denominator between Heb 6:4-6 and Second Temple Jewish texts about the Spirit is the idea that possession/retention of the Spirit is contingent upon obedience. This means that, according to Hebrews, the pilgrims must persevere on their journey for the Spirit to remain with them. If they refuse to stay the course, the gift of the Spirit will be irrevocably lost, along with all the other blessings both realized as well as reserved for the wandering people of God.—D.J.H.

396. B. NONGBRI, "A Touch of Condemnation in a Word of Exhortation: Apocalyptic Language and Graeco-Roman Rhetoric in Hebrews 6:4-12," *NovTest* 45 (3, '03) 265-279.

Heb 6:4-12 represents the union of the language of Jewish apocalyptic with the conventions of Greco-Roman moral exhortation. The author draws on the language of the Hebrew Scriptures through the filter of apocalyptic interpretation. In order to evoke fear in the audience he uses threatening language, but molds and frames his words according to the protocols of Greco-Roman rhetorical standards, following a rule much like that in *Ad Herennium* 4.37.49 that harsh speech should be presented "with pungency, which if too severe, will be mitigated by praise." The warning and exhortation in 6:9-12 work together to encourage the community to fear not the trials of this world through which they should persevere but rather the real threat of falling away into apostasy from which there is no return.—D.J.H.

397. G. J. STEYN, "The *Vorlage* of the Melchizedek phrases in Heb 7.1-4," *Acta Patristica et Byzantina* [Pretoria] 13 ('02) 207-223.

Heb 7:1-4 consists of phrases from Gen 14:17-20 (7:1-2a), two comments by the author

(7:2b), another set of phrases perhaps from Jewish traditions (7:3a), two more comments (7:3b), and a final comment (7:4).—D.J.H.

398. G. L. Cockerill, "Structure and Interpretation in Hebrews 8:1–10:18: A Symphony in Three Movements," *BullBibRes* 11 (2, '01) 179-201.

The article suggests that Heb 8:1–10:18 may be understood as a symphony in three movements (8:1-13; 9:1-22; 9:23–10:18), and that the three themes through which each movement progresses are sanctuary or sphere of priestly ministry (8:1-2; 9:1-10; 9:23-24), sacrifice (8:3-6; 9:11-15; 9:25–10:14), and covenant (8:7-13; 9:16-22; 10:15-18). The author's main emphasis is on sacrifice, which is supported by the other two themes. The nature or quality of the sanctuary and covenant demonstrates the quality of the sacrifice.—C.R.M.

399. M. Emmrich, "'Amtscharisma': Through the Eternal Spirit (Hebrews 9:14)," *BullBib Res* 12 (1, '02) 17-32.

The study argues for a new approach to the crucial statement in Heb 9:14 about Christ's offering of himself without blemish to God "through the eternal Spirit." It first considers whether the reference is to the divine Spirit or the human (or: Christ's own) spirit. Then it surveys evidence for the Spirit and the office of the high priest in Jewish literature. It concludes that "through the eternal Spirit" in Heb 9:14 indicates that the Holy Spirit sustained the high priest (see 9:12 where Christ enters into the Holy Place) in the execution of his most critical cultic appointment. The designation "eternal Spirit" brings out the extraordinary eschatological significance of the Spirit's assistance in Christ's once-for-all priestly action (see 9:26).—C.R.M.

Catholic Epistles

400. D. Fougeras, "L'Épître de Jacques, dernière Sortie avant la grande Eglise?" *FoiVie* 102 (4, '03) 9-17

After surveying the evidence regarding James "the brother of the Lord," the article explains why it is questionable that he was the author of the letter of James and considers why it was written under his name. Then it discusses the "gospel" that the letter presents and its relation to Paul's gospel.—D.J.H.

401. A. K. Grieb, "Transformational Travel for Seminarians: Reading James in Haiti," *TeachTheolRel* 6 (3, '03) 151-158.

After stating some assumptions about the present state of the church and about teaching the NT in the context of a seminary or divinity school, the article describes a course entitled "Reading James in Haiti," and reflects on the implications of transformational travel experiences for the ability of seminarians to understand NT texts more deeply than the classroom setting allows.—D.J.H.

402. J.-C. Ingelaere, "La Structure littéraire de l'Épître de Jacques," *FoiVie* 102 (4, '03) 29-38.

After noting the literary qualities of the letter of James (vocabulary, rhetorical figures, common topics), the article takes up the question of its literary genre (fictive versus true letter), and describes various approaches to its literary structure (the epistolary model, rhetorical analysis, attention to the dynamism of the text). It concludes that though there is no consensus on these matters, there are indications of the letter's literary unity and coherence.—D.J.H.

403. P. KEITH, "Les Destinataires de l'Épître de Jacques," *FoiVie* 102 (4, '03) 19-27.

Examination of how the first readers of the letter of James are addressed (see 1:1) and the social circumstances assumed in its exhortations indicate that they were of Jewish origin, living in a difficult situation as immigrants, and confronting tensions that threatened the faith and cohesion of the group.—D.J.H.

404. A. G. MEKKATTUKUNNEL, "Life of Faith and Word of Truth. A Re-reading of the Epistle of James," *BibBhashyam* 29 (1, '03) 51-66.

The basic theme of the letter of James is the nature of authentic Christian existence (or the genuine living of the Christian faith). In developing this thesis, the article presents a careful analysis of the structure and content of Jas 1:1-27, notes links between James and the book of Wisdom, and shows how the major themes in chapter 1 (control of one's tongue, concern for the poor, relation to the world) are prominent in the rest of the letter.—D.J.H.

405. B. ROUSSEL, "Histoire de la Réception de l'Épître de Jacques," *FoiVie* 102 (4, '03) 39-49.

In the medieval and early modern periods the history of the reception of the letter of James focused on two questions: the identification of the author, and the letter's relation to Pauline teachings (with particular attention to Jas 2:14-26).—D.J.H.

406. L. SIMON, "Pourquoi Aimer l'Épître de Jacques?" *FoiVie* 102 (4, '03) 83-90.

After placing the letter of James in its historical context, the article discusses some reasons why it remains significant: its emphasis on wisdom and patience, practical approach to understanding (3:13), warnings to the rich (5:1), insistence on being doers of the word (1:22), and stress on faith in need of works (2:14-26). [The same fascicle (pp. 91-92) includes a general bibliography on the letter of James.]—D.J.H.

407. P. ROLIN, "Les Épreuves de la Foi: Jacques 1,1-19a, Analyse et Interprétation," *FoiVie* 102 (4, '03) 51-59.

After noting the sapiential character of Jas 1:1-19a, the article focuses on vv. 2-4 and 12-15 with attention to the vocabulary of testing and temptation, the nature of the tests, whether God is a tempter, the source of temptation, why one should rejoice over testing, and daily life as the place of testing.—C.R.M.

408. C. RENOUARD, "La Maturité de la Foi selon Jc 2,14-26," *FoiVie* 102 (4, '03) 61-71.

This treatment of mature faith according to Jas 2:14-26 discusses the different meanings of the words "faith" and "works" in James and Paul, the notion of "perfection" in James, and the objectives of the author of James and the circumstances in which the letter was composed.—C.R.M.

409. C. PRIETO, "Malédiction des mauvais Riches de la Communauté - Jacques 5,1-6," *FoiVie* 102 (4, '03) 73-81.

In order to understand the aim of the author in connection with the violent curse against the rich in Jas 5:1-6, the article considers the passage in relation to the presentation of the rich in the letter as a whole: elevation and humiliation before God (e.g. 1:9-10), favoritism in the community (2:1-9), commercial projects (4:13-16), the curse of riches (the question of time, the perspective of judgment, accusations against the rich), and the destruction of riches.—C.R.M.

410. T. SELAND, "πάροικος καὶ παρεπίδημος: Proselyte Characterizations in 1 Peter?" *BullBibRes* 11 (2, '01) 239-268.

In some Diaspora Jewish works the terms πάροικος and παρεπίδημος belong to the semantic field "proselyte/proselytism." In 1 Peter, however, they do not indicate that the recipients of the letter are considered actual former proselytes. The terms function rather as metaphors drawn from the social world of proselytes (source domain), characterizing the social situation of the Petrine Christians (target domain), especially throwing light on the social estrangement of the Christian converts in the Greco-Roman societies of Asia Minor as understood by the author. The article elaborates on this thesis with respect to the recipients of 1 Peter in recent research, the literary and social background of the terms πάροικος and παρεπίδημος, and the social conditions of the Christians in 1 Peter in light of Diaspora Jewish descriptions of Jewish proselytes.—C.R.M.

411. [1 Pet 3:18-20] J. D. M. DERRETT, "He Descended into Hell," *JournHighCrit* 9 (2, '02) 234-245.

Chronologically the myth of Avalokitesvara, with a future in Buddhism and even in Hinduism, is the most likely source of *Pesiqta Rabbati* 36.1 and of the references to Christ's descent in 1 Pet 3:18-20 and 4:6. It is not impossible that Plato (see *Phaedo* 107c-114c) prepared the ground for this process, but that would be hard to prove.—D.J.H.

412. [1 Pet 3:19] H. J. HORNIK AND M. C. PARSONS, "The Harrowing of Hell," *BibRev* 19 (3, '03) 18-26, 50.

Although Jesus' descent into hell is never explicitly mentioned in the NT, the concept is nevertheless based on two slender references in 1 Pet 3:19 and 4:6. These two verses provided the impetus for creedal, textual, and artistic descriptions of Jesus' descent into hell from the 2nd century on.—C.R.M.

1 Pet 4:6, §§ 48-411–412.

413. T. CALLAN, "The Style of the Second Letter of Peter," *Biblica* 84 (2, '03) 202-224.

This attempt to advance description and analysis of the style of 2 Peter treats stylistic ornament in 2 Peter, the grand style, Asian style, and 2 Peter and the Nemrud-Dagh inscription. The vocabulary and syntax of 2 Peter display the kinds of ornamentation recommended by Cicero, Quintilian, and others. The quantity and quality of this stylistic ornamentation indicate that 2 Peter is written in the grand style. The similarity between 2 Peter and the Nemrud-Dagh inscription indicates that 2 Peter is written in the grand Asian style. Many negative assessments of the style of 2 Peter fail to judge it by the canons of style recognized by its author and readers. Writing in the grand style implies that the author of 2 Peter sees himself as expressing powerful and impressive thoughts, and attempting to appeal primarily to the emotions of his audience. While the author was rather adept in the rhetoric of his time, writing in the Asian style implies that he stood outside the mainstream of literary development in the 1st and 2nd centuries.—C.R.M.

414. É. COTHENET, "La seconde épître de Pierre," *EspVie* 113 (83, '03) 14-19; (84, '03) 18-22.

After introductory comments about 2 Peter (farewell discourse, relation to Jude, pseudonymity, etc.), the first installment presents an exposition of chapter 1 under these headings: address (1:1-2), the call of God and its effects (1:3-11), and the norm of truth (1:12-21). A select bibliography is included. The second installment treats the teachers of false doctrines (2:1-22), the doctrines of the false prophets and their refutation by Peter (3:1-16), and the final exhortation (3:17-18).—D.J.H.

415. P. TREBILCO, "What Shall We Call Each Other? Part Two: The Issue of Self-Designation in the Johannine Letters and Revelation," *TynBull* 54 (1, '03) 51-73.

The two most prominent self-designations within the Johannine letters are ἀδελφοί ("brothers and sisters") and τέκνα θεοῦ ("children of God"). They are complementary in that they capture the horizontal and vertical dimensions of Christian life. So it seems that the addressees of the Pastorals [see § 47-1053] and of the Johannine letters perceived their identity in somewhat different terms. In Revelation the most prominent insider terms designating members of the group are οἱ ἅγιοι ("saints") and δοῦλοι ("slaves, servants"). However, the "worldview shaping" nature of Revelation is such that we cannot go from John's preferred self-designations to those of the readers.—D.J.H.

416. E. MAZICH, "'The Lord Will Come with His Holy Myriads.' An Investigation of the Linguistic Source of the Citation of 1 Enoch 1,9 in Jude 14b-15," *ZeitNTWiss* 94 (3-4, '03) 276-281.

The article considers the language of the source text in the citation of *1 Enoch* 1:9 in Jude 14b-15. It seems that Jude's original source was marked by a pair of Semitic features (a "prophetic perfect"—ἦλθεν in v. 14; ἐν for the Aramaic preposition *b* in v. 14) and a sequence of words (τῶν σκληρῶν and ὑπέρογκα) that are present in the Aramaic version of *1 Enoch* but are absent from the known Greek version. This literary evidence suggests that Jude made use of an Aramaic version of *1 Enoch*.—C.R.M.

Revelation

417. W. G. CAMPBELL, "Pour lire l'Apocalypse de Jean: l'intérêt d'une approche thématique," *RevRéf* 53 (224, '03) 43-65.

After explaining the importance of attending to antithetical parallelism and of taking a thematic approach in reading Revelation, the article traces the theme of the adoration of God and of the Lamb (and its counterfeits) through the various parts of the book, and shows how this theme is central in understanding its literary and theological achievements.—D.J.H.

418. B. KOWALSKI, "Martyrdom and Resurrection in the Revelation to John," *AndUnivSemStud* 41 (1, '03) 55-64. [See § 47-394.]

K. Wengst's thesis that there is no resurrection language in Revelation is incorrect. John speaks frequently about Jesus' resurrection but does not generally use traditional NT terminology. In Revelation resurrection means participation in God's kingdom and priesthood. Resurrection is a sign of God's justice for those who believe in him.—D.J.H.

419. A. B. LUTER AND E. K. HUNTER, "The 'Earth Dwellers' and the 'Heaven Dwellers': An Overlooked Interpretive Key to the Apocalypse," *Faith & Mission* [Wake Forest, NC] 20 (1, '02) 3-18.

Tracking the references in Revelation to the "earth dwellers" (Rev 3:10; 6:9-11; 8:13; etc.) and the "heaven dwellers" (1:5-7; 5:9-11; 7:9-15; etc.) indicates that the "earth dwellers" are the nonelect who become part of the corporate imagery of Babylon while the "heaven dwellers" are those whose names are in the Book of Life. The transport of the great multitude/church to heaven (7:9-15), located between the delay of the "hour of testing" (3:10) mentioned in 6:10 and its obvious onslaught by 8:13, seems to be the most exegetically clear candidate for the location of the rapture of the church in Revelation. Thus the rapture would be "pretribulational," even if it is a significantly reconfigured form of pretribulationism.—D.J.H.

420. J. N. MUSVOSVI, "The Issue of Genre and Apocalyptic Prophecy," *Asia Adventist Seminary Studies* [Cavite, Philippines] 5 ('02) 43-60.

After reflecting on the nature of biblical apocalyptic, the article considers the main schools of apocalyptic interpretation, determinism and grace in Revelation, the thematic center of Revelation (chaps. 12–14), the use of the OT in Revelation, foundational considerations for interpreting Revelation, and special principles for interpreting the book. It concludes that the apocalyptic genre seems to be uniquely fitted to the content of Revelation.—D.J.H.

421. E. J. SCHNABEL, "John and the Future of the Nations," *BullBibRes* 12 (2, '02) 243-271.

This consideration of the vision for the nations contained in Revelation and whether there is any reference to a future general salvation of all nations treats the final conversion of the nations in recent interpretation, the witness of the followers of the lamb (Rev 11:3-13), the hour of the harvest (14:14-16), the worship of the nations (15:2-4), the open gates of the new Jerusalem (21:1-8), and the healing of the nations (22:2). It concludes that John does not predict a conversion of humanity—whether this be a conversion of all the individual human beings or a conversion of nations.—C.R.M.

422. T. B. SLATER, "Dating the Apocalypse to John," *Biblica* 84 (2, '03) 252-258.

The article reexamines the major arguments for a Domitianic dating of Revelation and one in the late 60s soon after the death of Nero. If John included Galba, Otho, and Vitellius among his symbolic references to the emperors, reflecting the emperor lists of many of his contemporaries, then Rev 17:9-11 indicates according to the rules of *ex eventu* prophecy that the book was written in A.D. 69, either late in Otho's reign or early in that of Vitellius.—C.R.M.

423. R. ZIMMERMANN, "Nuptial Imagery in the Revelation of John," *Biblica* 84 (2, '03) 153-183.

The paper examines the nuptial images of Revelation against the background of traditional Jewish imagery in order to reveal the integration of various elements of this imagery such as metaphors of meals, clothing, city, and royalty. Thus it treats the "wreath of life" (Rev 2:10; 3:11), the 144,000 as virginal bride (14:4-5), the voice of the bridegroom and bride (18:23), the wedding of the Lamb (19:6-9), the celestial bride Jerusalem (21:2, 9), the summons of the bride (22:17), and the bride and harlot metaphors as a structural element of the whole of Revelation.—C.R.M.

Revelation, §§ 48-205, 415.

424. M. JAUHIAINEN, "Ἀποκάλυψις Ἰησοῦ Χριστοῦ (Rev. 1:1): The Climax of John's Prophecy?" *TynBull* 54 (1, '03) 99-117.

Once we no longer assume that ἀποκάλυψις in Rev 1:1 refers to the document as a whole, an analysis of all three signposts provided in the same verse—"what must take place soon . . . as shown to John . . . by an angel"—strongly suggests that 1:1 is looking forward to the climax of the book, namely, the visions of the destruction of Babylon (17:1–19:10) and its replacement by the New Jerusalem (21:9–22:9).—D.J.H.

425. J.-W. TAEGER, "Offenbarung 1.1-3: Johanneische Autorisierung einer Aufklärungsschrift," *NTStud* 49 (2, '03) 176-192.

After briefly reviewing how literary-critical decisions about Rev 1:1-3 have influenced the exegesis of the book and the leading role these verses have played in the debate over the authorship of the work, the study examines neglected aspects of the text of Rev 1:1-3, offers a new literary-critical understanding of these verses, and underlines the Johannine character of 1:1-3 and its metatextual nature. It argues that these verses were probably composed by an editor who belonged to the Johannine school who thereby positively received and authorized John's work (a kind of *relecture*) and the critical view toward the empire contained in it.—C.R.M.

426. C. R. KOESTER, "The Message to Laodicea and the Problem of Its Local Context: A Study of the Imagery in Rev 3.14-22," *NTStud* 49 (3, '03) 407-424.

The hypothesis that the images in Rev 3:14-22 allude to the Laodicean water supply, banks, textiles, and medical school is dubious. Rather, the references to hot, cold, and lukewarm water draw on common dining practices. The admonitions concerning poverty and gold, blindness and eye salve, and nakedness and white garments invoke expressions and commodities that were familiar throughout the region. The figurative language in the message to the Laodiceans does not rely on special inside knowledge of the locale for its effectiveness. It could be understood by a wider group of readers.—D.J.H.

427. D. K. K. WONG, "The Beast from the Sea in Revelation 13," *BiblSac* 160 (639, '03) 337-348.

The beast from the sea in Revelation 13 is both a latter-day development of the Roman empire and the antichrist who will head it up. This consummate world power and its leader will emerge from an anti-God system of the centuries and are the embodiment of it. The object of the beast's overcoming is the tribulation saints who will take their stand for the Lord and will refuse to worship his image. The time of his overcoming is the last half of the tribulation, and the nature of it is temporal, limited, and physical.—D.J.H.

428. W. BINNI AND M. RONCATO, "Scholion all'*Apocalisse* di Giovanni (13,18)," *DivThom* 35 (2, '03) 199-206.

After reviewing various interpretations of the number 666 in Rev 13:18, the article suggests that it refers to the name of the ἄνθρωπος who stands in opposition to the name of YHWH (see Gen 11:1-9), and that the number is best taken as an "arithmogram" based on the Greek word ἄνθρωπος.—D.J.H.

429. P. G. R. DE VILLIERS, "The composition of Revelation 17 and its place in the book as a whole," *Acta Patristica et Byzantina* [Pretoria] 13 ('02) 97-119.

Literary analysis of Revelation 17 reveals how this passage is clearly and carefully constructed into a coherent whole in which the constitutive parts are linked and mutually determinative. The article considers the judgment of the harlot and the beast; the beast in Rev 17:1–19:10; the close link between the beast, the heads, and the horns; the seven heads; characterization as narrative technique; and the woman as seated on three objects.—D.J.H.

430. [Rev 17] P. G. R. DE VILLIERS, "Rome in the historical interpretation of Revelation," *Acta Patristica et Byzantina* [Pretoria] 13 ('02) 120-142.

After discussing the origins and motivation for the "historical" approach to Revelation, the article focuses on Revelation 17 and shows that there are problems in relating this passage (especially its reference to the seven hills) to the Roman empire, Rome as a city, or Roman institutions. It contends that attempts at finding one clear meaning in John's symbols and relating that meaning to a particular historical situation ignore and belittle the ambiguity and multifaceted nature of the symbols.—D.J.H.

Rev 17:9-11, § 48-422.

431. D. MATHEWSON, "A Note on the Foundation Stones in Revelation 21.14, 19-20," *JournStudNT* 25 (4, '03) 487-498.

The mentions of the foundation stones in Rev 21:14, 19-20 are an integral and original part of John's climactic vision of the New Jerusalem. They find their coherence in John's allusion to Isa 54:11-12, and depend on an interpretive tradition similar to that in 4QpIsaiah^d, where the precious stones of restored Jerusalem are allegorically linked with the founding members of the sectarian community and with the stones on the breastplate of the high priest. However, in Revelation the founding stones are identified with the apostles, which suggests that the new eschatological Israel is founded upon the apostolic witness to the Lamb.—D.J.H.

BIBLICAL THEOLOGY

432r. G. STRECKER, *Theology of the New Testament* [*NTA* 45, p. 417].

S. GATHERCOLE, "Redaction Criticism, Tradition-History and Myth in NT Theology: In Response to Georg Strecker," *Themelios* 28 (3, '03) 40-48.—Strecker's work is not only encyclopedic in its coverage of NT material but also an extremely comprehensive guide to German scholarship in the last forty years. However, there is very little theological synthesis, and the book is a kind of NT genome project in that it attempts to account historically for every significant idea in terms of its genetic origin and development. To many readers of the English translation, Strecker's project will seem rather strange, and his historical reconstructions will appear unconvincing and occasionally bizarre. His demythologizing theological agenda is even less compelling than when it was put forward by R. Bultmann.—D.J.H.

Christology

433. D. CALLOWAY, "Bridegroom Christology: salvation as nuptial drama," *HomPastRev* 103 (11, '03) 14-19.

In the light of Genesis 1–3, salvation history is a nuptial drama wherein the bridegroom (God) with his bride (his people) triumphs over sin and separation. In the NT there is abundant evidence for the continuity between the OT nuptial metaphor and Jesus' understanding of himself as the messianic bridegroom (e.g. Mt 22:1-14; 25:1-13; Mk 2:18-20; Jn 2:1-11). Bridegroom Christology sheds light on the church (the bride of Christ) and soteriology (the body of Christ).—D.J.H.

434. M. FÉDOU, "Bulletin de Christologie," *RechSciRel* 91 (2, '03) 301-328.

Descriptions and evaluations of twenty recently published books, in various languages, appear under three headings: Christology of the NT (four), Christology in history (five), and contemporary Christology (eleven).—D.J.H.

435. H.-J. GAGEY, "Le consensus christologique issu de la 'deuxième quête,'" *Transversalités* 86 ('03) 1-17.

After tracing the elements that led up to the first quest of the historical Jesus, the article discusses the views of R. Bultmann and the genesis of the second quest among his students. Then it reflects on the influence of the second quest on the great Christologies (E. Schillebeeckx, W. Kasper, J. Moingt, W. Pannenberg, etc.) of the second half of the 20th century.—D.J.H.

436. C. A. GIESCHEN, "The Divine Name in Ante-Nicene Christology," *VigChrist* 57 (2, '03) 115-158.

Several of the references or allusions to the "name" of Jesus in early Christian literature, primarily some NT texts, signify that Jesus possesses the divine name, namely, the Tetragrammaton YHWH. After surveying recent study of the divine name in early Christianity, the article considers antecedents of its usage in the OT and early Jewish writings. Then it examines the 1st–century and the 2nd- and 3rd-century evidence for the use of the divine name in Christology. It concludes that this aspect of ante-Nicene Christology faded due to Gentile-Christian ignorance of the Tetragrammaton as the unique and unspoken personal name of God and due to the use of the divine name in the Christology of those condemned as heretical sectarians.—D.J.H.

437. V. HOLZER, "Écriture et Dogmatique. Le cas exemplaire de la connaissance du Christ Verbe incarné," *Transversalités* 86 ('03) 19-38.

After presenting the *status quaestionis* regarding the knowledge (*scientia*) of Christ, the article discusses the new shape of the question due to the confluence of exegesis and philosophy, considers the position of Thomas Aquinas (understanding it and possibly going beyond it), and reviews debates and perspectives arising out of 20th-century papal encyclicals.—D.J.H.

438. L. J. HOPPE, "The Significance of Messianism," *BibToday* 41 (3, '03) 149-153.

Taking its starting point from the 2001 document by the Pontifical Biblical Commission on the Jewish people and their Sacred Scriptures in the Christian Bible [*NTA* 47, p. 177], the article discusses the roots of messianism, the fate of the Davidic dynasty, early Jewish messianism, early Christian messianism, and the transformation of messianism.—D.J.H.

439. P. D. MOLNAR, "Incarnation, Resurrection and the Doctrine of the Trinity: A Comparison of Thomas F. Torrance and Roger Haight," *International Journal of Systematic Theology* [Oxford—Malden, MA] 5 (2, '03) 147-167.

By comparing the thought of Torrance (representing the traditional view) and Haight (representing liberal and radical approaches to Jesus' resurrection), the article argues that whenever the starting point for interpreting the resurrection is not Jesus himself as the incarnate Word, then Christology and soteriology are undermined because of a faulty understanding of the Trinity, with the result that salvation is equated with the human religious quest for meaning. Because the incarnation and resurrection are intimately connected, any docetic view of the one will lead to a docetic view of the other. And this has soteriological implications: If Jesus is not seen as the only savior, then we must somehow save ourselves.—D.J.H.

440. R. J. OUNSWORTH, "Joshua and the Pilgrim People of God in the New Testament," *NewBlackfr* 84 (987, '03) 242-249.

When properly explored through readings of pertinent texts in Matthew's Gospel and Hebrews, the fact that the name of Jesus is identical to that of Joshua proves to be far from trivial. Rather, it opens the way to a theologically powerful and spiritually refreshing approach to Christology and ecclesiology, and may issue in a new and intelligent spirituality of the Holy Name of Jesus.—D.J.H.

441. V. C. PFITZNER, "The Messianic Era in Christian Perspective," *LuthTheolJourn* 37 (2, '03) 81-87.

Christian messianism is based not on the messianic awareness of Jesus but rather on God's declaration of Jesus as the Christ. While early confessions of Jesus as the Christ/Son of God clearly allude to the hope of a future Davidic king, the understanding of Jesus as Messiah is not simply the product of reading OT texts. Christian messianism is an accumulative concept based on the total Christ event and is the gift of God's spirit in worship.—C.R.M.

442. M. QUESNEL, "De quelques avatars du titre néotestamentaire Fils de Dieu et de leurs conséquences en christologie," *Transversalités* 86 ('03) 53-70.

The article first considers how, historically speaking, the title Son of God came to be a title of Jesus of Nazareth (Son of God in the OT and ancient Judaism, the attribution to Jesus of the titles Christ and Son of God). Then it engages in a literary-critical examination of the narrative place of the Son of God title in the Gospel of Matthew and identifies three complementary axes that may be designated by three key terms that each correspond to particular speakers: publication (by heavenly beings), confession (by human beings), and confession (by Jesus himself). It concludes with five reflections aiming to nourish contemporary christological reflection, principally in the form of questions or warnings in dialogue with systematic theology (e.g. Son of God does not erase the other christological titles but is articulated with them).—C.R.M.

443. P. SYWULKA, "Dimensiones olvidadas del evangelio: El evangelio del Cristo exaltado," *Kairós* [Guatemala City] 32 ('03) 27-37.

After noting the importance of the NT gospel's exaltation of Christ as Lord, the article considers what the NT says about Christ as Lord of our salvation, as Lord of our service, and as Lord of our hope, respectively.—D.J.H.

Church and Ministry

444. M. Basarab, "Das Wesen und die Einheit der Kirche im Neuen Testament," *UnaSanc* 58 (2, '03) 152-168.

After noting the key role of the eucharistic assembly in developing the identity of the early church, the article surveys the various ways in which the NT writings refer to the church. Then it shows how sharing in the eucharistic body of Christ is the starting point and origin of the statement that the church is the body of Christ, and considers how the church is portrayed in Ephesians and Colossians. It concludes that Jesus Christ constitutes the principle of the unity of the church, which is his body.—D.J.H.

445. S. Bevans, "The Biblical Roots of Holy Orders," *BibToday* 41 (3, '03) 173-179.

With regard to ministry the NT is clear on four fundamental points: All Christians are called to ministry through their baptism; all ministry is rooted in Jesus Christ; there was a variety of ministries in the earliest communities; and some of these ministries regulated, coordinated, and cultivated the rest. The NT does not call any individual Christian a priest and does not state who presides at the Eucharist.—D.J.H.

446r. R. A. Campbell, *The Elders: Seniority within Earliest Christianity* [*NTA* 40, p. 364].

J. H. Elliott, "Elders as Honored Household Heads and Not Holders of 'Office' in Earliest Christianity," *BibTheolBull* 33 (2, '03) 77-82.—Campbell's reconstruction of the development of ministry in the early church offers an advance with its emphasis on the household matrix of ministry and its demonstration of the weaknesses of the previous consensus influenced by R. Sohm and elaborated by H. von Campenhausen that held that the history of ministry and order in the early church was marked by polarities of leadership patterns, theological tensions, and an eventual decline into hierarchical institutionalism. But numerous other points remain open to serious question since they are rooted more in supposition than demonstration. For example, by considering early church leaders as simultaneously traditional household heads and charismatically endowed persons, Campbell confuses two ideal types of authority that are different if not diametrically opposed.—C.R.M.

447. A. Faivre, "Après Jésus, quel serviteur?" *RevSciRel* 77 (3, '03) 301-322.

After reflecting on some reasons why there has been great interest in ministry and ministers in recent years, the article describes C. Perrot's *Après Jésus. Le ministère chez les premiers chrétiens* (2000) as a remarkable synthesis that is impressive for its methodology, rigor, and prudence. Then it notes that F. Blanquart's *Quel serviteur?* (2000) is rooted in problems about ministers (deacons) today, becomes entangled in semantic problems associated with διάκονος and related terms, and runs the risk of anachronism.—D.J.H.

448. M. A. Powell, "What Does It Mean To Be 'Church'? The Mission of the Church in Light of Three Biblical Images," *Trinity Seminary Review* [Columbus, OH] 24 (2, '03) 140-145.

The article considers how the church's mission might be framed in light of three prominent biblical images: the church as the bride of Christ, as branches on a vine, and as the body of Christ. It notes that these images define the church with reference to what Christ does, describe the church's relationship to Christ in progressively intimate terms, and view the church's mission as an expression of its worship of God and love of Christ.—D.J.H.

449. N. H. YOUNG, "'The Use of Sunday for Meetings of Believers in the New Testament': A Response," *NovTest* 45 (2, '03) 111-122.

Careful analysis of the background of 1 Cor 16:2; Acts 20:7; and Rev 1:10 shows how tenuous is the case made by S. R. Llewelyn [§ 46-415] for the view that Christians in the 1st century were gathering together every Sunday to worship.—D.J.H.

Various Themes

450. G. K. BEALE, "Garden Temple," *Kerux* [Lynnwood, WA] 18 (2, '03) 3-50.

Genesis 1–2 portrays Adam not only as a kingly gardener but also as one who performs acts of worshipful obedience in doing so (i.e. as a priest). The article considers the cosmic expansion of the garden sanctuary through Adam's rule as a priest-king in God's image, the ancient Near Eastern concept of the cosmic expansion of temples through the rule of priest-kings in the image of a deity, and the passing on of Adam's commission as a priest-king to rule and expand the temple to others throughout ancient Israel's history. It concludes that Israel's failure to carry out the Adamic task continued until the beginning of the 1st century A.D.—D.J.H.

451. M. C. BOYS, "A Resource for a Journey of Rethinking," *BibToday* 41 (3, '03) 141-147.

The Pontifical Biblical Commission's 2001 document on the Jewish people and their Sacred Scriptures in the Christian Bible [*NTA* 47, p. 177] is a useful resource not only for Christians who have opportunities for dialogue with Jews but also for all who have responsibilities for educating and forming Christians. The article discusses these topics: appropriating the OT, the Jewish understanding of the Scriptures, cautions for Christian readers of the Scriptures, messianic expectations, and fulfillment in Christ.—D.J.H.

452. L. CHEUNG, "A Preliminary Study on New Testament Ethics," [in Chinese] *CGST Journ* 35 ('03) 43-66.

NT ethics is eschatological (and also revelatory and redemptive), as well as hermeneutical and contextual (with particular prominence given to the double love command). The NT is concerned with ethical behavior, ethical virtues, and communal ethos. The motivation lies with the God-Christ initiative in redeeming humankind and in providing us with the necessary resources to live a moral life.—D.J.H.

453. E. M. CORNELIUS, "Patriarchy and the New Testament," *Acta Patristica et Byzantina* [Pretoria] 13 ('02) 50-65.

After defining patriarchy and its opposite, the article shows that while women are mentioned in the NT as being prominent in the field of religion (as co-workers, prophetesses, believers, etc.), they are mentioned only in passing. Some NT writers transmit and reinforce patriarchy, but others prescribe nonpatriarchy (e.g. Gal 3:28). While Jesus nowhere directly attacks patriarchy in words, his actions seem typical of nonpatriarchy and in effect attack patriarchy.—D.J.H.

454. J. A. DAVIDSON, "Toward a Scriptural Aesthetic," *AndUnivSemStud* 41 (1, '03) 101-111.

Nearly forty percent of the OT uses poetic language. Nearly fifty chapters in the Pentateuch detail God's directions for the construction of a lavish sanctuary, while several chapters in the historical books describe the architectural design of Solomon's Temple. Moreover, Ezekiel devotes several chapters to the glories of a "third" temple. In the NT, Revelation contains much language that is highly aesthetic. Beauty (aesthetics), though not salvific and though susceptible to misuse, is a fundamentally critical value in the biblical aesthetic.—D.J.H.

455. J. D. GALGALO, "Examining the Origin and Purpose of the Earliest Eucharist: The Ritual Value of the Christian Central Rite," *AfricTheolJourn* 26 (1, '03) 47-73.

The early Eucharist evolved into becoming a functional equivalent replacing the traditional sacrifices. As a ritual power, it played a key role in the definitive process that saw Christianity evolve into a distinct and viable religious entity. It provided a ritual dimension in the Christians' building of a semiotic system, without which the Gentile Christians with no ritual alternative would have found it very difficult to make Christianity a spiritual home. As a ritual force, the Eucharist met an intrinsic human need for communication and communion with the divine, as well as providing Christians with a hermeneutical key to interpret the reality of God's salvation.—D.J.H.

456. H. GARCIA, "'Diva Maria'. La promotion divine de Marie dans le christianisme ancien et sa cohérence christologique," *ÉtudThéolRel* 78 (2, '03) 225-253.

The article first traces the divine trajectory of Mary backward from the compromise reached at the Council of Ephesus through various early Christian movements and writings to the book of Revelation and the cultural and religious mediation of pagan antiquity. Next with reference to NT and other texts it considers the relationship between the divinization of Jesus and the divine promotion of Mary. Then it offers suggestions about Paul's major and paradoxical role in promoting the status of Mary the mother of Jesus Christ.—D.J.H.

457. S. R. GARRETT, "Christ and the Present Evil Age," *Interpretation* 57 (4, '03) 370-383.

The essay explores how NT authors hold together the fundamental assumptions that (1) the world is under the sway of the "principalities and powers"; (2) Christ has been victorious over those powers; and (3) Christians may well suffer and die at the hands of the forces that oppose them. It includes discussion of the guidance that theologians give to those seeking to appropriate the ancient faith in Jesus as Lord for the modern context, and reflects on the "answer" that Christians are given to the problem of evil. The answer is not an explanation but a charge (see Mk 14:34, 38) and a benediction (see Phil 4:13).—C.R.M.

458. J. D. GILL, "Water Baptism in Jesus' Name: From Heaven or from Men?" *Journ RadRef* 11 (3, '03) 16-28.

The article reviews eight scriptural facts about Christian water baptism and answers some of the key arguments set against it: (1) Water baptism is a part of true kingdom preaching; (2) God was doing something new in Israel; (3) The perfecter of our faith showed by example the importance of such a baptism; (4) Jesus' ministry was characterized by a wonderful water baptism; and so forth.—D.J.H.

459. P. J. GRÄBE, "The Pentecostal Discovery of the New Testament Theme of God's Power and Its Relevance to the African Context," *Pneuma* [Leiden] 24 (2, '02) 225-242.

The Pentecostal focus on the power of God comprises both the miraculous dimension (as in Luke-Acts) and the perspective of power in the midst of weakness (Paul). This message is very relevant in the context of African religiosity.—D.J.H.

460. A. GRAFFY, "The Jews, the Bible and the Church," *Priests & People* 17 (7, '03) 274-278.

The Pontifical Biblical Commission's 2001 document on the Jewish people and their Sacred Scriptures in the Christian Bible [*NTA* 47, p. 177] sets out to make a significant contribution to shaping pastoral attitudes within the Catholic church. After situating the document in its historical context after Vatican II, the article considers its two basic topics: the unity of the Christian Bible composed of OT and NT, and the presentation of the Jewish people by individual NT authors.—D.J.H.

461. R. HACH, "The Spirit and the Spoken Word," *JournRadRef* 11 (1, '02) 18-31.

While the failure to find trinitarian theology in the biblical text is most obviously associated with the lack of textual evidence for ecclesiastical Christology, the recognition that the prophetic-apostolic holy spirit of God is not "God the Holy Spirit, the third Person of the Godhead" calls for an equally radical reappraisal of God's spirit in Christian faith. This reappraisal is carried out under the following headings: metaphysical essence or metaphorical expression, written artifact or spoken message, personal or mediated presence, and gnostic or apostolic spirit.—D.J.H.

462. D. S. HAMILTON, "Is the Gospel no longer for the Jews?" *HomPastRev* 103 (8, '03) 48-51.

Nothing is clearer in the NT than the proclamation that Jesus is the emissary of God the Father of Israel sent to bring the fullness of God's saving love, covenant, and promise to Israel. There is only one new and everlasting covenant for both Jew and Gentile.—D.J.H.

463. H. HARLESS, "The Cessation of the Mosaic Covenant," *BiblSac* 160 (639, '03) 349-366.

The NT evidence that the Mosaic covenant was temporary focuses on nine central passages: Mt 5:17-19; Rom 7:1-6; 10:4; 2 Cor 3:7-11; Gal 3:19–4:7; Eph 2:14-16; Col 2:13-14; Heb 7:11-18; and 8:7-13. Paul and the author of Hebrews clearly taught that the Mosaic covenant had ceased at the death of Christ. While at the time of the Sermon on the Mount the standard was the Law of Moses, now it is the new covenant.—D.J.H.

464. M. HIMMELBAUER, "Wertschätzung der jüdischen Bibel. Päpstliche Bibelkommission setzt christlich-jüdische Impulse," *Kirche und Israel* [Neukirchen-Vluyn] 18 (1, '03) 25-30.

The article discusses salient points in the Pontifical Biblical Commission's 2001 document on the Jewish people and their Sacred Scriptures in the Christian Bible [*NTA* 47, p. 177], and reflects on the document's significance and potential in future relationships between Christians and Jews.—D.J.H.

465. F. IBARMIA, "El Desierto y su significado religioso en la Biblia," *RevistEspir* 62 (246-247, '03) 9-40.

The article first traces the theme of the desert or wilderness through the various phases of ancient Israel's history and the pertinent OT passages. Then it considers the topic with regard to the ministry of John the Baptist (Mk 1:1-8; Mt 3:1-17; Lk 3:1-18) and to the testings of Jesus in the wilderness (Mk 1:12-13; Mt 4:1-11; Lk 4:1-13).—D.J.H.

466. P. IGNATIUS, "What Is It to Be a Vocation Promoter Today? Some Portraits of Biblical Vocation Promoters," *Vidyajyoti* 67 (5, '03) 375-381.

The article first proposes five biblical models for vocation promoters: Elijah and Elisha, Eli and Samuel, Samuel and David, Miriam and the women, and Elizabeth and Mary. Then it describes Jesus and the disciples as providing the model par excellence, considers Jesus as the ideal vocation promoter, and concludes with some practical observations.—D.J.H.

467. A. KABASELE MUKENGE, "Eucharistie et réconciliation dans l'Eglise-Famille de Dieu," *Telema* 113 ('03) 35-49.

With reference to various OT and NT texts, the article reflects on the relationship between the Eucharist and reconciliation in the perspective of the theology of the church-family of God. It suggests that the Eucharist is a challenge inscribed on the heart of a divided, disunited, and violent humanity to be reconciled with itself, nature, and God.—D.J.H.

468. K. R. KAUFMAN, "Anointing of the Sick: A Biblical Treasure," *BibToday* 41 (4, '03) 242-248.

After noting the biblical roots of the sacrament of the anointing of the sick in Jas 5:14-15 and Mk 6:13, the article discusses the various OT and NT passages that are recommended as part of the rite in the Roman Catholic church today. These readings are meant to console and strengthen first the one who is ill and then those who surround the ill person with love and support.—D.J.H.

469. C. S. KEENER, "Some New Testament Invitations to Ethnic Reconciliation," *EvangQuart* 75 (3, '03) 195-213.

The gospel's challenge for surmounting ethnic prejudices (generally to the extent of commitment to the Gentile mission and incorporation into the church) appears widely in the NT. This article illustrates the theme by discussing two texts regarding the Samaritans (Jn 4:4-42; Lk 10:29-37), Jewish-Gentile relations in one of Paul's undisputed letters (Romans), and the teaching about the new temple in Eph 2:19-22.—D.J.H.

470. B. LANG, "Why God Has So Many Names," *BibRev* 19 (4, '03) 48-54, 63.

After discussing various explanations for why in the OT God has so many names, the article suggests that the multiple names best characterize the awesomely complex figure of God. Then on pp. 51-54 it presents a glossary of God's names from Adonai to Yahweh.—D.J.H.

471. L. LEGRAND, "Communication and the Bible," *IndTheolStud* 40 (1, '03) 9-17.

This look at communication from the biblical angle discusses a God who communicates (in speaking, action, and silence), Jesus the Word (announcer of good news, the message of the cross, the Word of God), and a church which communicates (continued mission, pluralistic mission, hermeneutical dynamism).—D.J.H.

472. A.-J. LEVINE, "A Jewish Reading of the Document," *BibToday* 41 (3, '03) 167-172.

From a Jewish perspective there is much in the 2001 document from the Pontifical Biblical Commission [*NTA* 47, p. 177] that can be celebrated. Nevertheless, some opportunities for drawing connections between church and synagogue were lost, and at some points the document (through commission or omission) threatens to reinscribe rather than eliminate anti-Judaism.—D.J.H.

473. A.-J. LEVINE, "Roland Murphy, the Pontifical Biblical Commission, Jews, and the Bible," *BibTheolBull* 33 (3, '03) 104-113.

Murphy's understanding of the OT both on its own terms and as interpreted in church history [§ 47-1153] provides a helpful complement to the Pontifical Biblical Commission's 2001 document on the Jewish people and their Sacred Scriptures in the Christian Bible [*NTA* 47, p. 177]. The article expands on Murphy's critique of the document by analyzing seven issues: contextual understanding, historical criticism, use of the OT to interpret the NT, Jewish interpretation, comparing Testaments, formative Judaism, and the Shoah. It concludes that Murphy's ways of understanding the OT provide helpful guidelines for correcting and improving the document.—D.J.H.

474. E. A. MARTENS, "How is the Christian to Construe Old Testament Law?" *BullBibRes* 12 (2, '02) 199-216.

This consideration of how exegetical and theological methods can point the way toward a Christian application of OT ethical material employs Leviticus 19 as a test case. It discusses clues from an exegesis of Leviticus 19, clues from a biblical theological method (the contexts of narrative, covenant, legal codes, and Jesus/the NT), and the "normativizing" of OT laws. It observes that the route toward what is normative entails attention to paradigms (as with story and covenant), principles (as with some forms of law), and precedents (as with Jesus' interpretations).—C.R.M.

475. R. E. K. MCHAMI, "Divorce in the New Testament Compared to Divorce in Tanzania – Part 1," *AfricTheolJourn* 26 (1, '03) 3-21.

This installment compares NT teachings, practices, and grounds for granting divorce to Tanzanian teachings, practice, and grounds for petitioning and securing a valid decree of divorce. After noting contemporary definitions of divorce, it discusses divorce in NT times, divorce in the NT, divorce in the early church, and the Tanzanian divorce.—C.R.M.

476. J. MORREALL, "Is God in Heaven?" *JournHighCrit* 9 (2, '02) 217-233.

Far from being an obvious truth, the claim that God is in heaven is logically incoherent and so necessarily false. The article first shows that the basic features of the biblical concept of heaven—a place above the earth, where God lives, where Jesus Christ came from and is now, and where the blessed will live forever—were developed at a time when God was thought of as a physical being. But once Christians thought of God as nonphysical, the traditional concept of heaven was no longer acceptable.—D.J.H.

477. N. NAGEL, "The LORD Is One," *ConcJourn* 29 (3, '03) 294-301.

With particular attention to the Shema (Deut 6:4-9) and various texts in Mark's Gospel and other NT writings, the article reflects on what it means to call God "one" and the implications for Christian life.—D.J.H.

478. J. NAVONE, "La Scrittura per la conversione cristiana," *RassTeol* 44 (2, '03) 165-177.

According to the NT, conversion involves *metanoia, kenosis, diakonia,* and *koinonia.* After examining the biblical iconography of Christian conversion, the article reflects on the concepts of remembering and amnesia with regard to conversion, and considers how Scripture and tradition help us to recall the promises of God.—D.J.H.

479. R. D. PATTERSON, "Parental Love as a Metaphor for Divine-Human Love," *Journ EvangTheolSoc* 46 (2, '03) 205-216.

Far beyond the claims of special divine favor accorded to an individual king in the ancient Near Eastern parent-child metaphor, Israelite familial relationships provided a source to express God's covenant relation first to Israel and individual Israelites, and then to David and David's descendants. The metaphor found new orientation in the new covenant and in its mediator, God's unique Son Jesus. As fellow heirs of the blessings of a long metaphorical tradition, Christians are no less obligated than Israel to live up to the responsibilities of the biblical parent-child relationship.—D.J.H.

480. J. T. PAWLIKOWSKI, "The Jews in the New Testament," *BibToday* 41 (3, '03) 161-166.

After general observations on how the 2001 document from the Pontifical Biblical Commission on the Jewish people and their Sacred Scriptures in the Christian Bible [*NTA* 47, p. 177] represents a theological breakthrough, the article comments on its treatments of early Christianity and Judaism, Jesus and early Judaism, Jesus and the Pharisees, Jesus and politics, Paul and early Judaism, and the Fourth Gospel and the Jews.—D.J.H.

481. T. RÖMER, "L'éviction du féminin dans la construction du monothéisme," *ÉtudThéol Rel* 78 (2, '03) 167-180.

After showing the importance of the cult of goddesses in the popular religion and official cult of ancient Israel, the article describes how the emergence of Judean monotheism at the end of the exile was accompanied by condemnation of the cult of goddesses. It also demonstrates how some aspects of that cult remained alive, in particular by the transfer of some characteristically "female" images in the representation of the only God. It concludes that in this respect the Hebrew Bible points to the limits of an exclusively male representation of God, and is open to a renewed questioning about our ways of thinking about and representing this God who, according to the Bible itself, transcends all differences.—D.J.H.

482. H. P. SANTMIRE, "Partnership with Nature According to the Scriptures: Beyond the Theology of Stewardship," *ChristScholRev* 32 (4, '03) 381-412.

God fashions us and invites us to be in partnership not only with him and one another but also with the beautiful and harmonious world of nature and to encounter its deep mysteries and its occasionally horrendous ambiguities. In particular, God calls us to be in partnership with nature in three ways—creative intervention in nature, sensitive care for nature, and awestruck contemplation of nature—as suggested by the priestly writers, the Yahwist, and the narrator of Job.—D.J.H.

483. C. STENSCHKE, "Neuere Arbeiten und Tendenzen zur Mission im Neuen Testament," *European Journal of Theology* [Carlisle, UK] 12 (1, '03) 5-20.

This survey of recent studies on mission in the NT is divided into six sections: introduction, comprehensive overviews, studies of individual aspects, mission according to Paul, collective volumes, and desiderata and epilogue.—D.J.H.

484. J.-J. TAMAYO-ACOSTA, "A Biblical View: Between Eschatology and Apocalyptic," *Concilium* (2, '01) 65-73.

The article discusses eschatology and apocalyptic in the context of just war theory. It treats existence as history and eschatological consciousness; messianism—the strength of eschatology; apocalyptic—thirst for justice and rehabilitation of victims; apocalyptic mentality and the third millennium; and recovering eschatology and apocalyptic wisdom.—C.R.M.

485. M. TURNER, "The Meaning of the Psalms from a Christian Perspective," *LuthTheol Journ* 37 (2, '03) 74-80.

The early Christians drew upon the Psalms as a rich resource for their theology, especially with reference to Jesus' birth and death. However, while it is valid for Christians to apply an interpretation of a psalm that reflects their belief in the salvific role of Jesus, it is not valid to assign this intention to the psalmist. In particular, Christians must acknowledge the Psalms as being foundational for the theme of the reign of God as offering hope for the "poor" of God.—D.J.H.

486. M. TURNER, "'Trinitarian' Pneumatology in the New Testament?—Towards an Explanation of the Worship of Jesus," *Asbury Theological Journal* [Wilmore, KY] 57 (2, '02)/58 (1, '03) 167-186.

After assessing the traditional arguments for the personhood of the Spirit and offering preliminary considerations on whether "trinitarian" pneumatology is found in the NT, the article discusses the cases for such a pneumatology in the Fourth Gospel, Luke-Acts, and Paul, respectively. It concludes that the experience of Christ as Lord of the Spirit, and of the Spirit's glorification of Jesus, may help to explain the rapid development of divine Christology and the attendant rise of the worship of Jesus.—C.R.M.

487. P. WELLS, "La chaîne d'or de l'eschatologie biblique," *RevRéf* 53 (224, '03) 30-42.

The answer to the problem of Christian eschatology is to be found in the person of Jesus Christ. This thesis is developed in four steps: the relation between the person of Jesus and eschatology, three moments (for us, in us, with us) unified by the personal action of Christ, the coming of Christ and inaugurated eschatology, and eschatology and life according to the covenant.—D.J.H.

488. K. WENGST, "Frieden stiften. Impulse des Neuen Testaments," *ZeitNT* 6 (11, '03) 14-20.

The NT contains statements about peace that can have relevance in the political sphere today. The article discusses these statements under three headings: God as the peacemaker—and the (possible) consequences; Christians as peacemakers—and what they have to remember in this; and the *pax Romana* and the peace of Jesus Christ.—D.J.H.

489. W. ZAGER, "Neutestamentliche Ethik im Spiegel der Forschung," *ZeitNT* 6 (11, '03) 3-13.

The article first discusses the comprehensive presentations of NT ethics by H.-D. Wendland, W. Schrage, R. Schnackenburg, S. Schulz, E. Lohse, W. Marxsen, and R. B. Hays, respectively. Then it considers ethics in the NT and its history-of-religions context, NT ethics and Christian dogmatics, and the unity and plurality of NT ethics.—D.J.H.

490. P. P. ŻERAFA, "Antropologia biblica," *Angelicum* 80 (2, '03) 339-367.

In the OT the human being is composed of *bāśār, nepeš,* and *rûaḥ*. The NT generally mentions only σῶμα and ψυχή (or πνεῦμα). The human person is a servant created by God to serve God in the OT and also to serve others in the NT, is totally dependent on God who nonetheless allows a personal autonomy directed by conscience, is an image of God destined for the heavenly abode, and is a regenerated sinner.—D.J.H.

THE WORLD OF THE NEW TESTAMENT

491r. J. BRAUN, *Music in Ancient Israel/Palestine* [*NTA* 47, p. 189].

A. D. KILMER, "On Drums and Strings and Trumpet Blasts," *JournAmOrSoc* 122 (4, '02) 788-796.—Braun's detailed descriptions of all available evidence—archaeological, textual, and iconographic—elucidate his readers' understanding and appreciation of the rich and complex musical life that existed in ancient Israel/Palestine from the Stone Age through the Hellenistic-Roman period. His detailed and comprehensive study is a very valuable contribution to the history of music and to music archaeology in the ancient Near East.—D.J.H.

492. A. J. DROGE, "'The Lying Pen of the Scribes': Of Holy Books and Pious Frauds," *MethTheorStudRel* 15 (2, '03) 117-147.

How is it that within the history of religion, "fraud" can be an instrument of legitimation under one set of circumstances and an altogether illegitimate act under another? The article engages this question through an analysis and redescription of the phenomenon of the "holy book" in Mediterranean antiquity. It considers the discovery of the "Book of the Law" in the Temple in 621 B.C. (2 Kings 22–23), who first labeled the discovery of the "Book of the Law" a "pious fraud," a brief history of "discovered books," literary forgeries versus canonical pseudepigrapha, the politics of "discovered books," and "fraud" and the study of religion. It concludes that in Mediterranean antiquity, a book "discovered" in a sacred place seems to have been one of the most potent instruments available—to both dominant and subordinate classes—for bringing about an ideological inversion and a redefinition of society.—C.R.M.

493. N. I. FREDRIKSON, "La perle, entre l'océan et le ciel. Origines et évolution d'un symbole chrétien," *RevHistRel* 220 (3, '03) 283-317.

As a symbol that is fascinating because of its beauty and endowed with mysterious and creative power, the pearl was regarded as an attribute of the great fertility goddesses in antiquity. In Christian symbolism the pearl became an emblem of Christ, his virginal birth, and the kingdom of God. Moreover, there was a gnostic dimension to the pearl symbolism in Syriac texts written by Christian authors who were undoubtedly influenced by Mandaean and Manichaean beliefs.—D.J.H.

494. A. HULTGÅRD, "'The One Who Was, Who Is and Who Shall Be'—An Indo-European Formula of Divine Omnipotence?" *Orientalia Suecana* [Uppsala] 51-52 ('02-'03) 199-210.

The article first presents the evidence for the formula "the one who was, who is, and who shall be" in early Greek tradition, the Hellenistic-Roman world, ancient Iran and India, and ancient Scandinavian tradition, respectively. Then it suggests that this formula is rooted in ancient Greek and Indo-European traditions, and is alien to ancient Near Eastern theologies.—D.J.H.

495. E. LAUPOT, "The *Christiani*'s Rule Over Israel during the Jewish War: Tacitus' Fragment 2 and *Histories* 5.13, Suetonius *Vespasian* 4.5, and the Coins of the Jewish War," *RevÉtudJuiv* 162 (1-2, '03) 69-96.

Tacitus' *Christiani* (see Tacitus' fragment 2 = Sulpicius Severus' *Chronica* 2.30.6-7 [§ 45-1458]) seem to be the historical sect that the Χριστιανοί of the NT were modeled on. The parallel messages of Tacitus' fragment 2 and *Hist.* 5.13.2, Suetonius' *Vespasian* 4.5, Josephus' *War* 5.409, and the coinage of the Jewish War reinforce each other strongly. This leads one to conclude that the *Netsarim* or *Christiani* ruled over Israel during the years A.D. 66-70. This invalidates the traditional view, based largely on Pauline Christian sources, that Jesus and his followers were not revolutionaries, thus demonstrating in turn that these Christian sources are largely unhistorical.—C.R.M.

496. A. MILLARD, "Literacy in the Time of Jesus," *BibArchRev* 29 (4, '03) 36-45.

The evidence showing that reading and writing were widely practiced in Jesus' age grows with every discovery of a new religious, governmental, or personal inscription. Many ordinary people knew how to read and probably also how to write. There is no reason to doubt that there were some eyewitness records of what Jesus said and did.—C.R.M.

497. J. MURPHY-O'CONNOR, "The Holy Land of Abraham's children," *Priests & People* 17 (7, '03) 263-267.

The land between the Jordan River and the Mediterranean Sea is holy to the three monotheistic religions. The sanctity of Jerusalem and the land for Judaism is due to the indwelling of God in the Temple. For Christianity it is due to the association of specific places with Jesus and his followers. For Islam it is due to the presence of God's Holy House, which was reverenced and visited by Muhammad.—C.R.M.

498. K.-H. OHLIG, "Priester und Priestertum in der Religionsgeschichte," *Diakonia* 34 (3, '03) 171-177.

From the perspective of the study of religions, a priest is a (cultic) holy figure and mediator between the community that he represents and the world of the numinous (the gods or God). The article considers priesthood with reference to cult and inspiration, social differentiation, priestly functions, taboos and privileges, and developments from the "high" to the "world" religions.—D.J.H.

499. C. Osiek, "*Pietas* in and out of the Frying Pan," *BibInt* 11 (2, '03) 166-172.

Research on the early Christian and Jewish family must continue in the context of the Roman family. All Mediterranean family life of the imperial period is influenced by it, whether by accommodation or reaction. But we are just beginning the kind of interdisciplinary work by which we will deepen our understanding of this relationship.—C.R.M.

500. M. Patella, "Seer's Corner: Food and Drink," *BibToday* 41 (5, '03) 302-307.

The climate of ancient Israel and Palestine gave the region a major advantage in food preparation in that nearly everything could be dried and stored over seasons and years. Moreover, the land supplied sufficient quantities of wheat, olives, and vines, and in the case of the latter two items there was a surplus for export. Animals with their milk and flesh helped supplement the diet as well. Six photographs accompany the article.—D.J.H.

501r. G. Stemberger, *Jews and Christians in the Holy Land. Palestine in the Fourth Century* [*NTA* 44, p. 633].

N. L. Collins, "Revising Jewish History: The Effect of the First Two Centuries of Christian Rule," *RevRelTheol* 7 (5, '00) 467-473.—Stemberger contends that in the period between A.D. 324 and 438 the Jews in the Holy Land did not suffer in any serious way, and that Jewish historians such as M. Avi-Yonah tend to accept uncritically anything that can support a history of Jewish suffering in this period. Therefore Stemberger must account for several historical facts (which he calls "earlier certainties"), which help to destroy the thesis that he adopts. But a critical analysis of Stemberger's own arguments shows that they are often contentious, that his positions are not more realistic than those of Jewish historians, and that he may have a bias of his own.—D.J.H.

502. G. J. Volschenk, "Die ekonomie van die antieke platteland (The economy in the agrarian society)," *HTSTeolStud* 59 (1, '03) 225-246.

Using conflict theory as a reference framework for interpreting 1st-century Palestinian society [see §§ 47-1888–1889], the article considers the broad characteristics of agrarian society, focuses on production and on the distribution of resources and goods, and shows how the ancient economy can be interpreted within a holistic and systemic-interrelated model.—D.J.H.

Archaeology

503. D. T. Ariel, "The Jerusalem Mint of Herod the Great: A Relative Chronology," *Isr NumisJourn* 14 ('00-'02) 99-124.

The article aims at gathering information supporting an internal chronological division of the undated coin types of Herod the Great. After surveying former interpretations and previous dating information regarding Herod's undated coins, it provides a fresh analysis from four perspectives: archaeological, typological continuity/discontinuity, epigraphical, and other evidence. It concludes that Herod most likely did not mint his undated coins until after his political realignment with Octavian, after the latter's victory over M. Antony at Actium, and that there is no a priori reason to presume that Herod minted his undated coins from early in his reign.—D.J.H.

504. N. ATALLAH, "A New Milestone from Ishtafina, Ajlun Area, Jordan," *Levant* 35 ('03) 153-158.

The article reports on the discovery in 2000 of two pieces of a limestone milestone, found about five kilometers to the north-west of Ajlun in north-west Jordan. Its fifteen-line Latin inscription commemorates the restoration of the Gerasa-Pella road during the joint reign of Marcus Aurelius and Lucius Aurelius Verus. The date of the milestone is precisely A.D. 162.—C.R.M.

505. D. BARAG, "The Mint of Antiochus IV in Jerusalem. Numismatic Evidence on the Prelude to the Maccabean Revolt," *IsrNumisJourn* 14 ('00-'02) 59-77, plates 11-13.

A hoard of sixteen bronze coins in the collections of the Institute of Archaeology of the Hebrew University of Jerusalem presents a new opportunity to discuss a well known coin type. The coin type bearing the radiate head of Antiochus IV and a seated enthroned deity (probably a personification of Jerusalem) can be traced to a mint of that king in Jerusalem. When the Seleucid authorities in Jerusalem issued this coin type on directives from the Seleucid capital, their aim was to declare their message of a new polis, the hellenized Jerusalem.—D.J.H.

506. D. BARAG, "The Two Mints of the Bar Kokhba War," *IsrNumisJourn* 14 ('00-'02) 153-156.

The article suggests that Bar Kokhba's "regular" mint be called "Mint 1" or the central mint, and that the "irregular" mint be called "Mint 2" or the subsidiary mint. Mint 1 most likely operated in Herodium, while Mint 2 might have operated in the area north or northwest of Jerusalem.—D.J.H.

507. D. BARAG, "The 2000–2001 Exploration of the Tombs of Benei Ḥezir and Zechariah," *IsrExplJourn* 53 (1, '03) 78-110.

The Tomb of Benei Ḥezir on the eastern side of the Kidron Valley facing the Temple Mount in Jerusalem belonged to a very wealthy and prestigious family of priests from the Hasmonean period to A.D. 70. Toward the end of the Hasmonean period, or early in the Herodian period, they added the magnificent monument known as the Tomb of Zechariah to their sepulchral domain and connected both by a corridor. A Hebrew epitaph was engraved on the architrave of the facade of the tomb, naming the deceased and mentioning the monument (*nefesh*). The reexploration work done in 2000-2001 offers a new explanation of the tomb's manner of construction, highlights the Nabataean sources of inspiration, and indicates the presence of vestiges of a church or chapel built in A.D. 351 in which the remains ascribed to Jacob (the brother of Jesus), Zechariah, and Simeon were buried. An appendix (pp. 106-107) traces the references to the Kidron monuments in sources until A.D. 1488.—D.J.H.

508. R. BARKAY, "The Emergence of the Syrian Arched Gable on Temple Façades," *IsrNumisJourn* 14 ('00-'02) 189-190.

Roman "baroque" architecture in the eastern provinces of the empire adopted a novel gable type that combined an arch with the horizontal base of the Greek triangular gable (*tympanon*). A small temple in Ephesus and a coin of Aezanis in Phrygia may point to western Asia Minor as the area in which the arched gable originated. This new style was perhaps another facet of the Romanization of the eastern provinces furthered by the Antonines.—C.R.M.

509. R. Barkay, "Rare and Unpublished Coins from the Bank of Israel Numismatic Collection," *IsrNumisJourn* 14 ('00-'02) 185-188, plate 20.

The ten coins published in this article, ranging in date from ca. 170 B.C. to A.D. 252, were issued by the hellenized cities of Phoenicia and Coele-Syria, and later by the cities of the Roman provinces Phoenicia and Syria-Palaestina. Such coins are among the most instructive sources for the study of the history and culture of these cities.—C.R.M.

510. G. Biguzzi, "Note di archeologia biblica," *EuntDoc* 56 (1, '03) 119-129.

The article considers the four letters of the divine name Yhwh and its history through NT times (pp. 119-123), an inscription found on Cyprus that may contain the name of Paul the apostle (pp. 124-126), and Jesus and the "right hand" in the NT (pp. 127-129).—D.J.H.

511. D. M. Chabries, S. W. Booras, and G. H. Bearman, "Imaging the past: recent applications of multispectral imaging technology to deciphering manuscripts," *Antiquity* [York] 77 (296, '03) 359-372.

Multispectral imaging (MSI), which was developed to explore the surface of the earth and other planets from space, has been adapted to read and record faded or burnt manuscripts. The article shows how MSI has yielded new readings from carbonized and damaged fragments of the Dead Sea scrolls, the scrolls from Petra, and the scrolls of Herculaneum.—D.J.H.

512. R. Deutsch, "A Lead Weight of Hadrian: The Prototype for the Bar Kokhba Weights," *IsrNumisJourn* 14 ('00-'02) 125-128, plates 14-15.

Comparison of a lead weight dated in its Greek inscription to the 14th year of Hadrian's reign (A.D. 129/130) with the three Bar Kokhba weights recorded to date reveals very close typological and iconographic similarities. This weight or similar ones obviously served as the prototype for those of Bar Kokhba.—D.J.H.

513. W. G. Dever, "Whatchamacallit: Why it's so hard to name our field," *BibArchRev* 29 (4, '03) 56-61.

The expression "biblical archaeology" as a professional designation was passé long ago. In the future we should simply adopt the current modern names of the various political entities in the region. Thus we should speak of the archaeology of Israel, of the West Bank (perhaps in time, of Palestine), of Jordan, and of Syria (and of Lebanon too, if conditions return to normal).—D.J.H.

514. B. W. W. Dombrowski, "A Note on Eisenman's Paper *The James Ossuary – Is it authentic?*" *Polish Journal of Biblical Research* [Mogilany] 2 (1, '02) 25-29.

The article responds to the doubts expressed by R. Eisenman regarding A. Lemaire's identification of the burial box of James the brother of Jesus [§ 47-508].—D.J.H.

515. R. Donceel, "Synthèse des observations faites en fouillant les tombes des nécropoles de Khirbet Qumrân et des environs," *QumChron* 10 (1-4, '02) 3-114, 21 figs.

This report examines all available data on the Khirbet Qumran tomb excavations. After a general presentation, it discusses the outer appearance of the tombs, their orientation, funerary shafts and pits, the loculus grave, the lateral loculus and pit covers, the positions of the head and the body, the gender of the corpses, the skeletons, clothing and minor items in the tombs, mudbricks, pottery and other objects, carbon-14 analyses and the chronology of the necropolis, topographic observations, and the ‘Ain Feshkha tombs. Four appendixes are included. An English summary appears on pp. 7-10.—D.J.H.

516. H. ESHEL AND M. BROSHI, “Excavations at Qumran, Summer of 2001,” *IsrExplJourn* 53 (1, ’03) 61-73.

The article reports on the finds (pottery, coins, fabrics, etc.) from three of the areas at Qumran where excavations where carried out in July 2001: a square north of the ruins, northwest of Cave 4, and east of Cave 9. It concludes that these finds demonstrate that despite the thorough excavations undertaken at Qumran between 1949 and 1956 by R. de Vaux, there is still room for more work to be carried out in the attempt to clarify issues relating to the history of the site.—D.J.H.

517. H. ESHEL AND B. ZISSU, “Coins from the el-Jai Cave in Naḥal Mikhmash (Wadi Suweinit),” *IsrNumisJourn* 14 (’00-’02) 168-175, plate 16.

In 1998 the el-Jai cave in Naḥal Mikhmash was surveyed with a metal detector, and sixteen coins were found that had presumably been brought there at the end of the Bar Kokhba War. Eleven of them are bronze coins, and five are imperial denarii. The numismatic finds seem to indicate that the Aelia Capitolina mint began operating before A.D. 135.—D.J.H.

518. A. FAUST, “Warren’s Shaft. Yes, It *Really Was* Used to Draw Water,” *BibArchRev* 29 (5, ’03) 70-76.

There is every reason to believe that “Warren’s Shaft” in Jerusalem could have been and was used to draw water up from the spring below, though not yet in the time of King David.—D.J.H.

519. Z. T. FIEMA, “Roman Petra (A.D. 106–363). A Neglected Subject,” *ZeitDeutsch PalVer* 119 (1, ’03) 38-58.

There is no reason to assume a political-economic eclipse of Petra at the end of the Nabataean period. After the Roman annexation, neither did the town immediately become an insignificant provincial backwater, nor was it without a substantial development (though this proposed prosperity of Petra apparently did not continue beyond the Roman period). The article considers the alleged decline of Petra in the 1st century A.D.; the transition from kingdom to province; urban development; trade, economy, and communication lines; Roman period settlement patterns in the Petra area; and the 4th century.—D.J.H.

520. M. FISCHER AND O. TAL, “Architectural Decoration in Ancient Israel in Hellenistic Times. Some Aspects of Hellenization,” *ZeitDeutschPalVer* 119 (1, ’03) 19-37.

The article first surveys examples of Hellenistic influence in architectural decoration in ancient Israel from the 3rd to the 1st century B.C.: sites and contexts; bases, columns, pilasters, antae, and piers; capitals (Doric and ps.-Doric, Ionic, Corinthian, composite); architraves; friezes; cornices; and other decorative forms. Then it offers general comments on the data, and notes that the absorption of the classical inheritance as applied to architectural decoration by both non-Jewish and Jewish communities occurred in the mid-2nd century B.C. Finally it lists and discusses Hellenistic sculptures in the land of Israel.—D.J.H.

521. M. Fischer and O. Tal, "A Fourth-Century BCE Attic Marble *Totenmahlrelief* at Apollonia-Arsuf," *IsrExplJourn* 53 (1, '03) 49-60.

In the course of gathering the Roman finds retrieved from Apollonia-Arsuf (on the Mediterranean coast of Israel 17 km north of Joppa and 34 km south of Straton's Tower) for final publication, a unique marble relief of an earlier date was discovered among the finds of area E. The composition and iconography of the relief, made of white marble, allow it to be attributed to the group of the so-called *Totenmahl* (funerary banquet) reliefs that are well represented in Attica toward the end of the 4th century B.C. The presence of such an object at Apollonia-Arsuf should be traced to the connections of the town with the Greek world. The relief's connection with a cult of a hero or the heroized mortal dead strongly suggests the presence of Greek individuals who practiced such a cult at the site.—C.R.M.

522. E. A. Friedland, "The Roman Marble Sculptures from the North Hall of the East Baths at Gerasa," *AmJournArch* 107 (3, '03) 413-448.

In 1984 Jordanian archaeologists discovered five Roman marble sculptures in the North Hall of the East Baths at ancient Gerasa (modern Jerash, Jordan). Their sculptural style, carving technique, and isotopic data reveal origins in Thasos and Asia Minor, demonstrating the participation of Arabia in the imperial marble trade. The sculptural installation suggests that the North Hall may have been constructed and decorated in the second half of the 2nd century A.D. with a possible renovation in the early 3rd century. The sculptures demonstrate the prominent role of statuary in the urbanization and Romanization of Arabia and the ancient Near East.—D.J.H.

523. G. Govier, "Biblical Archaeology's Dusty Little Secret," *ChristToday* 47 (10, '03) 36-41.

The current controversy over the James ossuary [§ 47-508] is just the latest illustration that the field of biblical archaeology is straining under a profusion of pressures. It's not just about Israeli and Palestinian politics but also about private collectors versus professional standards, academic archaeologists versus amateurs, skeptics versus Bible believers, and magazines with different audiences and agendas.—C.R.M.

524. D. Hendin, "A Bar Kokhba Lamp Hoard Collection," *IsrNumisJourn* 14 ('00-'02) 180-184, plates 17-18.

The article describes sixteen coins said to be found in two fragments of a so-called "Herodian" oil lamp. The coins consist of four Roman gold aureii of Domitian, Trajan, and Hadrian (two); five silver denarii of Mark Antony, Trajan (three), and Antoninus Pius; and seven Bar Kokhba bronze coins. The presence of a denarius of Antoninus Pius (struck in A.D. 151-152) is unprecedented in the study of the hoards of Bar Kokhba coins. It is noteworthy that the owner of these coins kept the bronze coins, which were worthless for commerce, together with his treasure of gold and silver coins.—C.R.M.

525. D. Herman, "Certain Iturean Coins and the Origin of the Heliopolitan Cult," *IsrNumisJourn* 14 ('00-'02) 84-98, plate 13.

It seems that the Iturean coins analyzed in this article represent a triad comprised of Zeus, Artemis, and Hermes. Their worship was centered in Heliopolis (Baalbek), with the rulers functioning as high priests. This cult was the root of the Heliopolitan triad (Jupiter, Venus, and Mercury), which flourished in the Roman period at Heliopolis.—D.J.H.

526. V. M. HOPE, "Trophies and tombstones: commemorating the Roman soldier," *World Archaeology* [Oxford] 35 (1, '03) 79-97.

While hundreds of tombstones and funerary monuments record the life and death of Roman military personnel, the vast majority appear to commemorate soldiers who died in camp rather than on the battlefield. In comparison with the Greek world there seems to have been little desire to record the individual sacrifices made in Roman warfare. Triumphs and trophy monuments were methods of recording victories but not the true carnage of battle.—D.J.H.

527. D. M. JACOBSON, "Charles Warren vs. James Fergusson. Where Was the Israelite Temple Located?" *BibArchRev* 29 (5, '03) 58-69, 84-85.

The article discusses the historical context, competing projects, and claims of Fergusson and Warren in 19th-century Jerusalem concerning the location of the Israelite Temple and the Holy Sepulchre. Fergusson identified the Dome of the Rock as the original rotunda of the Holy Sepulchre and argued that Solomon's Temple was located at the southwest corner of the Temple Mount. But Warren showed that Solomon's Temple (and Herod's) must have been situated on the elevated inner platform of the Dome of the Rock and disproved Fergusson's theory about the location of the Holy Sepulchre.—D.J.H.

528. R. JONES, "Pompeii's Block of Time," *Archaeology* [New York] 56 (4, '03) 22-29.

Recent excavations of a block on Pompeii's Via Consolare have shown that it was first occupied in the 4th-century B.C., was filled in with modest houses and workshops in the 2nd century B.C., was bombarded by a Roman army a century later, and came to be dominated by a single luxurious residence surrounded by bars and shops. [The same issue (pp. 28-31) contains a description of J. A. Lobbel's recent return visit to Pompeii.]—D.J.H.

529. Z. J. KAPERA, "Preliminary Discussion Concerning the So-called Ossuary of Jacob from a Tel Aviv Collection," *Polish Journal of Biblical Research* [Mogilany] 2 (1, '02) 31-66.

After providing introductory data regarding the James ossuary, the article considers A. Lemaire's interpretation of it [§ 47-508], the first discussions about it, the Royal Ontario Museum and the ossuary, the scholarly session at the 2002 Society of Biblical Literature annual convention, other recent discussions, statistical objections, an objection to the use of Josephus' expression "brother of Jesus," and some unanswered questions. It concludes that the object, if genuine, raises more problems than it solves.—D.J.H.

530. J. C. KAUFMAN, "Additions to the Corpus of Leo Mildenberg's Coinage of the Bar Kokhba War," *IsrNumisJourn* 14 ('00-'02) 129-152.

This addendum to Mildenberg's *The Coinage of the Bar Kokhba War* (1984) consists of a selection from an extensive collection of Bar Kokhba coins assembled mainly in the last quarter of the 20th century. It follows Mildenberg's classification system, and provides on facing pages brief descriptions and photographs of the coins.—D.J.H.

531. E. J. KEALL, "Brother of Jesus Ossuary. New Tests Bolster Case for Authenticity," *BibArchRev* 29 (4, '03) 52-55, 70.

Now restored, the James ossuary [see §§ 47-508, 1211] is more structurally sound than before. The new tests made possible in the restoration process confirm that the ossuary and its inscription are genuinely ancient and not a modern forgery.—D.J.H.

532. A. KINDLER, "Was Aelia Capitolina Founded before or after the Outbreak of the Bar Kokhba War? A Numismatic Evidence," *IsrNumisJourn* 14 ('00-'02) 176-179, plate 16.

Two Aelia Capitolina coins struck by Hadrian and discovered at Naḥal Mikhmash by H. Eshel and B. Zissu [see § 48-517] provide positive proof that Aelia Capitolina was indeed founded before the Bar Kokhba War. One is a "founder coin," and the other depicts Hadrian's wife Sabina on the reverse.—D.J.H.

533. M. E. KISLEV AND M. MARMORSTEIN, "Cereals and Fruits from a Collapsed Cave South of Khirbet Qumran," *IsrExplJourn* 53 (1, '03) 74-77.

Some charred and desiccated food remains were found on a mat on the floor of a collapsed cave south of Khirbet Qumran in July 2001. The remains include grains of wheat and barley, a grape pit, and date and olive stones (see Deut 8:8), as well as a weed grain (darnel) and insect pests. The plant species are typical of Judean Desert sites in the Roman period, and most of the remains represent the everyday vegetal food of that time (which was not always devoid of pest insects).—D.J.H.

534. A. KUSHNIR-STEIN, "Some Observations on Palestinian Coins with a Bevelled Edge," *IsrNumisJourn* 14 ('00-'02) 78-83.

Flans with a beveled edge are often helpful in establishing the relative chronology of coins or the place of their manufacture. Jewish coinage, which began in the last quarter of the 2nd century B.C., used flans with a beveled edge. At about the same time the cities on the Palestinian coast switched over to the exclusive use of regular flans. The coexistence of these two manufacturing techniques continued for about two centuries and ended with the bronze issues of the first Jewish Revolt, which were the last Palestinian coins minted on flans with a beveled edge.—D.J.H.

535. A. KUSHNIR-STEIN, "Two Inscribed Lead Weights of Agrippa II," *ZeitPapEpig* 141 ('02) 295-297.

That the two lead weights with Greek inscriptions treated in this article have a common origin is indicated by their trapezoidal form, decoration, and distribution of inscriptions (one referring to "Year 22" of Agrippa, and the other giving the names of the *agoranomoi*). Both weights were most probably manufactured in Tiberias.—D.J.H.

536. D. LEVENE, "Heal O' Israel: A Pair of Duplicate Magic Bowls from the Pergamon Museum in Berlin," *JournJewStud* 54 (1, '03) 104-121.

The two Jewish Aramaic magic bowls published in this article, VA 3854 and VA 3853, are part of the collection in the Museum of Ancient Near Eastern Antiquities in the Pergamum Museum in Berlin. The texts on the bowls were written by the same hand and are identical but for some minor differences. The name of the client for whom the bowls were written is Aysal(hu)bab, daughter of Rimna. The incantation claims to provide her with healing from fevers as well as protection from the evil eye and a variety of evil spirits and demons. Other distinctive features include the texts of Deut 6:4-9 and 11:13-21, a legendary reference to Seth, and a unique haggadic motif pertaining to the exodus.—D.J.H.

537. A. Lichtenberger, “Reading a Hitherto Lost Line and the Location of the Naumachia at Gadara,” *IsrNumisJourn* 14 (’00-’02) 191-193, plate 19.

Between Marcus Aurelius and Gordian III, the Decapolis city of Gadara often depicts a galley on the reverse of its coins. The reference is to a *naumachia,* a mock naval battle performed on the occasion of a municipal festival. A line that seems often to have been erased from some of the coins may be interpreted to refer to the place of the *naumachia* at the river Yarmuk (Hieromykes in antiquity).—C.R.M.

538. Y. Meshorer, “A Samaritan Syncretistic Passover Sacrifice on a Coin of Neapolis,” *IsrNumisJourn* 14 (’00-’02) 194-195, plate 21.

The article discusses a coin (in the British Museum) that appears to depict on its reverse a Passover sacrificial ceremony celebrated by the inhabitants of Neapolis, who were Samaritans during the time of Philip Senior (portrayed on the obverse) in the 3rd century A.D. The ceremony was apparently performed in honor of Yahweh, who was associated with Zeus Hypsistos, whose temple is pictured above the sacrificial scene.—C.R.M.

539. J. Murphy-O’Connor, “Where Was James Buried?” *BibRev* 19 (3, ’03) 34-42.

Jerome rejected the idea that James the brother of Jesus was buried on the Mount of Olives, and contended that James’ tomb was on the west (not the east) side of Jerusalem’s Kidron Valley. The article examines these traditions and their later developments, and concludes that nothing precludes the possibility that James’ bones were laid to rest in an ossuary buried near the grave-marker at the southeastern corner of the Temple Mount.—D.J.H.

540. J. Naveh, “Šbᶜ mṣbwt ḥdšwt mṣwᶜr (Seven New Epitaphs from Zoar),” *Tarbiz* [Jerusalem] 69 (4, ’00) 619-635.

Seven epitaphs from Zoar are here added to the eighteen published previously. No. 19 is an early gravestone (from the year 286 after the destruction of the Temple), while no. 25 (from 345) belongs to the latest ones. Three epitaphs (nos. 20, 22, and 23) contain a hitherto unknown formula: “May he awake by the voice ‘that publishes peace’” (see Isa 52:7). Epitaph no. 24 mentions someone “who passed away in Zafar in the Land of the Himyarites.”—D.J.H.

541. M. Patella, “Seers’ Corner: Qumran,” *BibToday* 41 (3, ’03) 181-185.

The article describes the discovery of scrolls at Qumran, the excavation of the site, the Essenes, and their relationship to the scrolls. Six photographs accompany the main text.—D.J.H.

542. O. Peleg, “Roman Intaglio Gemstones from Aelia Capitolina,” *PalExplQuart* 135 (1, ’03) 54-69.

A dozen Roman engraved gemstones (intaglios) dating from the 1st century B.C. to the 3rd century A.D. were found in excavations in 1968-78 below the southern and western enclosure walls of the Jerusalem Temple Mount. Some of the images (e.g. the Tyche of Aelia Capitolina and the snake coiled around an altar) are unique and represent the substantial contribution of glyptics to research into antiquity. The connection of most of the patterns with symbols of the Roman army suggests that the gemstones belonged to soldiers.—D.J.H.

543. Y. Porat, "Mtqnym lhṣgwt, lmrwṣym wl'tltyqh bqysryh (Theatre, Racing and Athletic Installations in Caesarea)," *Qadmoniot* 36 (125, '03) 25-42.

After general comments on the theatrical and athletic facilities at Caesarea Maritima and a survey of references to them in ancient literature, the article discusses what recent excavations have revealed about the theater, the theater/odeon, the circus, and the amphitheater. Many drawings, photographs, and architectural plans accompany the main text.—D.J.H.

544. T. Powers, "Treasures in the Storeroom," *BibArchRev* 29 (4, '03) 46-51.

In 1941 E. Sukenik and N. Avigad uncovered a burial cave last used in 1st-century A.D. Jerusalem [see § 7-647]. The names on the ossuaries point to a family that originated in Cyrenaica. One inscription bears the name Alexander, a name rare among Jews at the time; he is identified as the son of Simon. It is likely that the Simon memorialized on the Kidron Valley ossuary may be identified with the Simon of Cyrene who carried the cross of Jesus on the way to the crucifixion (see Mk 15:21 parr.).—C.R.M.

545. É. Puech, "A propos de l'ossuaire de Jacques, le frère de Jésus," *Polish Journal of Biblical Research* [Mogilany] 2 (1, '02) 6-23.

The ossuary published by A. Lemaire [§ 47-508] is at most evidence for the deposit of the bones of a certain James son of Joseph who had a brother named Jesus. A formula on an ossuary to be kept in a tomb does not seek to identify the deceased by the name of his brother who was more well known. The conclusions that have been drawn from this discovery of unknown provenance go far beyond the objective data.—D.J.H.

546. R. Reich and E. Shukron, "The Jerusalem City-Dump in the Late Second Temple Period," *ZeitDeutschPalVer* 119 (1, '03) 12-18.

The excavations carried out in recent years on the eastern slope of the City of David have encountered in almost every excavation area an extremely thick layer of loose debris just under the surface. These deposits contain simple household garbage, and represent the city-dump for Jerusalem in the late Second Temple period.—D.J.H.

547. M.-L. Rigato, "'Giacobbe figlio di Giuseppe fratello di Gesù' o piuttosto 'Giacobbe figlio di Giuseppe *fratello e mano* di Gesù'? Quale 'Giuseppe'?" *RivistBib* 51 (2, '03) 203-218.

Accepting A. Lemaire's hypothesis [§ 47-508] that the James ossuary could be that of the first bishop of Jerusalem, the article proposes that the inscription should be read as Hebrew and not Aramaic so as to yield the following translation: "James son of Joseph, brother and hand (*'āḥ wĕyād*) of Jesus." Here "brother" is an honorary title, and "hand" is the equivalent of "servant" (see Jas 1:1). This James was a levitical priest related to Mary's family, and so he could not have been a son of Joseph from the tribe of Judah.—D.J.H.

548. A. Rottloff and F. Schipper, "Das hellenistisch-frühromische Bethsaida: Archäologie und Geschichte einer Stadt zur Zeit Jesu," *ProtoBib* 11 (2, '02) 127-147.

The article first reports on archaeological finds from the Hellenistic and Roman periods at Bethsaida/et-Tell, with particular attention to remains of buildings and to pottery and other materials. Then it discusses the history of Bethsaida in light of the NT as the hometown of Andrew, Simon Peter, and Philip; as a site of Jesus' miracles; and as one of the cities that Jesus threatened with judgment (see Lk 10:13-15; Mt 11:21-24). Finally it considers information about Bethsaida found in Josephus' writings. Sketches, plans, and maps pertaining to these periods at Bethsaida appear on pp. 143-147. [The same fascicle contains an introduction about the Bible and archaeology in the Holy Land by Schipper (pp. 81-86), R. Riesner's appreciation of B. Pixner's contributions to early Christian archaeology [§ 48-119], and articles by Schipper on the geography of the area around the Sea of Gennesaret (pp. 93-98), Rottloff on the history of research on Bethsaida/et-Tell (pp. 99-101), Schipper on the archaeology and history of Iron-Age Bethsaida (pp. 103-126), and Rottloff on Bethsaida in the light of reports by pilgrims in late antiquity and the Middle Ages.]—D.J.H.

549. S. J. G. SANCHEZ, "L'ossuaire de Saint Jacques, frère de Jésus? De l'archéologie à la Bible," *RevRéf* 54 (223, '03) 14-40.

After describing how the James ossuary became public [see § 47-508], the article surveys various scholarly opinions about it ("the state of the question"), offers a historical-critical examination of the ossuary and its inscription, and reflects on the historical and theological implications. For archaeologists the discernment of two "hands" in the inscription and the uncertain provenance of the ossuary pose major problems. However, the ossuary may provide precious information about Jesus' family and about the use of Aramaic by early Jewish Christians.—D.J.H.

550. S. H. SAVAGE, K. A. ZAMORA, AND D. R. KELLER, "Archaeology in Jordan, 2002 Season," *AmJournArch* 107 (3, '03) 449-475.

This installment [see § 47-514] presents short reports on recent excavations and archaeological projects in Jordan. After discussing general projects and surveys, it describes excavations at various sites, including Jerash, Tell Madaba, Petra, and Roman Aqaba.—D.J.H.

551. B. SCHWANK, "Das Theater von Sepphoris. Seine Ausgrabung – Schlüssel zur Sprachenfrage," *CommViat* 45 (2, '03) 163-168.

If the theater at Sepphoris was built in the early 1st century A.D. and not in the late 1st century or 2nd century, that would mean that many Jews there (and not simply the upper class) knew Greek, since the plays would have been performed in Greek. The implication is that Jesus and his first followers understood and spoke Greek.—D.J.H.

552. H. SHANKS, "The Storm over the Bone Box," *BibArchRev* 29 (5, '03) 26-39, 83.

After a brief introduction to the James ossuary inscription [§ 47-508] and the Jehoash inscription, the article presents the summary report issued in June 2003 by the examining committees appointed by the Israel Antiquities Authority that declared both inscriptions to be forgeries. Then it discusses the content of the report (pp. 32-33), asks whether O. Golan is a forger (pp. 34-37), reflects on the reliability of paleography in detecting forgery (pp. 37-38), and deals with the alleged Jehoash inscription (pp. 38-39, 83).—D.J.H.

553. N. A. SILBERMAN AND Y. GOREN, "Faking Biblical History," *Archaeology* [New York] 56 (5, '03) 20-29.

The panel of experts commissioned by the Israel Antiquities Authority concluded in June

2003 that the James ossuary inscription [§ 47-508] and the Jehoash inscription are modern fakes, engraved on authentic artifacts and covered with a carefully prepared mixture to imitate patina and to make them look centuries old.—D.J.H.

554. A. STEWART AND S. R. MARTIN, "Hellenistic Discoveries at Tel Dor, Israel," *Hesperia* [Princeton, NJ] 72 (2, '03) 121-145.

The article reports on finds made in 2000 at Tel Dor in Israel, with particular attention to sculpture and architecture, and to a mask-and-garland mosaic. The limestone statue of a Nike and a group of architectural fragments may come from a 3rd- or 2nd-century B.C. Doric temple or propylon. The mosaic is the first major example of Hellenistic *opus vermiculatum* in the region. The finds suggest the presence of a sophisticated hellenized community at Hellenistic Dor.—D.J.H.

555. G. R. STOREY, "The 'Skyscrapers' of the Ancient Roman World," *Latomus* [Brussels] 62 (1, '03) 3-26.

Examination of the relevant archaeological and literary evidence indicates that the conventional view of "skyscraper" tenements should be modified. There were many "tall" buildings (though not more than eight floors) in ancient Rome and some other Roman cities, but they were neither ubiquitous nor common.—D.J.H.

556. M. SUSPLUGAS, "Les monnaies romaines de Domitien, témoins de sa politique," *Latomus* [Brussels] 62 (1, '03) 78-109.

This study of Roman coins issued under Domitian correlates them with his changing political views and personal beliefs under three headings: Domitian as heir of Augustus and Vespasian (A.D. 81-83), the exaltation of the emperor's charism (A.D. 84-94), and Domitian as absolute monarch (A.D. 95-96).—D.J.H.

557. K. VRIEZEN, "'De leeuw zal stro eten als het rund. De wolf en het lam zullen tezamen weiden.' Een Oudoosters paradijsthema in mozaïeken in Byzantijns Palaestina/Arabia ('The lion shall eat straw like the ox. The wolf and the lamb shall feed together.' An ancient oriental paradise theme in mosaic pavements in Byzantine Palaestina/Arabia)," *NedTheolTijd* 57 (2, '03) 126-134.

Among the OT inscriptions in mosaic pavements in Byzantine Palestine/Arabia there is a group in which the inscriptions are accompanied by a figurative representation of the text. For example, in Ma'in the text of Isa 65:25 (= 11:6-7) and its representation are found side by side, whereas the figurative representation alone is found in many other churches and synagogues. On the basis of comments on Isa 65:25 (= 11:6-7) by early Christian writers, the rendering of this text in church buildings may be interpreted as a motif of the peaceful kingdom to come and of the unity of Christians.—D.J.H.

558. W. WEISER AND H. M. COTTON, "Neues zum 'Tyrischen Silbergeld' herodianischer und römischer Zeit," *ZeitPapEpig* 139 ('02) 235-250, plates III-IV.

Weiser (pp. 235-243) first examines the evidence for Tyrian silver coins from Jerusalem, with particular attention to Y. Meshorer's hypothesis that Herod the Great had them minted at Jerusalem. Then Cotton (pp. 243-248) reviews the evidence pertaining to Tyrian silver coinage in documents from the Judean Desert (the Murabba'at and Bar Kokhba papyri). Also included are brief descriptions of the coins (pp. 248-250) and photographs of them (plates III-IV).—D.J.H.

559. Z. WEISS, "ʿwd ʿl ktwbt rḥwb — lzyhwyw šl pyly dqmpwn bbyt šʾn (New Light on the Rehov Inscription — Identifying 'the Gate of Campon' at Bet Shean)," *Tarbiz* [Jerusalem] 70 (1, '00) 35-49.

The area surrounding ancient Beth-shean (Scythopolis) is described in a halakic inscription incorporated into the mosaic floor discovered in the narthex of the synagogue at Rehov, ca. five kilometers south of the city. Its mention of "the Gate of Campon" is most likely a reference to the city's hippodrome (called *qampôn* in rabbinic literature) which was built in Beth-shean next to the street or road that ran from the center of the city southward, toward the gate marking the city's boundary in this direction.—D.J.H.

560. B. WITHERINGTON, "Bones of Contention," *ChristToday* 47 (10, '03) 42-45.

The Israeli Antiquities Authority's declaration that the James ossuary [see § 47-508] is a hoax [see §§ 48-552–553] is beginning to look more and more political. There are some glaring omissions in their summary report. The inscription is likely to be genuine and will be vindicated as even further study and testing is done.—C.R.M.

561. G. K. YOUNG, "Emesa and Baalbek: Where is the Temple of Elahagabal?" *Levant* 35 ('03) 159-162.

Attractive as it might seem, W. Ball's identification of the temples of Baalbek with the Emesene solar temple dedicated to the god Elagabalus (Elahagabal) must be rejected. The cults are different, the site is outside the political control of Emesa, and the literary evidence points to the Emesene temple being in Emesa in Roman Syria itself.—D.J.H.

562. B. ZISSU AND H. ESHEL, "The Geographical Distribution of Coins from the Bar Kokhba War," *IsrNumisJourn* 14 ('00-'02) 157-167.

The geographical distribution of Bar Kokhba's coins is important for determining the extent of the area under his control. This article discusses all the coins discovered since 1980 in controlled excavations in geographical order from north to south: the Shephelah of Lod, the Judean Shephelah, the northern Judean Desert, the Jerusalem region, the Judean hills, the Hebron hills, and the Judean Desert. An appendix lists Bar Kokhba coins discovered in the central Judean Shephelah in illicit excavations. A map and a table of the finds are also included.—D.J.H.

Archaeology, §§ 48-101, 103, 109, 112, 119, 149, 165r, 579r.

Dead Sea Scrolls

563. J. BEN-DOV, "The Initial Stages of Lunar Theory at Qumran," *JournJewStud* 54 (1, '03) 125-138.

The amount of data relating to lunar phases at Qumran has implications on both socioreligious and history of science levels. The article focuses on what may be counted as the first step taken in the Qumran circles to assimilate the teachings of the Astronomical Book of Enoch in 4Q317 "cryptA Lunisolar Calendar (*olim* Phases of the Moon)." Thus it discusses the effect of the 364-day calendar on the theory of lunar phases with particular attention to points of change within this discipline at Qumran. It concludes that it is not improbable that the "scientific" information in the scrolls had little correlation with actual observation, and that the relevant scrolls should be classified as "calendar science" concerned mainly with improving its numerical models, considered by members of the group to be sacred and pre-ordained.—C.R.M.

564. S. W. CRAWFORD, "The Dead Sea Scrolls: Retrospective and Prospective," *NearEast Arch* 65 (1, '02) 81-86.

After describing the discovery of the Dead Sea scrolls, the article notes that this discovery has revolutionized the study of the Hebrew Bible and Second Temple Judaism, and gives particular attention to the archaeology of Qumran and the significance of the scrolls for OT textual criticism. It concludes that after the final publication of the archaeological data and the texts, the main thrust of research will involve the synthesis of the new Dead Sea scrolls data into our previous knowledge.—D.J.H.

565. U. DAHMEN, "Neu identifizierte Fragmente in den *Deuteronomium*-Handschriften vom Toten Meer," *RevQum* 20 (80, '02) 571-581.

The article proposes further identifications of texts in eight Deuteronomy manuscripts from Qumran: 1QDeut^a, 1QDeut^b, 4QDeut^c, 4QDeut^f, 4QDeut^i, 4QDeut^j, 4QDeut^{k2}, and 4QpaleoDeut^r. Many of these new identifications are clear, while some remain tentative.—D.J.H.

566. U. DAHMEN, "Neuere Beiträge zur Qumranforschung," *OrLitZeit* 98 (2, '03) 189-200.

The article discusses various contributions in four recent collections of essays on the Dead Sea scrolls: D. W. Parry and E. Ulrich (eds.), *The Provo International Conference on the Dead Sea Scrolls* (1999); E. G. Chazon and M. E. Stone (eds.), *Pseudepigraphic Perspectives. The Apocrypha and Pseudepigrapha in Light of the Dead Sea Scrolls* (1999); T. H. Lim et al. (eds.), *The Dead Sea Scrolls in Their Historical Context* (2000); and Lim, H. L. MacQueen, and C. M. Carmichael (eds.), *On Scrolls, Artefacts and Intellectual Property* (2001).—D.J.H.

567. D. EMANUEL, "Orion Center Bibliography of the Dead Sea Scrolls (May 2002-October 2002)," *RevQum* 20 (80, '02) 599-623.

This list of recent publications on the Dead Sea scrolls [see § 47-1219] appears according to their authors' names from M. G. Abegg to E. Zurli.—D.J.H.

568. H. ESHEL, "A Second Fragment of XJudges," *JournJewStud* 54 (1, '03) 139-141.

Looking closely at plate LXIII in DJD 28 reveals a clear resemblance between two fragments of the same scroll of the book of Judges. Schøyen Collection MS 2861 contains parts of Judg 4:5-6, while the three pieces in Hecht Museum MS H-1804 include parts of Judg 4:7-9.—D.J.H.

569. H. ESHEL, "6Q30, a Cursive *Šîn,* and Proverbs 11," *JournBibLit* 122 (3, '03) 544-546.

The cursive letter in lines 2, 4, and 5 of 6Q30 that M. Baillet read as *ṭet* should be read as *shin*. It appears that 6Q30 is quoting Prov 11:5, 6, and 7 as well as 11:10b, and might be an anthology of verses dealing with the wicked. Perhaps it should be labeled 6QpapProv.—D.J.H.

570 M. J. GOFF, "The Mystery of Creation in 4QInstruction," *DeadSeaDisc* 10 (2, '03) 163-186.

4QInstruction understands the nature of the created order as following a divine framework that is revealed to the addressee, but also appeals to creation to explain the natural order. It takes a traditional sapiential issue, creation, in a direction that has no analogue in Proverbs and that some Second Temple sages such as Ben Sira would dispute. Comparison of its use of the term *rāz* ("mystery") with texts in *1 Enoch* shows that 4QInstruction describes the act of creation as a *rāz* because of its apocalyptic worldview. The word is best understood against the backdrop of political and economic developments in the early 2nd century B.C.—D.J.H.

571. J. HØGENHAVEN, "Rhetorical Devices in 4QMMT," *DeadSeaDisc* 10 (2, '03) 187-204.

While the genre of 4QMMT is complex, the epistolary form governs the overall structure of the document. The work's rhetorical devices and strategies stand out most directly and clearly in the proper epistolary Section C. But rhetorical features are also detectable in the legal Section B; for example, in the basic structure of the halakic discussion which assigns viewpoints attacked in the text exclusively to a "they"-group. In accordance with the nature of the letter, as viewed by ancient authorities on rhetoric, friendly relations and at least a high degree of common ground between the "we" and the "you"—singular and plural—are presupposed and underlined. The author may have had the historical epistolary situation in mind. But the rhetoric could also be directed toward the subsequent reading of the document as a testimony within the community.—D.J.H.

572r. I. KNOHL, *The Messiah before Jesus* [*NTA* 45, p. 202; § 47-533r].

M. BROSHI AND H. ESHEL, "Hhyh mšyḥ bqwmrʾn? (A Messiah Before Jesus Christ?)," *Tarbiz* [Jerusalem] 70 (1, '00) 133-138.—While Knohl's work abounds in new ideas and theories, its central claim—that among the Essenes there was a figure who was regarded as a messiah and later served as a model for Jesus—is based on a few utterances that are obscure: the "Self-Glorification Hymn" (1QHa parr.) and the "Son of God" text (4Q246). Moreover, his theory about the alleged messiah's connection to Herod, Augustus, and Hillel is based on texts dated by radiocarbon testing much earlier that those figures. [A response by Knohl appears in *Tarbiz* 70 (2, '01) 283-288.]—D.J.H.

573. A. LUKASZEWSKI, "'This' or 'That': The Far Demonstrative Pronoun in *1QapGen* II, 6," *RevQum* 20 (80, '02) 589-592.

The transcription *hdʾ* ("this") in 1QapGen ii 6 by N. Avigad and Y. Yadin is a misreading. Careful analysis of the photographic evidence shows that the reading *hdk* ("that") is preferable; this is the only time that the far demonstrative pronoun occurs in Qumran Aramaic.—D.J.H.

574. F. MANZI, "Interrogativi, discussioni e conferme sul binomio Melchisedek ed Angelologia nell'epistola agli Ebrei e a Qumran," *ScuolCatt* 131 (2, '03) 379-428.

Due to technical problems, a page was omitted from the version abstracted in § 47-535. This fascicle provides the full text of the article.—D.J.H.

575. J. NAVEH AND S. SHAKED, "A 'Knot' and a 'Break': Terms for a Receipt in Antiquity," *IsrExplJourn* 53 (1, '03) 111-118.

The use of the Hebrew and Aramaic words for "knot" (*qšr/qtrʾ*) and "broken piece" (*šwbr/tbr*ʾ) to refer to receipts in commercial documents from Naḥal Ḥever and rabbinic texts reflects an original environment where literacy was not widespread and where knotted strings or broken wooden objects were used as devices for recording amounts due for labor, taxes, loans, and similar obligations.—D.J.H.

576. J. C. Poirier, "The Endtime Return of Elijah and Moses at Qumran," *DeadSeaDisc* 10 (2, '03) 221-242.

The Qumran sectarians expected both a priestly messiah and an end-time prophet, figures that were probably equated with an eschatological return of Elijah and Moses, respectively. They seem to have regarded Elijah as the end-time priest and Moses as the end-time prophet. In this respect Qumran messianism was either influenced by or was a strong influence on messianic speculations elsewhere in Second Temple Judaism.—D.J.H.

577. J. C. Poirier, "*4Q464:* Not Eschatological," *RevQum* 20 (80, '02) 583-587.

The evidence that M. E. Stone and E. Eshel claim in support of 4Q464's eschatological perspective is more directly supportive of a different interpretation. The eschatological perspective that Zeph 3:9 usually conveys is not at all operative in this instance, as the verse is being quoted as a prooftext, to justify the appearance of an episode in *Jubilees*'s version of the Abraham story that is not found in Genesis; namely, the divine redispensation of the holy language to Abraham.—D.J.H.

578. E. Regev, "Abominated Temple and a Holy Community: The Formation of the Notions of Purity and Impurity in Qumran," *DeadSeaDisc* 10 (2, '03) 243-278.

4QMMT was meant to discuss the problem of the impurity and desecration of the Temple. Section B deals with the halakic issues of ritual impurity, and Section C with moral impurity. While the author(s) of 4QMMT stressed that the Temple was defiled and desecrated with ritual impurity and hoped that their statements about cultic practices would lead the addressees to a more scrupulous observance of the cultic laws, they asserted that their withdrawal from the Temple cult was due more to the moral impurity of the addressees which they viewed as abominating. This perception of moral impurity led the sectarians to their extreme social positions, and inspired them to create a system of holiness and social life according to their own moral standards and social needs.—D.J.H.

579r. L. H. Schiffman and J. C. VanderKam (eds.), *Encyclopedia of the Dead Sea Scrolls* [*NTA* 44, pp. 632-633; § 46-516r].

L. L. Grabbe and S. W. Crawford, "*The Encyclopedia of the Dead Sea Scrolls*: A Review," *RelStudRev* 29 (2, '03) 165-170.—Grabbe (pp. 165-167) calls the work a model of what such a reference work should be, well designed and well planned, and comprehensive in subject coverage and catholic in its body of contributors. Crawford (pp. 167-170) describes the encyclopedia's goal, conceptualization, and intended audience, and focuses on the articles having to do with or touching on archaeology to illustrate the scope of the entries.—D.J.H.

580. A. Shemesh, "'ʾlw hn hndwnym lmyth': mšnt snhdryn wspr gzrwt šl hṣdwqym (The Dispute Between the Pharisees and the Sadducees on the Death Penalty)," *Tarbiz* [Jerusalem] 70 (1, '00) 17-33.

A survey of Qumran literature reveals that the sectarian halakah decrees the death penalty for some transgressions not mentioned in the Torah. This differs sharply from the list of transgressors liable to death recorded in *m. Sanhedrin* 7–11, which is limited to those sins explicitly punishable by death in the Scriptures. The article suggests that this is the background for the dispute between the Pharisees and the Sadducees regarding the death penalties described in a scholion to *Megillat Taanit* (for the fourth day of Tammuz). This may support the identification of the sectarian law with the halakah attributed by rabbinic sources to the Sadducees, while the Mishnah represents the tradition of the Pharisees.—D.J.H.

581. A. STEINMANN, "The Chicken and the Egg. A New Proposal for the Relationship between the *Prayer of Nabonidus* and the *Book of Daniel,*" *RevQum* 20 (80, '02) 557-570.

Scholars have ignored or overlooked the strong internal evidence that the *Prayer of Nabonidus* (4Q242) is a composition based on Daniel 4. This internal evidence includes apparent borrowing of language not only from Daniel 4 but also from Daniel 2, 3, and 5, as well as attempted theological corrections of Daniel toward a strict monotheism. The prayer may well have been composed by a Palestinian Jew who was trying to fill in the historical gap between the reign of Nebuchadnezzar (Daniel 4) and the fall of Babylon to the Persians (Daniel 5).—D.J.H.

Dead Sea Scrolls, §§ 48-4, 358, 431, 511, 515–516, 533, 541, 558, 592, 600, 613, 673.

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582. Z. ABOU ABSI, "*Esther* as a Greek Tragedy," *NESTTheolRev* 24 (1, '03) 32-40.

The book of Esther is constructed in perfect conformity with Aristotle's dramatic principles described in his *Poetics.* After a brief analysis of Aristotle's views, the article traces the construction of the plot in Esther and shows how the Aristotelian dramatic principles are embedded in the composition of the narrative.—D.J.H.

583. D. C. ALLISON, "Abraham's Oracular Tree (T. Abr. 3:1-4)," *JournJewStud* 54 (1, '03) 51-61.

The motif of Abraham's oracular tree in the long recension of *Testament of Abraham* 3:1-4 is best explained as the work of someone reading Greco-Roman mythology (e.g. the renowned oak of Dodona) into the Hebrew Bible and moving motifs from the former into rewritten stories of the latter.—D.J.H.

584. G. ARANDA PÉREZ, "El libro sagrado en la literatura apocalíptica," *ScriptTheol* 35 (2, '03) 319-353.

After describing the Christian understanding of the Bible as the sacred book for the church and offering precisions about "apocalyptic literature," the article traces the development of the theme of "sacred books" or "Holy Scripture" in the three phases of apocalypticism in antiquity: (1) the Enochic Book of the Watchers (*1 Enoch* 6:1–36:4) and Astronomical Book (*1 Enoch* 72–82), and *Jubilees;* (2) Daniel, the Enochic Book of Dreams or Visions (*1 Enoch* 83–89) and Apocalypse of Weeks (*1 Enoch* 93; 91:12-17); and (3) the later Enochic traditions (*1 Enoch* 91–105; 37–71; 108), Christian writings (Revelation, *Shepherd of Hermas*), and other Jewish writings (*Testament of Moses, 2 Baruch, 4 Ezra, Life of Adam and Eve*).—D.J.H.

585. L. Arcari, “Intorno al concetto di ‘genere letterario apocalittico.’ Osservazioni di metodo,” *Henoch* 24 (3, ’02) 343-353.

After noting recent developments in the study of Jewish apocalyptic, the article discusses the Enochic and Danielic (with reference also to Revelation, *4 Ezra,* and *2 Baruch*) apocalyptic traditions, and reflects on the concept of “tradition.”—D.J.H.

586. B. Bar-Kochva, “Lysymkws ʾyš ʾlksndryh whgršʾwt hʿwynwt lyṣyʾt mṣrym (Lysimachus of Alexandria and the Hostile Traditions Concerning the Exodus),” *Tarbiz* [Jerusalem] 69 (4, ’00) 471-506.

Lysimachus’ story of the exodus reported by Josephus in *Against Apion* 1:305-311 was originally part of a historical–ethnographic work on Egypt written in the late 2nd century B.C. in the footsteps of Hecataeus of Abdera. Despite Josephus’ extensive editorial activity and the corrupt state of the text, the passage attributed to Lysimachus contains in concentrated form most of the hostile versions of the exodus and their variations known to us from surviving Greek and Roman literature.—D.J.H.

587. K. Berthelot, “Les parénèses de la Charité dans les *Testaments des douze patriarches,*” *MélSciRel* 60 (2, ’03) 23-39.

After reviewing the complicated textual history of *Testaments of the Twelve Patriarchs,* the article discusses its instructions about attitudes toward other persons (loving one’s neighbor, compassion exercised vis-à-vis the poor, speaking or practicing truth toward the neighbor), the insistence on love among “brothers,” and attitudes toward the impious (conversion, hatred).—D.J.H.

588. K. Berthelot, “Poseidonios d’Apamée et les Juifs,” *JournStudJud* 34 (2, ’03) 160-198.

Both Strabo’s text (16.2.34-46) and Diodorus’ text (34–35.1.1-5) about the Jews can be attributed to Posidonius of Apamea. They do not contradict each other, nor do they contradict Josephus’ testimony in *Against Apion* 2:79. Although Posidonius considered Moses to be a wise and pious man who founded an admirable political and religious community, for political and philosophical reasons he greatly despised and disliked the Judaism of his time, which he regarded as a degenerate version of the Mosaic project.—D.J.H.

589. P.-M. Bogaert, “La Septante, témoin de la plus ancienne forme conservée de l’histoire de Salomon: 1 Rois (III Règnes) 2-14,” *RevThéolLouv* 34 (2, ’03) 212-217.

A. Schenker in *Septante et texte massorétique dans l’histoire la plus ancienne du texte de 1 Rois 2-14* (2000) has argued in detail and convincingly that the Masoretic text of the story of Solomon’s reign in 1 Kings 2–14 is a rewriting of the Hebrew model of the Septuagint, and that its harmonizing reading is to be situated between 250 and 130 B.C.—D.J.H.

590. M. Brettler, “The Copenhagen School: The Historiographical Issues,” *AJSRev* 27 (1, ’03) 1-21.

N. P. Lemche’s suggestion that the majority of the OT is Hellenistic [§ 38-974], while not absolutely impossible, is quite unlikely. After reviewing and responding to Lemche’s “seminal article,” the essay critiques his *The Israelites in History and Tradition* (1998) and T. L.

Thompson's *The Mythic Past: Biblical Archaeology and the Myth of Israel* (1999). It contends that while both Lemche and Thompson are correct that the Bible is fundamentally a myth, even a myth may in places accurately depict the past. Moreover, the premise of the Copenhagen school that the Bible is a Hellenistic book is doubly faulty: It ignores the evidence of linguistic dating of biblical texts, and it treats the Bible as a monolith.—C.R.M.

591. L. Brottier, "Joseph le politique: de l'anonymat du héros dans le traité philonien *De Josepho* à sa mise en scène à l'époque moderne," *RevÉtudJuiv* 162 (1-2, '03) 43-68.

In portraying the OT patriarch Joseph as the πολιτικός in his treatise *De Josepho,* Philo makes him into something of an anonymous hero (though not a negative figure as in his other works). However, in literature, art, and drama from late antiquity through the Middle Ages and especially in the 16th and 17th centuries there was a strong tendency to make Joseph into the model sovereign.—D.J.H.

592. S. Castelli, "Josephan *Halakhah* and the *Temple Scroll*: Questions of Sources and Exegetic Traditions in the Laws on Purity," *Henoch* 24 (3, '02) 331-341.

The article examines the positions of Josephus and *Temple Scroll* on those affected by gonorrhea, the segregation of menstruants, and those affected by corpse impurity, respectively. While we cannot talk about a source relationship with the Qumran documents, they can provide parallels to Josephus' statements on certain legal issues and can illuminate the nature of his writings and how he approached sources.—D.J.H.

593. D. W. Clanton, "(Re)dating the Story of Susanna: A Proposal," *JournStudJud* 34 (2, '03) 121-140.

An early 1st-century B.C. dating for the composition of the story of Susanna is consistent with the textual evidence, as well as the internal evidence such as the themes of witnesses and gender relations. Its links with the Greek Esther and Judith suggest a connection with the reign of Queen Salome Alexandra (76-67 B.C.).—D.J.H.

594. S. J. D. Cohen, "Did Ancient Jews Missionize?" *BibRev* 19 (4, '03) 40-47.

Aside from the period of the Maccabees, Judaism has never been a missionary religion like Christianity. While there may have been missionary trends among some segments of Diaspora and even Judean Jewry in the 1st century A.D., for most of the time and for most segments of Judaism the most that can be said is that Judaism was open to converts and did nothing to raise obstacles in their path. With a few notable exceptions it also did little or nothing to solicit them.—C.R.M.

595. J. R. C. Cousland, "Tobit: A Comedy in Error?" *CathBibQuart* 65 (4, '03) 535-553.

The book of Tobit is not in essence a comical or humorous narrative. Tobit is not portrayed as a mendacious or arrogant prig, nor is his commitment to tribe and family excessive. What is more, the apparently ridiculous features of the story are susceptible of different interpretation. The novella does, however, have affinities with comedy because both describe a cosmos that is far from orderly. The hierarchical inversions described in Tobit, though, are not designed to be humorous but rather to give expression to the dilemma of the Diaspora. The restoration of order in the story portends the larger restoration of Israel.—D.J.H.

596. L. H. FELDMAN, "The Command, According to Philo, Pseudo-Philo, and Josephus, to Annihilate the Seven Nations of Canaan," *AndUnivSemStud* 41 (1, '03) 13-29.

An apparent parallel to the command to exterminate Amalek is the command given by Moses (see Deut 7:1-2) to the Israelites to exterminate the seven nations of Canaan. Philo was particularly concerned that innocent persons should not pay for the sins of others, and he nowhere cites any of the passages concerning their eradication. Although ps.-Philo was especially concerned with the elimination of idolatry, he does not mention the command to eradicate the seven nations because of their idolatry. Josephus explained the command as necessary for Israel's survival as a people, since the Canaanites would destroy their ancestral constitution. His Roman readers would have appreciated this point, and it would also show his loyalty to the Jewish people in his audience.—D.J.H.

597. L. H. FELDMAN, "Josephus's View of the Amalekites," *BullBibRes* 12 (2, '02) 161-186.

Of the seven major references to the Amalekites in Josephus' *Antiquities,* the episode that held the greatest interest and importance for him was the Amalekites' initial attack upon the Israelites (*Ant.* 3:39-61), and second in importance was Saul's vengeful attempt to carry out the divine mandate to eliminate the Amalekites (6:131-156). The article treats the importance of Amalek for Josephus, the birth and origin of Amalek, Amalek's attack on the Israelites according to Exod 17:8-16 and Deut 25:17-19, Josephus' version of the Amalekite attack, Saul's failure to exterminate the Amalekites (1 Samuel 15; *Ant.* 6:131-156), and David's campaign against the Amalekites (1 Samuel 30; *Ant.* 6:356-367).—C.R.M.

598. L. H. FELDMAN, "Philo's Interpretation of Korah," *RevÉtudJuiv* 162 (1-2, '03) 1-15.

After discussing the context of the Korah narrative (Num 16:1-35) and noting that in Philo's two extended accounts of the rebellion (*De Vita Mosis* 2.33.174-179; 2.50.275-287) he neither mentions Korah by name nor presents the revolt as led by any particular leader, the article considers the character and personality of Korah, the basis of Korah's contention with Moses, Philo's treatment of the Korah narrative as an attempt by the masses to assert their power, Moses' response to the revolt, Philo's treatment of the rebellion of Dathan and Abiram, the punishment inflicted upon Korah, and the lessons drawn by Philo from the revolt. For Philo the revolt is a conflict of principle between those who know how to govern and those (the masses/the Levites) who are merely a rabble. More than a personal contest between Moses and Korah is at stake. For Philo the contest is between God and Korah's impiety, between belief and disbelief.—C.R.M.

599. P. GUILLAUME, "Did Moses Die Before Entering Canaan? A Reply to S. A. Nigosian," *NESTTheolRev* 24 (1, '03) 41-54.

Whereas according to the Priestly document Moses died on Mount Nebo in Transjordan, in Hecataeus' *Aegyptiaca* Moses enters the land, builds a temple in Jerusalem, and organizes the life of the Israelites. The OT itself bears the marks of an ongoing debate about the circumstances of Moses' death well into the Persian period (see especially Psalm 105).—D.J.H.

600. L. GUSELLA, "The Therapeutae and Other Community Experiences of the Late Second Temple Period," *Henoch* 24 (3, '02) 295-329.

The Essenes, the Qumran community, and the Therapeutae all embraced voluntary adherence to a communal way of life; that is, a lifestyle organized around a daily schedule, living spaces, activities, doctrines, and ideologies shared by all members of each group. After describing the Essenes and the Qumran community, the article focuses on the Therapeutae: name and identity, activities (daily solitary life, community gatherings), and celibacy and the presence of women. It concludes that the Therapeutae were distinctive for their solitary lifestyle balanced by community events at regular intervals, and for the gender-inclusive composition of the community in which men and women shared the title of full members.—D.J.H.

601. P. Höffken, "Zur Rolle der Davidsverheissung bei Josephus Flavius," *ZeitAltWiss* 114 (4, '02) 577-593.

The article examines Josephus' treatment of the expectations for David's successors in connection with God's promise through Nathan to establish David's throne forever (see 2 Samuel 7 and *Ant.* 7:90-95). Such expectations are not isolated insofar as Josephus places the promise of a dynasty already at the beginning of David's "biography." It is clear that for Josephus, David's descendants are an important theme, even if possible messianic connotations are lacking. That the validity of the promise of the duration of the dynasty is bound strongly to the condition of adherence to the Law permits Josephus to make its failure understandable. Josephus emerges as a historian (by the standards of his day) capable of distinguishing between the various dimensions of David (as both a historical and narrative figure), the dynastic promise, and a (faded) messianism.—C.R.M.

602. A. Kharanauli, "Ein Chanmeti-Fragment der georgischen Übersetzung von Esra I (Fragen der Authentizität, Vorlage und Übersetzungstechnik)," *Muséon* 116 (1-2, '03) 181-216.

The fragment of 1 Esdras preserved in the Vienna National Library is the most prominent and significant one among the Khanmeti fragments of the Georgian Bible. The text is written on the lower layer of an 8th-century palimpsest. The translation was made from a Greek manuscript of the Lucianic recension. The fragment is important for the study of the primary form of the original and the form of the text.—C.R.M.

603. M. D. Kister, "ʿl šny mţbʿwt lšwn bspr hywblym (Two Formulae in the Book of Jubilees)," *Tarbiz* [Jerusalem] 70 (2, '01) 289-300.

The article first discusses the expression "therefore it was written in the heavenly tablets" and similar formulas in *Jubilees* with reference to Gen 32:33. Then it argues that in the formula *twrh wtʿwdh* the word *tʿwdh* in *Jubilees* refers to the law written in the heavenly tablets. Finally it notes that the Pharisees' prooftexts Deut 31:19 and Exod 24:12 were also used in *Jubilees* (1:8, prologue) to justify its anti-Pharisaic halakic system.—D.J.H.

604. G. Larsson, "Septuagint versus Massoretic Chronology," *ZeitAltWiss* 114 (4, '02) 511-521.

Deviations in the Septuagint and Samaritan recensions and in *Jubilees* from the chronological system in the Masoretic text are best understood as later "improvements" with the intention of removing what seemed problematic or adapting the chronology to specific aims. Up to the 1st century B.C. the Masoretic system was not "canonical" enough to exclude such modifications. But development in the opposite direction is very improbable.—D.J.H.

605. U. LEIBNER, "'Štwr šwrgy' mn ʿzrtʾ': k´´g bmrḥšwwn bmgylt tʿnyt (The 23rd Day of Heshvan in Megillat Taʿanit)," *Tarbiz* [Jerusalem] 71 (1-2, '01-'02) 5-17.

The prohibition of fasting in *Megillat Taanit* on the 23rd day of Heshvan because "the grill work in the 'Azara-court was destroyed" may refer to the destruction of the divider that Alexander Jannaeus erected in the Temple court (see Josephus, *Ant.* 13:372) to prevent people from viewing and symbolically participating in the Temple service. The destruction of the divider probably took place in 76 B.C., after the death of Alexander Jannaeus.—D.J.H.

606. J. LIÉBAERT AND J. BERNARD, "Dieu et le Prochain dans le judaïsme ancien," *MélSci Rel* 60 (2, '03) 7-21.

A. Nissen's *Gott und der Nächste im antiken Judentum* (1974) helps us to go beyond the merely legal approach to charitable practices and get to the heart of the motivations that inspire them. After surveying the Jewish and NT sources used by Nissen, the article discusses the heart of the precept of charity among the Jews, justice and God's grace, and justice and grace in practice.—D.J.H.

607. C. D. MUELLER, "Two Faces of Lust," *BibToday* 41 (5, '03) 308-314.

The nature of "looking" found in the stories of Susanna and the Elders and in the Song of Songs reveals contrasting moral dimensions of lust: the look that kills in Susanna, and the look that redeems in Song of Songs.—D.J.H.

608. T. NICKLAS, "Die 'Fratze' des Feindes. Zur Zeichnung des 'Nikanor' in 2 Makk 14-15," *ScandJournOT* 17 (1, '03) 141-155.

The article first traces the literary characterization of Nicanor through the three main segments of 2 Maccabees 14–15: the time before the confrontations (14:1-25), Nicanor's growing hostility toward Judas (14:26–15:5), and the events surrounding the battle (15:6-36). Then it reflects on the literary techniques used in portraying Nicanor, and notes that the synchronic and diachronic approaches are not mutually exclusive.—D.J.H.

609. T. NICKLAS AND C. WAGNER, "Thesen zur textlichen Vielfalt im Tobitbuch," *Journ StudJud* 34 (2, '03) 141-159.

A few of the Greek manuscripts of Tobit cannot be classified in the three text-forms established by scholars (GI, GII, and GIII). The Qumran fragments should not be interpreted as witnesses of a single *Urtext;* instead they point to a variety of Semitic "texts" of Tobit. The impossibility of reconstructing an *Urtext* of Tobit raises methodological questions about the relations of textual, form, source, and redaction criticism. A synoptic approach does more justice to the book's textual diversity.—D.J.H.

610. H. L. NOVELLO, "The Nature of Evil in Jewish Apocalyptic: The Need for 'Integral' Salvation," *Colloquium* 35 (1, '03) 47-63.

The article first examines three types of dualism in Jewish apocalyptic to ascertain the import of apocalyptic thought for understanding the human predicament in the world: cosmic dualism—the battle being waged without; anthropological-ethical dualism—the battle being waged within; and eschatological dualism—the present evil age and the final age to come. Then it shows that when all three types of dualism are held in dialectical tension, what emerges is a view of death that is integrated in nature and a view of Jesus' death as an integral death out of which flows integral salvation for humanity and the world.—D.J.H.

611. J. J. PILCH, "Dying the Noble Death," *BibToday* 41 (3, '03) 186-190.

With reference to the accounts about the death of Eleazar the scribe and the seven brothers and their mother in 2 Maccabees 6–7, the article explores the role of honor in these accounts and the authority, gender status, and respect of those who die rather than betray God.—D.J.H.

612. J. C. POIRIER, "Purity beyond the Temple in the Second Temple Era," *JournBibLit* 122 (2, '03) 247-265.

In opposition to studies claiming that the purity laws of Second Temple Judaism derive their essential warrant from the existence of the Temple cult, the article contends that in Second Temple times there was no necessary connection between purity and the Temple. It presents an extended critique of the "minimalist view," provides evidence for extra-Temple purity, and suggests how and when the minimalist interpretation arose. It concludes that the notion that the ritual purity laws of Second Temple Judaism existed solely for the sake of the Temple is a scholarly construct with little basis in reality, and that the rabbis' Temple-oriented understanding of the purity laws was strictly intended to render those laws obsolete.—C.R.M.

613. É. PUECH, "Le *Testament de Lévi* en araméen de la Geniza du Caire," *RevQum* 20 (80, '02) 511-556.

The Aramaic text of *Testament of Levi* recovered from the Cairo Geniza is known from the folios T-S 16.94 of Cambridge University and MS Heb c 27 f 56 of the Bodleian Library Geniza. This article presents transcriptions, notes on the readings, facsimiles, translations, and commentary for the Cambridge columns a (I) and b (IV); Bodleian columns a (XIII), b (XIV), c (XV), and d (XVI); and Cambridge columns c (XXI), d (XXII), e (XXIII), and f (XXIV). Reference is made throughout to parallels among the Qumran manuscripts. A full translation is given on pp. 550-556.—D.J.H.

614. F. RAURELL, "La saggezza degli 'anawim,'" *Laurentianum* 44 (1-2, '03) 3-24.

The strong connection that the OT Prophets and Psalms made between the socially poor and spiritually poor was not only maintained but also deepened in the NT. After observations on the concept and vocabulary of poverty in the OT, the article discusses poverty as a social fact in OT times and traces the theme of spiritual poverty in texts from the OT Prophets and Psalms.—D.J.H.

615. J. N. RHODES, "Diet and Desire: The Logic of the Dietary Laws According to Philo," *EphTheolLov* 79 (1, '03) 122-133.

The essay examines Philo's exposition of the Jewish dietary laws pertaining to clean and unclean creatures, explores the techniques and possible sources of his allegorism, and assesses the ultimate consistency of his interpretative framework. It treats food and desire, the logic behind forbidden carnivores, the logic in the criteria for clean and unclean quadrupeds, the logic of clean and unclean aquatic creatures, the logic of clean and unclean ἑρπετά, and the logic of clean and unclean birds. After stressing the danger of desire (ἐπιθυμία) in general and identifying gluttony as one particular manifestation of its power, Philo argues that Moses chose to discipline the appetites of the belly as a "first step" toward bringing desire under the reign of self-control by withholding some creatures from each of the three possible habitats. Thus according to Philo the overarching purpose of the dietary laws is the extinction of desire's inherent power. —C.R.M.

616r. P. SACCHI (ED.), *Apocrifi dell'Antico Testamento,* vol. 3 (Brescia: Paideia, 1999).

E. NORELLI, "'Apocryphes de l'Ancien Testament'? Le troisième volume d'apocryphes de l'Ancien Testament de Pablo Sacchi," *Apocrypha* 12 ('01) 263-271.—This critical discussion of Sacchi's third volume on the OT Apocrypha treats his criteria of selection, his division of apocryphal writings into four categories, the difficulty of finding an equilibrium between historical and literary criteria, "OT Apocrypha" as a designation that leads to a dead end, and toward a solution—distinguishing between an apocryphal writing's claim of transmitting a revelation and the "historical" place on which this revelation is grafted in the text, which yields places constructed as so many "memories of origins."—C.R.M.

617. N. SHUPAK, "Learning Methods in Ancient Israel," *VetTest* 53 (3, '03) 416-426.

With particular attention to texts in Proverbs and Ecclesiastes, this article examines verbs, phrases, and idioms related to learning, and shows that the different teaching methods involved listening, obedience, understanding, practice, and learning lessons. It concludes that the ancient Hebrew educators perceived knowledge first and foremost as traditional, exemplary material to be passed down from generation to generation, but also recognized the possibility of autodidactic study through experimentation and personal learning without the mediation of an educational authority.—D.J.H.

618. R. L. TROXEL, "Isaiah 7,14-16 through the Eyes of the Septuagint," *EphTheolLov* 79 (1, '03) 1-22.

Seen through the eyes of Mt 1:23, Isa 7:14 is a prophecy of Jesus' conception by a virgin. The consequent importance of Isa 7:14 for Christian dogmatics has long obscured its role within its literary context. The paper argues that the LXX translator's choice of παρθένος for *ʿlmh*, when seen in the light of his use of παρθένος elsewhere, tells against finding in it an assertion about the mother's virginity. The translator's more striking treatment of 7:15-16 suggests that his attention was rather drawn to a statement about the child and that this was the center of gravity for his understanding of these verses.—C.R.M.

619. S. WEINGARTEN, "'And This Shall Be a Token to Thee' (Ex. 3.12): Lapis Sinaiticus in Jewish and Christian Traditions," *JournJewStud* 54 (1, '03) 1-20.

Lapis sinaiticus is a term applied to stones from the area of St. Catherine's Monastery at Mount Sinai. The stones are pale beige to reddish in color, with black fern-like markings on them. These black markings, a geological phenomenon called dendrites, are interpreted as traces of the burning bush (see Exod 3:12). The article treats the transmission of this tradition from the earliest records of these stones from Jewish and Christian sources in the Middle Ages up to the present day.—D.J.H.

620r. M. P. WEITZMAN, *The Syriac Version of the Old Testament.* [*NTA* 43, p. 632].

M. D. KOSTER, "A New Introduction to the Peshitta of the Old Testament," *AramStud* 1 (2, '03) 211-246.—After noting that Weitzman's posthumously edited book is a masterpiece, the article offers critical notes in a few specialist matters that appear to need some adjustment, particularly with respect to the way the Peshitta OT text developed in the process of transmission. While this formidable piece of work will likely serve as "the" introduction to the Syriac version of the OT for a long time, this does not exclude the contributions of others' reservations and suggestions.—C.R.M.

Jewish World, §§ 48-378, 381, 580, 688, 709, 734.

Rabbinics

621. ANON., "Bibliography of the Aramaic Bible," *AramStud* 1 (2, '03) 299-306.

This list [see § 47-1982] provides bibliographical information (with keywords) for recent books, articles, and reviews on the Aramaic Bible and related topics according to the alphabetical order of the authors' surnames from P. S. Alexander to M. O. Wise. It was compiled by the staff of the Peshitta Institute in Leiden and the Semitic Institute in Kampen.—D.J.H.

622. F. AVEMARIE, "Aporien der Theodizee. Zu einem Schlüsselthema früher rabbinischer Märtyrererzählungen," *JournStudJud* 34 (2, '03) 199-215.

Some of the early rabbinic texts that deal with the martyrs of tannaitic times (Rabbis Yishmael, Yose ben Yoezer, and Hanina ben Teradion) display an intense concern for the problem of theodicy. A common feature of these texts is that despite their ostensible attempts at a coherent interpretation of the martyr's fate they refuse to abandon their basic convictions about God's omnipotent governing of the world, the impartiality of the divine judgment, and the martyr's innocence. By the conspicuous inconsistency of their answers, these texts demonstrate both the ultimate insolvability and the inescapable urgency of their problem.—D.J.H.

623r. M. BAR-ASHER, *L'hébreu mishnique: études linguistiques* (Leuven—Paris: Peeters, 1999).

M. AZAR, "ʿl lšwn hmšnh (On Mishnaic Hebrew)," *Tarbiz* [Jerusalem] 69 (3, '00) 461-465.—This volume is a collection of seven essays published in French or Modern Hebrew between 1986 and 1993. It not only reflects the author's distinctive method of investigating Mishnaic Hebrew but also enables those who are not familiar with Israeli research of the last fifty years to be more aware of what has been done in the field of Mishnaic Hebrew.—D.J.H.

624. J. BERNARD, "L'amour de Dieu et du prochain dans le judaïsme tannaïtique," *MélSciRel* 60 (2, '03) 41-52.

This discussion of love of God and love of neighbor in tannaitic Judaism considers Hillel's "golden rule," the OT commandment about love of neighbor (Lev 19:18), the relation between love of neighbor and love of God, forgiveness and its broadening in love, and the measure of mercy in God himself.—D.J.H.

625. D. R. BLANK, "'Haven't You Learned This Yet?' (yMegillah 3:7, 74b): The Use of B'rakhot around the Torah Recitation," *JournJewStud* 54 (1, '03) 85-103.

The three different modes of reciting the Torah *běrākôt* used in the early rabbinic period offer different examples of how communities would mark their Torah recitation. The communities which marked only particular passages were presumably reacting against a standard practice in which no particular passage was so marked or in which all passages were marked. But which of these two practices actually developed first is historically impossible to determine. Moreover, the perspectives of performative language theory and practice theory suggest that the Mishnah's absence of internal marking might have originally evolved in reaction to another practice which used internal marking in an attempt to make an innovative and distinctive liturgical statement.—D.J.H.

626. G. Bohak, "Ktym wdwdnym wrwdnym wšwmrwnym (Kittim and Dodanim and Rodanim and Samaritans)," *Tarbiz* [Jerusalem] 70 (2, '01) 301-303.

After identifying the four nations mentioned in Gen 10:4, *Genesis Rabbah* states that the different spellings "Dodanim" in Gen 10:4 and "Rodanim" in 1 Chr 1:7 are due to the fact that when the Jews are prospering, these people present themselves as cousins (*bênê dôdîm*) to the Jews, and when the Jews are low, they come and lord it over (*rôdîm*) them. In the light of Josephus' similar characterization of the Samaritans, it is likely that here *Genesis Rabbah* preserves an anti-Samaritan reference.—D.J.H.

627. E. Cortès, "El poble i la transmissió de la revelació en la literatura rabínica," *EstFran* 104 (434, '03) 193-211.

Taking as its starting point the debate about how much drawn water invalidates an immersion pool according to *m. Eduyot* 1:3 and parallel rabbinic texts, the article explores the complex and inclusive process by which the halakah in this and other texts was formulated, with particular attention to the contributions made by famous teachers such as Hillel and Shammai, "the sages," and the common people represented by two weavers who cite the tradition associated with Shemaiah and Abtalion.—D.J.H.

628. M.-L. Durand, "Usage chrétien de la tradition orale juive: quelle déontologie?" *Nouv RevThéol* 125 (3, '03) 387-400.

Christian theologians are making increasing use of reflections and remarks drawn from rabbinic writings. But they need also to take account of the theological and historical significance of these texts. Valuing these writings involves taking seriously the "otherness" of the tradition to which they belong and to which they testify.—D.J.H.

629. J. Elwolde, "Response to Harris Lenowitz," *RevRabbJud* 6 (1, '03) 111-116.

The English translator of M. Pérez Fernández's *An Introductory Grammar of Rabbinic Hebrew* (1997) responds to charges made by Lenowitz [see § 48-643] that anti-Semitic and Christian evangelizing tendencies are behind the book, and contends that Lenowitz's claims are preposterous and bizarre, and proceed from irrational anger.—D.J.H.

630. E. Friedheim, "Politique et Rabbinisme en Palestine Romaine. Opposition, approbation et réalités historiques," *TheolZeit* 59 (2, '03) 97-112.

The article explores some reasons why many of the rabbis refused to participate actively in the political life of Roman Palestine: their concern with preserving the religious character of the Jewish people, their ideal of political power as service of the people, the difficulty in finding Jews with the proper qualifications, and the fear of acculturation to the Greco-Roman society around them.—D.J.H.

631. A. Goshen-Gottstein, “God the Father in Rabbinic Judaism and Christianity: Transformed Background or Common Ground?” *JournEcumStud* 38 (4, ’01) 470-504.

After comments on methodology, the article makes general observations on God the Father in rabbinic literature, and examines the pertinent rabbinic texts under four headings: “Father in heaven” in rabbinic literature, God the Father in tannaitic sayings, God the Father in tannaitic parables, and God the Father in early Jewish prayer. Then it notes that there was very little development of the notion of God the Father in postrabbinic Judaism, that Jesus’ usage is in many respects of a kind with rabbinic presentations (though Jesus emphasizes divine activity), and that the Christian understanding of divine fatherhood in relation to Jesus is deeply at odds with the Jewish understanding expressed in the Hebrew Bible and in rabbinic literature.—D.J.H.

632. D. Henshke, “Ltwldwt mdrš hktwb ‘qllt ʾlwhym tlwy’ byn hlkh kittyt lhz´´l wbyn hmšnh ltwsptʾ (‘For a Hung Body is an Affront to God’: On the Difference in Exposition between the Sages and the Sectarians and the Mishnah and the Tosefta),” *Tarbiz* [Jerusalem] 69 (4, ’00) 507-537.

The article examines the history of the tannaitic midrash on Deut 21:23 (“for a hung body is an affront to God”), and shows how the various expositions developed from the earlier tannaitic tradition that the verse expressed a reason for stopping hanging.—D.J.H.

633. I. Kalimi, “Die Bibel und die klassisch-jüdische Bibelauslegung. Eine interpretations- und religionsgeschichtliche Studie,” *ZeitAltWiss* 114 (4, ’02) 594-610.

After observations on the Bible’s place in Judaism and its paradoxical role as the foundation of Jewish religion and literature, the article provides a survey of classical Jewish interpretations of the Bible, with A.D. 70 as an important dividing line between the two great epochs. Then it discusses the basic principles of classical Jewish biblical interpretation, Scripture in comparison with the Oral Torah, and efforts at defending the Bible as the religious and cultural heritage of Judaism.—D.J.H.

634. R. Kalmin, “Rabbinic Traditions about Roman Persecutions of the Jews: A Reconsideration,” *JournJewStud* 54 (1, ’03) 21-50.

The article surveys ancient rabbinic accounts of Roman interference with the practice of Judaism in the first few decades of the 2nd century A.D. with particular attention to distinctions between Palestinian and Babylonian attitudes in traditions that purport to describe the events of the Bar Kokhba period. It treats Palestinian traditions in the Bavli regarding Torah study, other Palestinian traditions in the Bavli, and Palestinian compilations. It concludes that there is very little difference between the portrayals of Roman persecutions in the Bavli and in Palestinian compilations, and that the most significant difference is Torah study, which is mentioned more frequently in the Bavli than any other *miṣwâ* with the possible exception of circumcision, while in Palestinian compilations it is mentioned perhaps not at all and may even be referred to occasionally as having been permitted by the Romans.—C.R.M.

635. R. Lapidus, “Idiomatics in the Aggadic Literature,” *RevRabbJud* 6 (1, ’03) 53-67.

The article examines the semantic significance of concepts and figures of speech that became idiomatic in the haggadah of the Talmud and in Midrash. It shows that various concepts in rabbinic haggadic literature gained certain meanings in addition to the literal meanings given in the dictionary. Some of these meanings are associative like those of the word *pundak* in its various forms; some are idiomatic like those of the captive women; and some are stylistic like those of the disciples of an eminent rabbi. The origins of these meanings are also varied (historical, literary, etc.).—D.J.H.

636. H. Liss, "'The Sons of the Prophets': Biblical Characters through Rabbinic Lenses," *LexTheolQuart* 37 (4, '02) 197-213.

This investigation of how the rabbis understood the biblical prophets, the kings of Israel and Judah, and Israel as the "nation of the Torah" highlights the fact that biblical characters were always evaluated with reference to or even through the lenses of the people. It concludes that the preeminence of rabbinic Judaism involves its adoption of and emancipation from the Hebrew Bible.—D.J.H.

637. L. Maldonado, "Interpretación teológico-filosófica de la *Beraká* y la *Haggadá* litúrgicas," *Revista Española de Teología* [Madrid] 63 (1, '03) 49-62.

The article examines the blessing (*bĕrākâ*) and the story (*haggada*)—two of the most important elements in Jewish and Christian liturgies—in the light of what philosophers and theologians such as W. Benjamin, T. Adorno, E. Bloch, and J. B. Metz can contribute to our understanding and appreciation of them.—D.J.H.

638. E. Martin Contreras, "Comments on Textual Details: Relationships between Masorah and Midrash," *JournJewStud* 54 (1, '03) 62-70.

The article presents the most frequent masoretic details commented on in *Genesis Rabbah* under six headings: old textual corrections, the *qere-ketiv* remark, defective spelling of a word, counting, unique usage, and other remarks. In almost all cases there is mention of the textual detail with a terminology similar to that of the masorah, and the interpretation of this detail.—D.J.H.

639. J. Neusner, "Contexts of Purification: The Halakhic Theology of Immersion—Mishnah-Tosefta Tractate Miqvaot in the Context of Tractates Tebul Yom and Parah," *RevRabbJud* 6 (1, '03) 68-86.

The paradox of water is that it both contracts and also removes uncleanness. After introductory comments on the halakah of *Miqwa'ot,* the article discusses the problematics of the topic and notes that the principal interest of the halakah is in the definition of that water that serves for removing uncleanness through immersion. Then it examines the religious principles of *Miqwa'ot* in the context of *Tebul Yom* and *Parah.* It observes that the coherent statement that the halakah wishes to make in its several components emerges when we correlate the three category-formations concerning the use of water for the purpose of purification.—C.R.M.

640r. J. Neusner, *The Halakhah* [*NTA* 45, pp. 626-627].

J. Faur, "A Creative Exposition of Halakhah: Jacob Neusner's *Encyclopedia of the Law of Judaism,*" *RevRelTheol* 8 (1, '01) 3-5.—Neusner's five-volume encyclopedia is a creative exposition, argued with clarity and assurance, of the entire corpus of the Oral Law. Written in crystalline and precise style, this is an indispensable source of reference, chock-full of new insights, constantly opening new windows into the intricacies of Jewish law.—D.J.H.

641. J. Neusner, “Information without Knowledge: Clemens Thoma on the Parable,” *RevRabbJud* 6 (1, ’03) 117-124.

In their four-volume *Die Gleichnisse der Rabbinen* (1986-2000), Thoma and his co-workers S. Lauer and H. Ernst have accomplished their goals and kept their promises; this is the definitive edition of the parables in the documents that they examine. But what use is to be made of the collection of data, other than ad hoc reference, is less self-evident. Apart from useful facts there does not seem to be much to be learned here. The data remain inert because all documentary description requires an exercise of comparison and contrast, allowing for perspective upon the document subject to description.—D.J.H.

642. S. B. Noegel, “Abraham’s Ten Trials and a Biblical Numerical Convention,” *JewBib Quart* 31 (2, ’03) 73-83.

According to the “seven and ten” convention, in the Bible where rosters of ten occur the seventh and tenth items on a list are given special prominence. The article offers evidence that the story of Abraham’s ten trials as found in the earliest versions of *Pirqe de Rabbi Eliezer* utilizes the seven-and-ten device to emphasize the importance of the “covenant between the pieces” and the Aqedah, respectively.—D.J.H.

643. M. Pérez Fernández, “A Serpent in the Garden: A Response to Harris Lenowitz,” *RevRabbJud* 6 (1, ’03) 103-110. [See § 48-629.]

The author responds to charges made by Lenowitz in *Academic Approaches to Teaching Jewish Studies,* ed. Z. Garber (2000), pp. 127-149, that his *An Introductory Grammar of Rabbinic Hebrew* (1997) seeks to attract Jews to Christianity or to transform Jewish literature into Christian literature, and notes that his real intention is to make Judaism better known and studied by itself and on its own terms. He concludes that he is no stranger in the garden of Jewish studies, let alone a serpent in it (as Lenowitz implies).—D.J.H.

644. R. Raviv, “Lšʾlt mhwth šl hpʿwlh hpršnyt ʿl py hygdym šwnym bmkyltʾ drby yšmʿʾl (On the Nature of the Biblical Exegesis in Rabbinic Literature),” *Tarbiz* [Jerusalem] 70 (2, ’01) 177-188.

The article examines various statements in *Mekilta de Rabbi Ishmael*—halakic traditions, theological ideas, and elaborations of biblical stories—that on the surface appear not to be the result of biblical exegesis. It shows that what they present is indeed biblical exegesis and not the artificial attribution of extrabiblical traditions to biblical texts.—D.J.H.

645. S. Riskin, “Hafka’at Kiddushin: Towards Solving the Aguna Problem in our Time,” *Tradition* 36 (4, ’02) 1-36.

Even though in Jewish tradition betrothal and marriage are regarded as contracts created by the two parties and thus terminated by them, a number of talmudic passages prove that in certain circumstances the rabbis are authorized to cancel a marriage without the husband’s consent and even against his will. Of the five instances of annulment (*hafka’at kiddushin*) in the Babylonian Talmud, the three involving annulment at the time of divorce invoke the principle that a man betroths his wife with the sanction of the rabbis. The article traces how these cases were interpreted in rabbinic and postrabbinic sources, and suggests how they may provide relief for a Jewish woman whose husband refuses to give her a bill of divorce (*get*). [The same issue contains a rebuttal by J. Wieder (pp. 37-43) and a response by Riskin (pp. 44-53).]—D.J.H.

646. A. Rottzoll and D. U. Rottzoll, “Die Erzählung von Jiftach und seiner Tochter (Jdc 11,30-40) in der mittelalterlich-jüdischen und historisch-kritischen Bibelexegese,” *ZeitAltWiss* 115 (2, ’03) 210-230.

The traditional Jewish and modern historical-critical interpretations of Judg 11:30-40 have undergone inverse developments. While early Jewish exegetes reckoned with a bloody sacrifice of Jephthah’s daughter, that interpretation was increasingly rejected. At the beginning of historical-critical exegesis it was supposed that Jephthah had not killed his daughter, but today a case is made for her being offered as a bloody sacrifice. Nevertheless, despite their different understandings of the world and the text, there is more in common between rabbinic and historical-critical exegesis that is generally supposed.—D.J.H.

647. J. L. Rubenstein, “The Thematization of Dialectics in Bavli Aggada,” *JournJewStud* 54 (1, ’03) 71-84.

The Babylonian Talmud’s haggadic traditions, and especially the narrative traditions, thematize dialectical argumentation and portray it as the highest form of Torah. That this theme is absent from the parallel Palestinian versions of the traditions and from Palestinian sources in general suggests that we are dealing with a late Babylonian concern. Moreover, almost all of these Bavli sources show evidence of Stammaitic reworking. The differences are indicative not of a distinction between the rabbinic cultures of the Palestinian Amoraim and their Babylonian counterparts but of the Babylonian Armoraim and Stammaim.—D.J.H.

648. Z. Safrai and A. M. Maeir, “ʾtʾ ʾgrtʾ mmʿrbʾ (‘An Epistle Came from the West’): Historical and Archaeological Evidence for the Ties between the Jewish Communities in the Land of Israel and Babylonia during the Talmudic Period,” *JewQuartRev* 93 (3-4, ’03) 497-531.

Talmudic sources describe continuing cultural, social, and economic ties between Babylonia and the Land of Israel. The article conducts a critical examination of these sources and their reliability vis-à-vis the archaeological evidence and assesses how strong the ties between the two communities actually were. The archaeological data (both epigraphic and otherwise) show evidence of ongoing limited connections between the Land of Israel and Babylonia between the late 1st and early 7th centuries. The very existence of immigration, pilgrimage, and especially intellectual ties established in spite of the paucity of commerce and the great geographical and topological obstacles is truly astounding. Nevertheless, rabbinic literature tends to exaggerate the description of the contacts. The main contact between the *yeshivot* in Babylonia and the *batei midrash* in the Land of Israel must have been based on emissaries and on the tendency of members of the intellectual elite to wander from place to place as part of their unique lifestyle.—C.R.M.

649. M. L. Satlow, “‘And on the Earth You Shall Sleep’: *Talmud Torah* and Rabbinic Asceticism,” *JournRel* 83 (2, ’03) 204-225.

For the rabbis, *talmud torah* was the ascetic practice par excellence. An activity for the elite, *talmud torah* was a whole body practice, disciplining the “good” (i.e. rational) part of the soul together with the body to defeat the evil inclination in the pursuit of closeness to the divine. It was essentially a Greco-Roman form of spirituality, expressed in a uniquely Jewish idiom.—D.J.H.

650. Z. SHAPIRO, "Children and the Seder," *JournInterdenomTheolCent* 30 (1-2, '02-'03) 39-61.

This examination of the role of children in the Passover Seder from the perspective of classical rabbinic literature considers the Torah's narrative of the Jewish experience in Egypt, the Haggadah's reading of the Torah's narrative, the Torah's instructions or commandments about how to observe the holiday of Passover, and some of the Seder's legal requirements and practices with regard to children.—D.J.H.

651. W. F. SMELIK, "Trouble in the Trees! Variant Selection and Tree Construction Illustrated by the Texts of Targum Judges," *AramStud* 1 (2, '03) 247-287.

With reference to manuscripts of *Targum of Judges,* the article examines the phenomenon of random variation in manuscript reproduction; that is, those variants that do not carry any genealogical value but may have been introduced by several scribes independently of each other. It distinguishes the following fields of variation: orthography, error, separation and contraction, vocalization, abbreviation, plus, minus, substitution, semantic shift, preposition and copulative, relative particle, verbal morphology, number, person, gender, and status. Then it uses the tools of similarity graphs and shock waves to evaluate the variants, and reflects on their significance in discerning relationships between targumic manuscripts and in constructing a "tree" of manuscripts.—D.J.H.

652. A. TAL, "Lmʿmdw šl ʾwnqls bḥybwrym šl ymy hbynyym ktwbym ʾrmyt (The Status of Targum Onqelos in Medieval Aramaic Works)," *Lĕšonénu* [Jerusalem] 65 (3-4, '03) 261-278.

Starting with the Geonic period, many witnesses testify to the elevated status of *Targum Onqelos* among Babylonian Jews and to the consequent use of its language as an exemplar for "belles lettres" and liturgy alike. In the Middle Ages "Onqelos-like" language gained preeminence but not necessarily exclusivity.—D.J.H.

653. L. VANA, "Histoire et historiographie chez les Pères de l'Église et les Sages du Talmud," *RevÉtudJuiv* 162 (1-2, '03) 17-42.

Whereas the talmudic and Roman sources regarded the destruction of Jerusalem and the construction of Aelia Capitolina on the Temple Mount as reasons for the Bar Kokhba Revolt, the patristic sources (mainly from the 4th century) contrasted the loyalty of the Christians to the Roman empire with the rebelliousness of the Jews and interpreted their sufferings in terms of divine punishment. However, the discoveries at Wadi Murabbaʿat show that even Jews who did not participate in the rebellion suffered greatly, and Eusebius indicates that the motive for their punishments was national rather than religious. This implies that Jews and Christians formed one national body until at least A.D. 132.—D.J.H.

654. A. YADIN, "The Hammer on the Rock: Polysemy and the School of Rabbi Ishmael," *Jewish Studies Quarterly* [Tübingen] 10 (1, '03) 1-17.

According to *b. Sanhedrin* 34a, the school of Rabbi Ishmael taught that "just as this hammer produces many sparks, so a single verse has many meanings." While this saying is often cited as evidence for the rabbis' recognition of polysemy in biblical interpretation, such an approach to the text does not fit with rabbinic readings of the verse to which the saying alludes (Jer 23:29) and with what can be discerned about the exegetical practice of Rabbi Ishmael or his school.—D.J.H.

Rabbinics, §§ 48-196, 575, 580.

Greco-Roman World

655. J. N. Adams, "'*Romanitas*' and the Latin Language," *ClassQuart* 53 (1, '03) 184-205.

There was never any legal requirement that Roman citizens should learn Latin. In different parts of the Roman empire there is evidence of provincial elites both learning Latin and seeking to parade themselves as Latin-speaking. Although there is no clear-cut example of a narrow use of *lingua Romana* signifying a Roman dialect or variety of Latin, there was in the republican period a consciousness of the distinctiveness of the Latin of Rome, and the gradual fading of that consciousness raises interesting questions. To the Romans, languages other than Greek and Latin virtually did not exist. However from an early period Romans displayed an ambiguous attitude toward the Greek language vis-à-vis their own. Although the learning of Latin took place on a large scale in the army, the military writings that have survived from the east are predominantly in Greek.—D.J.H.

656. C. Bakels and S. Jacomet, "Access to luxury foods in Central Europe during the Roman period: the archaeobotanical evidence," *World Archaeology* [Oxford] 34 (3, '03) 542-557.

Archaeobotanical investigations show that during the Roman occupation a large number of foods were introduced into central Europe and were incorporated into the local food producing system and menu. However, some foods (rice, chickpeas, gourds, black pepper, etc.) were not grown locally and remained true luxuries. Figs were quite common.—D.J.H.

657. C. Bennett, "Drusilla regina," *ClassQuart* 53 (1, '03) 315-319.

Tacitus in *Histories* 5.9 tells us that Felix, a freedman of the emperor Claudius and governor of Judea (see Acts 24:24), married Drusilla, a granddaughter of Antony and Cleopatra. But this Drusilla must have been a great-granddaughter of Antony and Cleopatra. Felix was her first husband, and they married shortly before his appointment. Felix eventually divorced her in order to marry a Jewish woman also named Drusilla.—D.J.H.

658. C. Bennett, "The Early Augustan Calendars in Rome and Egypt," *ZeitPapEpig* 142 ('03) 221-240.

The article reviews the available contemporary data for both the Roman and the Egyptian civil calendars from 45 B.C. to A.D. 8, and shows that a model exists for the Roman civil calendar that provides satisfactory Julian dates for all the data as usually interpreted, including P. Oxy. LXI 4175 and P. Vindob. L 1c. It follows that there is no necessity to assume that the Roman calendar as used in Egypt was ever different from that used in Rome.—D.J.H.

659. L. Calboli Montefusco, "*Ductus* and *color*: the right way to compose a suitable speech," *Rhetorica* 21 (2, '03) 113-131.

In Latin rhetorical contexts the term *color* can refer to a possible point of view in the discussion of a case, while *ductus* can refer to the speaker's intention of being open or not in pleading the entire case.—D.J.H.

660. E. CANTARELLA, "Fathers and Sons in Rome," *ClassWorld* 96 (3, '03) 281-298.

After a brief survey of scholarship on relationships between fathers and sons in Roman law and society, the article first presents a synthetic summary of the legal evidence. Then it attempts to elucidate the relation between legal principles and actual Roman life through an examination of excerpts from texts belonging to very different genres, among them some juridical works. It concludes that the picture of the relationships between generations offered by ancient legal and literary sources does not correspond to the modern, "mutually affectionate" model of Roman familial relations, and that a powerful anxiety about the relationships between fathers and sons was a crucial part of ancient Roman life.—C.R.M.

661. G. CASADIO, "The Failing Male God: Emasculation, Death and Other Accidents in the Ancient Mediterranean World," *Numen* 50 (3, '03) 231-268.

In spite of past and present criticism, the category of the Mediterranean "dying and rising gods," or "deities subject to vicissitude," holds its own and is still valuable for the work of the historian of religions. After a brief history of scholarship, the article first examines one by one the cases of the parallel stories of Attis, Adonis, and Osiris, the gods "subject to impotence and death (or death and impotence)." Then it considers Dionysus (an outsider from the West), and Mithras' bull (an outsider from the East), respectively. It argues that an evaluation of some significant details in these stories demonstrates that deep-seated human urges may determine the formation of recurring mythical motifs.—C.R.M.

662. S. CHRISOMALIS, "The Egyptian origin of the Greek alphabetic numerals," *Antiquity* [York] 77 (297, '03) 485-496.

The paper contends on the basis of structural similarities and historical indications that the Greek alphabetic numerals developed from the Egyptian demotic numerals in the context of Ionian trade with Lower Egypt in the early 6th century B.C. The presumption that the Greek alphabetic numerals were independently invented can no longer be sustained and ought to be replaced by a working hypothesis of direct diffusion from the demotic materials.—C.R.M.

663. D. COLLINS, "Nature, Cause, and Agency in Greek Magic," *Transactions of the American Philological Association* [Baltimore, MD] 133 (1, '03) 17-49.

The social practice of magic in ancient Greece, especially in the 5th and 4th centuries B.C., depended on a conception of nature animated by divinity both abstract and anthropomorphized; on overlapping mechanical, teleological, and volitional causes for events; and on agency both as a general feature of nature and as a specific social conception, illustrated in the context of figurines. Thus Greek magic was derivative of other processes and concepts in Greek culture, each of which should in principle be definable in historical and culturally specific terms.—D.J.H.

664. S. DMITRIEV, "Claudius' grant of Cilicia to Polemo," *ClassQuart* 53 (1, '03) 286-291.

Claudius' grant of Cilicia to Iulius Polemo in A.D. 41 came as a compensation for the loss that Polemo had suffered when Gaius gave Bosporus to Mithridates in 39. This was not an exchange but an act of Claudius' benevolence (see Dio Cassius 60.8.2), on account of which

Polemo became a devoted "friend" of Claudius and went out of his way to venerate the emperor. After Mithridates' revolt, which probably took place in 42, Claudius would have no reason to deny Bosporus to Polemo.—C.R.M.

665. J. F. DONAHUE, "Toward a Typology of Roman Public Feasting," *AmJournPhilol* 124 (3, '03) 423-441.

The essay examines Roman public feasting during the Principate (where the sources are most plentiful) within the context of modern typologies of commensality in order to understand more fully the nature of this ancient social practice. After explaining and modifying the typologies developed by C. Grignon with respect to modern French dining, it focuses on three aspects of the Roman dining practice: exceptional commensality (meals associated with events in the life cycle and with religious festivals), segregative commensality (the meals of Roman *collegia*), and transgressive commensality (the *cenae* of Domitian). It concludes that the Romans were able to incorporate large-scale feasting among a broad array of collectivist activities that helped to define what it meant to be truly Roman within the rigid class structure of ancient society.—D.J.H.

666. A. DUBOURDIEU, "Divinités de la parole, divinités du silence dans la Rome antique," *RevHistRel* 220 (3, '03) 259-282.

The study examines Aius Locutius, honored by the Romans specifically as a divinity associated with speech, and the opposing goddesses of silence, Angerona (represented with her mouth sealed) and Tacita (rendered dumb after her tongue had been torn out). It focuses on the complex schemes of opposition in which these three deities are included: men's speech/women's silence; speech without body/body without speech; deliberate silence/irreversible mutilation; private cult and magical ritual/public festival and cult; etc.—C.R.M.

667. K. M. D. DUNBABIN, "The Waiting Servant in Later Roman Art," *AmJournPhilol* 124 (3, '03) 443-468, figs. 1-25.

In banquet scenes in art from the early Roman empire little emphasis is placed on the servants, who perform essentially utilitarian functions. But in art from the later Roman empire, figures of attendants bearing offerings become much more prominent and convey messages about the wealth and status of the owners and about the lavishness of their hospitality. The article studies the iconographical sources of these figures and compares the processions of servants shown in other contexts as part of the general representation of the life of luxury.—D.J.H.

668. R. FEIG VISHNIA, "The Shadow Army — The *Lixae* and the Roman Legions," *ZeitPap Epig* 139 ('02) 265-272.

The group known as the *lixae* and associated with the Roman legions was probably a paramilitary squad connected to the army contractually, whose main task was not only to capture inhabitants in war areas but also to take care of the newly enslaved population for an agreed upon share of the booty.—D.J.H.

669. G. GIANGRANDE, "A Dream in Xenophon Ephesius," *Orpheus* [Catania] 23 (1-2, '02) 29-31.

Anthia's dream in Xenophon's *Ephesiaca* 5.8.5-9 about the seduction of Habrocomes must be regarded as prognostic, since in antiquity all dreams were viewed as foretelling the future. However, in this case Xenophon constructed Anthia's dream as falsely prognostic (i.e. as purporting to foretell events which in reality would not take place in the future) according to Stoic oneirocritical theories.—D.J.H.

670. J. HALL AND R. BOND, "Performative Elements in Cicero's Orations: an Experimental Approach," *Prudentia* [Auckland] 34 (2, '02) 187-228.

With reference to nine passages in Cicero's speeches, the article attempts to reconstruct the delivery of these texts according to the guidelines presented in Roman rhetorical discussions. Thus it considers gestures, voice, and other performative elements (dress, supporting cast, *prosopopoeia,* interaction with the audience).—D.J.H.

671. J. H. HELLERMAN, "The Humiliation of Christ in the Social World of Roman Philippi, Part 1," *BiblSac* 160 (639, '03) 321-336.

The article examines the social world of the colony of Philippi, where the social stratification so central to Roman sensibilities—and the corresponding quest for public honors that characterized elite males in the empire—manifested itself to a degree apparently unparalleled in the Roman world. Christians in this colony would hardly have been immune to these pressures.—D.J.H.

672. W. INGALLS, "Demography and Dowries. Perspectives on Female Infanticide in Classical Greece," *Phoenix* [Toronto] 56 (3-4, '02) 246-254.

There is no evidence that fathers in classical Greece exposed their daughters in order to avoid the financial burden of providing a dowry. Given the high infant and child mortality rates and the strong desire that Greeks expressed for children and the grief that they expressed at their loss, infanticide (even for girls) would have been infrequent.—D.J.H.

673. J. KAMPEN, "The Cult of Artemis and the Essenes in Syro-Palestine," *DeadSeaDisc* 10 (2, '03) 205-220.

There is substantial evidence for the cult of Artemis Ephesia in the eastern Mediterranean world in antiquity and for its influence on the development of other deities such as Atargatis the Nabataean goddess. The most obvious monument to the goddess's presence and significance is the temple of Artemis at Jerash. But there is good reason to believe that most of the urban centers of Syro-Palestine would have contained residents familiar with aspects of Artemis worship and its practices and institutions in the 1st century A.D. This evidence strengthens the hypothesis that the appellation 'Εσσῆνοι was derived from a group of functionaries in the cult of Artemis at Ephesus.—D.J.H.

674. C. C. KEANE, "Juvenal's Cave-Woman and the Programmatics of Satire," *ClassBull* 78 (1, '02) 5-20.

Juvenal's *Satire* 6 attacks the degeneracy of modern women but begins with a colorful scene of human life before the rise of adultery. This reading gives special attention to lines 7-8, where Juvenal contrasts the cave-dwelling women of old with the well known poetic characters Cynthia and Lesbia. As the women of Roman love poetry are styled to reflect qualities of the texts that contain them, the cave-woman serves to emblematize satire, and in particular its associations with fullness and food.—C.R.M.

675. G. A. KENNEDY, "Some Recent Controversies in the Study of Later Greek Rhetoric," *AmJournPhilol* 124 (2, '03) 295-301.

The later Greek rhetorical treatises, dry reading as they may seem, sometimes even poorly written, have considerable significance for the intellectual history of the early centuries of the Christian era. After providing some historical background, the article comments on several major contributions to the field and various continuing controversies, limiting the discussion to rhetorical theory from the time of the Roman empire (thus omitting Demetrius and Philodemus, as well as the orators).—D.J.H.

676. E. J. KENNEY, "In the Mill with Slaves. Lucius Looks Back in Gratitude," *Transactions of the American Philological Association* [Baltimore, MD] 133 (1, '03) 159-192.

In Apuleius' *Metamorphoses* 9.13.3-5, Lucius confesses that his experiences as an ass profited him only as a literary artist, not as a philosopher. This judgment most likely reflects Apuleius' own retrospective assessment of a fruitless attempt to reconcile Egyptian religion with Platonism. The Greek ass-story provided Apuleius with a fictional alter ego, a dramatic metaphor with Egyptian resonances for his own experiences, and an opportunity to display his rhetorical talents on which his reputation as a Sophist and Platonic philosopher was based.—D.J.H.

677. T. D. KOHN, "Who Wrote Seneca's Plays?" *ClassWorld* 96 (3, '03) 271-280.

The evidence for equating Lucius Annaeus Seneca—the Roman philosopher, orator, and politician—with the author of the tragedies associated with "Seneca" is weak. The manuscripts are unhelpful, there are no historical accounts, and the corpus provides no clues.—D.J.H.

678. C. KOKKINIA, "Letters of Roman Authorities on Local Dignitaries: The Case of Vedius Antoninus," *ZeitPapEpig* 142 ('03) 197-213.

After outlining the common characteristics of *martyriai* (honorary decrees) with regard to their formulas, content, and style, the article considers the possible implications of these exchanges between the provincials and the Roman authorities, and suggests that positive responses may have been deployed as weapons in the frequent conflicts among local dignitaries. Then it discusses a famous letter of Antoninus Pius to Ephesus, which is commonly seen as a rebuke to the Ephesians for their lack of recognition toward their benefactor Vedius Antoninus, but is really exceptional because it expresses the emperor's opinion on what benefactors should or should not donate. An appendix on pp. 207-213 brings together fifty-four *martyriai*.—D.J.H.

679. H. J. MASON, "Chaireas in Chariton and New Comedy," *ClassBull* 78 (1, '02) 21-27.

With reference to the scene early in Chariton's novel *Chaireas and Callirhoe* (1.4) in which defeated suitors for Callirhoe's hand contrive to make Chaireas believe that she is being unfaithful to him, the article urges us to recognize that the study of character types from New Comedy and their representation in masks should never be far from our minds when interpreting the behavior of Chariton's Chaireas.—C.R.M.

680. C. M. MCDONOUGH, "The Swallows on Cleopatra's Ship," *ClassWorld* 96 (3, '03) 251-258.

The presence of "swallows" on Cleopatra's ship shortly before the battle of Actium may refer to a ship's device, actual birds, or even the figment of somebody's imagination. But even the rumor of such a bird on a battleship would have struck many as remarkable. The annual migration of the swallows each autumn was viewed by the Romans with a mixture of mistrust and regret.—D.J.H.

681. N. MEKACHER AND F. VAN HAEPEREN, "Le choix des vestales, miroir d'une société en évolution (III^{e} s. a. C. - I^{er} s. p. C.)," *RevHistRel* 220 (1, '03) 63-80.

The appointment of vestal virgins was a complex procedure. On the basis of ancient texts, the article analyzes the processes and their modifications from the 3rd century B.C. to the 1st century A.D. in their political, religious, and social contexts. This leads to a new dating of the republican *Lex Papia* and the Augustan measures as well as to a better understanding of the reasons for the changes.—D.J.H.

682. P. F. MITTAG, "Unruhen im hellenistischen Alexandreia," *Historia* [Stuttgart] 52 (2, '03) 161-208.

After setting the historical context and reviewing scholarship on the topic, the article describes sixteen instances of political "unrest" in Alexandria between 203 and 48 B.C. in chronological order. Then it presents a systematic treatment of the grounds, occasions, goals, and courses of these cases of political unrest.—D.J.H.

683. J. MUCKELBAUER, "Imitation and Invention in Antiquity: An Historical-Theoretical Revision," *Rhetorica* 21 (2, '03) 61-88.

This analysis of imitation in classical rhetoric focuses on the encounter between subjects and objects in the actual practice of imitation. It considers three movements of imitation: repetition of the same (reproduction), repetition of difference (variation), and difference and repetition (inspiration). It observes that these three movements are fused in any actual practice of imitation, regardless of whether it occurs within the realm of rhetoric, literature, or philosophy.—D.J.H.

684. C. L. MURISON, "M. Cocceius Nerva and the Flavians," *Transactions of the American Philological Association* [Baltimore, MD] 133 (1, '03) 147-157.

The article proposes that the reason why M. Cocceius Nerva was so highly regarded by both Vespasian and Domitian, and how and why he succeeded Domitian in A.D. 96 is that Nerva was the ultimate "committee man." Since his administration as emperor was fairly inept, Nerva seems to have been an illustration of what nowadays is called the "Peter Principle" (i.e. employees rise to the level of incompetence).—D.J.H.

685. T. O'KEEFE, "Lucretius on the Cycle of Life and the Fear of Death," *Apeiron* [Austin, TX] 36 (1, '03) 43-66.

In Book 3 of *De rerum natura,* Lucretius argued that death should not be feared because it is a necessary part of the natural cycle of life and death. This is a supplement to the better known Epicurean arguments against the fear of death. While those arguments try to show that death is not something evil and thus should not be feared, the cycle of life argument targets the acquisitive attitudes that Lucretius believed fuel the fear of death.—D.J.H.

686. P. O'NEILL, "Going Round in Circles: Popular Speech in Ancient Rome," *Classical Antiquity* [Berkeley, CA] 22 (1, '03) 135-165.

The Latin term *circulus* was used frequently to refer to groups of Romans (primarily nonelite in character) who gathered for various reasons. While *circuli* and the related figure of the *circulator* were often associated with what was considered to be a debased popular culture, they can also be seen as part of a more general culture of popular sociability that was politically threatening to the Roman governing class.—D.J.H.

687. S. PAPAIOANNOU, "The Staging of Adultery: Theatricality and Playwriting in Apuleius, *Met.* 9.14-30," *ClassBull* 78 (1, '02) 29-41.

In the narrative sequence of the adultery tales in Apuleius' *Metamorphoses* 9.14-30 the novelist weaves together techniques of multiple literary genres while patterning his clusters of tales in the structure of a literary performance. This narrative of different adultery tales with varying conclusions is arranged in succession so as to demonstrate the dynamics of the Apuleian text in constantly renewing the delight and surprise of the novel's reader, while working with the same selection of themes.—C.R.M.

688. J. C. POIRIER, "Generational Reckoning in Hesiod and in the Pentateuch," *JournNear EastStud* 62 (3, '03) 193-199.

The 400 years of Gen 15:13 appears to be a rounding of the 430 years of Exod 12:40. The latter figure was generated by interpreting the "four generations" tradition (Gen 15:16) according to a 108-year generational reckoning. Such a reckoning is preserved in Plutarch's reproduction of a Hesiodic fragment (see *De defectu oraculorum* 415C-D) and appears to be one of the many importations of Near Eastern traditions into the earliest Greek literature.—D.J.H.

689. N. PURCELL, "The Way We Used to Eat: Diet, Community, and History at Rome," *AmJournPhilol* 124 (3, '03) 329-358.

The article seeks to trace the self-consciousness of Romans about nutrition and the way that diet and implicitly agriculture were made into a way of narrating historical change, especially at Rome. It gives particular attention to how Varro attested and shaped the tradition in his treatise *On the Life of the Roman People,* which adapted the *Life of Greece* by Dicaearchus of Sicilian Messene, written at the beginning of the Hellenistic period. It shows how the production, preparation, and consumption of food raised ethical and economic questions common to the milieu of Dicaearchus and to Rome in the age of the first conquest of Italy.—D.J.H.

690. B. RAWSON, "'The Roman Family' in Recent Research: State of the Question," *BibInt* 11 (2, '03) 119-138.

This discussion of developments in the study of the "Roman family" over the past two decades treats familial relationships, domestic space, household/family structure and dynamics, regional differentiation, and other aspects (e.g. Roman law, public life). It observes that the growing dialogue between Romanists and scholars of early Christianity is promising, and that the sparse evidence for early Christianity in Rome in the first two centuries A.D. can be supplemented by archaeological and anthropological analysis of public space and domestic architecture in that city. [In the same issue (pp. 115-118) H. Moxnes introduces this and the other essays included in the issue [§§ 48-28, 150, 238, 381, 499], which originated in sessions of the Early Christian Families group at the annual meeting of the Society of Biblical Literature in 2001.]—C.R.M.

691. M. ROLLER, "Horizontal Women: Posture and Sex in the Roman *Convivium,*" *AmJournPhilol* 124 (3, '03) 377-422, figs. a-d.

The study investigates two questions emerging from the antiquarian claims of Varro and Valerius Maximus, both of whom assert that Roman women dined seated in the good old days but "now" (in the morally degenerate present) recline just as men: What posture or postures did women of various status in fact assume in Roman *convivia* at various times? and What are the social, ethical, and political implications of a woman assuming one convivial posture or another? The literary evidence shows that the reclining posture symbolizes many of the same things for women as for men: *otium,* privilege, and pleasures of various sorts (e.g. gustatory, vinolent, conversational, sexual). Many literary representations make women's dining posture a proxy for matters of sexual propriety in general. Visual representations (funerary monuments from Rome, Campanian wall paintings) confirm that reclining women share broadly the same leisure and pleasures as reclining men. That women of various statuses reclined to dine alongside elite males with whom they had a "licit" sexual connection is assuredly the convivial norm from the late republic into the early empire. It is possible, however, that in a lower-status social milieu women actually did, normatively, dine seated on the foot of the couch on which their husbands reclined. Nevertheless, postures attributed to women function more as indicators of sexual mores than as direct representations of social practice.—C.R.M.

692r. C. ROWE AND M. SCHOFIELD (EDS.), *The Cambridge History of Greek and Roman Political Thought* (Cambridge, UK: Cambridge University Press, 2000).

A. NESCHKE-HENTSCHKE, "The Cambridge History of Greek and Roman Political Thought," *Phronesis* [Leiden] 48 (2, '03) 152-163.—This volume presents for the first time a comprehensive and competent overview of politically relevant texts by pagan, Jewish, and Christian authors in Greco-Roman antiquity. However, it does not use its massive collection of material to penetrate more deeply into the developmental tendencies in political history and political thought in antiquity, or into the historical conditions in which political philosophy originated. The lack of an explicit historiographical conceptuality results in a work that offers *multa sed non multum.*—D.J.H.

693. M. SANZ MORALES AND G. LAGUNA MARISCAL, "The relationship between Achilles and Patroclus according to Chariton of Aphrodisias," *ClassQuart* 53 (1, '03) 292-295.

The frequent allusions to Achilles and Patroclus in *Chaereas and Callirhoe* indicate that Chariton regarded their relationship as erotic. This relationship offered the novelist considerable opportunities for grief and pathos, something very necessary for the erotic atmosphere of the novel.—D.J.H.

694. E. J. SCHNABEL, "Divine Tyranny and Public Humiliation: A Suggestion for the Interpretation of the Lydian and Phrygian Confession Inscriptions," *NovTest* 45 (2, '03) 160-188.

The article first discusses key features in the Lydian and Phrygian confession inscriptions: the divine punishment of the sinner, as well as the divine demands for public confession, specific confession, and acknowledgment and praise. Then it focuses on what was probably the main reason for the pressure to confess sins publicly: the reinforcement of the god's control over his or her devotees, which may have been seen as necessary due to the expansion of Christianity in the 2nd and 3rd centuries A.D.—D.J.H.

695. J. L. SEBESTA, "Textbooks in Greek and Latin: 2003 Supplementary Survey," *Class World* 96 (3, '03) 317-323.

This supplement updates the full survey of Greek and Latin textbooks published in 2002 [§ 46-1966]. The section devoted to NT Greek includes twelve items. A directory of publishers is provided on p. 323.—D.J.H.

696. M. T. SPECKMAN, "'Bread and circuses' in antiquity: the obligation of a public figure to his/her social constituency," *Acta Patristica et Byzantina* [Pretoria] 13 ('02) 187-206.

The expression "bread and circuses" appears for the first time in Juvenal's *Satires* 4.10.81. After considering the various contexts (literary, social, historical) of the phrase in antiquity, the article contends that it does not refer to patron-client relationships or to almsgiving, but rather is closer to the practice of "euergetism" insofar as it is understood to indicate an individual's benefaction for the city or community.—D.J.H.

697. Z. M. TORLONE, "Classical Philology in Russia: Past, Present, and Future," *ClassBull* 78 (2, '02) 195-206.

After surveying the history of the study of Greek and Latin antiquity in Russia, the article offers observations about the current status of classical studies there, and offers suggestions about how western scholars can be helpful in enhancing and propagating classical studies in Russia.—D.J.H.

698. M. E. H. WALBANK, "What's in a Name? Corinth under the Flavians," *ZeitPapEpig* 139 ('02) 251-264.

Flavian Corinth was a flourishing commercial and administrative center. Corinth's development was incremental, as the prosopographical evidence of familial and commercial links throughout Greece and further afield demonstrates, and there is no discernible break under the Flavians. It was part of an important nexus of relationships, enabling members of the Greek elite to penetrate the Roman aristocracy.—D.J.H.

699. S. WEST, "Κερκίδος παραμυθία? For whom did Chariton Write?" *ZeitPapEpig* 143 ('03) 63-69.

It has been difficult to resist the impression that Chariton in his *Chaireas and Callirhoe* targeted a female audience. The article suggests that Chariton (and other Greek novelists) may owe much to the story-telling associated with textile production, the occupation that for millennia took up women's spare time, even at the highest social levels where it was not an essential part of the domestic economy.—D.J.H.

700. J. WILKINS, "Land and Sea: Italy and the Mediterranean in the Roman Discourse of Dining," *AmJournPhilol* 124 (3, '03) 359-375.

The article seeks to place Roman literary dining into a broader perspective that takes account of Rome's place in the Mediterranean world. It first presents a temporal overview from Cato the Elder to Athenaeus. Next it explores dining in relation to the food supply and patterns of eating outside the narrow concerns of the elite. Then it considers the dining literature from the perspective of Galen's technical treatises on food and notes the strong contrast between his rich cultural approach and the moralizing discourses of Juvenal, Seneca, and Petronius.—C.R.M.

Greco-Roman World, §§ 48-6, 74, 118, 141, 243, 266, 303, 319, 526, 555–556, 582, 588.

Early Christianity

701. J.-M. AUWERS, "La Bible et les Pères. Chronique d'exégèse patristique," *RevThéol Louv* 34 (2, '03) 187-211.

Descriptions and evaluations of twenty-two recently published studies (in various languages) on patristic exegesis of the Bible appear under the following headings: generalities (four), *Epistle of Barnabas* (one), Origen (two), Cyril of Alexandria (two), Augustine (two), *catenae* on Genesis and Exodus (five), and varia (six).—D.J.H.

702. J.-M. AUWERS, "Les Pères, lecteurs de l'Écriture. Chronique d'exégèse patristique," *RevHistEccl* 98 (1-2, '03) 106-127.

The article presents descriptions and evaluations of twenty recently published books pertaining to patristic exegesis, including studies of specific authors (Irenaeus, Origen, Eusebius of Caesarea, Ephrem, Jerome, John Chrysostom, Theodoret of Cyrus, Cyril of Alexandria, Bede) and more general works (tools, introductions, catenae, collections, biblical figures).—D.J.H.

703. I. BACKUS, "Praetorius' Anthology of New Testament Apocrypha (1595)," *Apocrypha* 12 ('01) 211-236.

The article discusses the purpose and content of the florilegium of Christian apocrypha published in 1595 by S. Praetorius, which contained the *Letter to the Laodiceans,* some practically unidentifiable fragments of the apostles, and excerpts from *Testaments of the Twelve Patriarchs.* Whereas *Laodiceans* was intended for budding exegetes to practice on, the fragments of the apostles were to provide a moral example to young preachers, and the extracts from *Testaments of the Twelve Patriarchs* were intended to edify by showing that Christ was the Messiah promised by the OT prophets. Praetorius' collection is an interesting example of the way in which a "high church Lutheran" of the late 16th century drew on the NT apocrypha not only as a source of historical knowledge but also as a source of doctrine and spirituality.—C.R.M.

704. J. F. BALDOVIN, "Hippolytus and the *Apostolic Tradition:* Recent Research and Commentary," *TheolStud* 64 (3, '03) 520-542.

The article first reviews the traditional synthesis regarding the *Apostolic Tradition* of Hippolytus of Rome who supposedly compiled this "church order" in Rome at the beginning of the 3rd century, and notes that nothing about this synthesis is correct. Then it surveys the broad lines and basic thrusts of two recent commentaries on *Apostolic Tradition* (by A. Stewart-Sykes; and by P. Bradshaw, M. Johnson, and E. Phillips), and considers three crucial liturgical issues that arise from the document regarding the initiation rite (is it Roman?), ordination (whether different types of church orders lie behind the text), and the eucharistic prayer that follows the ordination rite for a bishop. It concludes that in its present form *Apostolic Tradition* does not represent the state of affairs of the church at Rome in the early 3rd century.—C.R.M.

705. D. BAR, "The Christianisation of Rural Palestine during Late Antiquity," *JournEccl Hist* 54 (3, '03) 401-421.

In spite of Palestine's status as the "Holy Land," the abundance of holy sites within its bounds, and the constant streams of pilgrims that visited it, the process of converting its inhabitants to Christianity was not substantially different from the process in other provinces of the empire. There too the towns were the major battleground against paganism, whereas Christian activity in the rural regions was manifested only during a later stage of the Byzantine period.—D.J.H.

706. L. BELLAN-BOYER, "Conspicuous in Their Absence: Women in Early Christianity," *CrossCurr* 53 (1, '03) 48-63.

Using both art history and mimetic theory, the article contends that women were the sacrifice that got the early church to a state that the victorious called "unity." This development can be read in the surviving texts, both in and between the lines, and also in the visual tradition.—D.J.H.

707. D. J. BILLY, "Christian Eucharist in *The Didache*," *Emmanuel* 109 (5, '03) 338-345, 358.

Didache 9–10 preserves some early Christian prayers of thanksgiving that are based on the typical Jewish post-meal blessings, while *Didache* 14 stresses the importance of public and communal confession for proper reception of the Eucharist and emphasizes the sacrificial dimension of the church's eucharistic worship.—D.J.H.

708. D. J. BILLY, "Clement of Rome on the Eucharist," *Emmanuel* 109 (4, '03) 245-255.

1 Clement provides important information about Christian eucharistic worship in late-1st-century Rome. It emphasizes the importance of proper order in the liturgical assembly and highlights the Eucharist's role in the spiritual growth of the Christian community. It raises challenging questions about the sacrificial nature of the Eucharist, the developing role of the hierarchy, and the flexibility needed in making the liturgy a focus of conversion and growth for the entire community.—D.J.H.

709. R. BLACKHIRST, "Herbs and Wild Fruit: Judas Maccabee and Reflections of Rechabitism in the Medieval Gospel of Barnabas," *JournHighCrit* 9 (2, '02) 278-292.

Gospel of Barnabas preserves an understanding of Judas Maccabee and the Maccabean revolt as the model for the wilderness tradition, including its manifestations in the Gospels and their portrait of Jesus. The textual connections ("Mispeh" and the "Syrian robbers") are clear, demonstrable, and explicit. The medieval context of *Gospel of Barnabas* may be related to the claims of Carmelites to be heirs to important strands of the ancient Rechabite/wilderness traditions.—D.J.H.

710r. P. Brown, *Poverty and Leadership in the Later Roman Empire* [*NTA* 48, p. 200].

W. Brueggemann, "Inventing the poor," *ChristCent* 120 (12, '03) 30-31.—In taking up the issue of care for the poor as it was practiced in the 4th and 5th centuries A.D., Brown combines erudition with an elegant style and makes his argument readily accessible. He contends that the Christian bishops (with a strong influence from the OT) "invented" the poor by bringing the poor into ever sharper focus in late Roman society. He argues that the rhetorical revolution that legitimated the cry of the needy transformed all relationships away from earlier modes in which the poor were mute and invisible. The church today still has a chance to employ such rhetoric in a technological society that wants to deny a voice to all those who live "outside the program."—D.J.H.

711. É. Decrept, "L'arrière-plan liturgique et ecclésial des *Actes d'Ignace*," *RevÉtudAug* 49 (1, '03) 131-166.

The martyrdom that Ignatius is reported by tradition to have suffered at Rome is related by two documents. The Antiochene *Acts of Ignatius* express the literary reception by the church of Antioch of the translation of the Ignatian relics into the city at the end of Theodorus II's reign. Though apocryphal, they testify to the persistence in Syria of traditions that connected the saint's martyrdom to a persecution suffered by Christians during Trajan's stay in the city, following the earthquake of 13 December 115. In the Roman *Acts of Ignatius* the hagiographer states that Ignatius' relics were deposited in Rome and not in Antioch. Contemporary with the Antiochene *Acts*, the Roman *Acts* originated from a church that was opposed to the prerogatives of the See of Antioch, developed apologetics inspired by Eusebius, and used rhetoric typical of 5th-century Christians.—D.J.H.

712. E. Decrept, "Trois représentations de l'Incarnation et leur arrière-plan d'après *les Lettres* d'Ignace d'Antioche," *RevSciRel* 77 (3, '03) 275-286.

The seven genuine letters by Ignatius of Antioch were interpolated at the end of the 4th century and then supplemented by six pseudepigraphical letters composed ca. A.D. 431. The article traces the interpretation of the incarnation in these three stages in the development of the Ignatian corpus: the incarnation as a cosmic *adventus* according to *Ephesians* 19, the interpolator's theological interpretation of that text, and the humble realities of the incarnation according to the pseudepigraphical *Letter to the Philippians*.—D.J.H.

713. B. D. Ehrman, "Response to Charles Hedrick's Stalemate," *JournEarlyChristStud* 11 (2, '03) 155-163.

After reflecting on several details raised by C. W. Hedrick [§ 48-718] regarding M. Smith's discovery of the Mar Saba letter of Clement of Alexandria and the homoerotic emphasis of Smith's reading of *Secret Gospel of Mark*, the article summarizes the issues in the current debate over *Secret Mark* under three rubrics. It concludes that to urge that we declare the problem of *Secret Mark* solved (Hedrick) or to label the question itself "absurd and slanderous" (G. G. Stroumsa [§ 48-732]) seems wrong-headed and ahistorical.—C.R.M.

714. R. Faerber, "La *Lettre du Christ tombée du ciel* en Anglais ancien. Les sermons Napier 43-44," *Apocrypha* 12 ('01) 173-209.

The study treats two sermons (nos. 43 and 44 edited by A. Napier in 1883) from an 11th-century Old English manuscript containing six homilies on the observance of the Lord's Day based on the famous *Letter from Heaven* (or *Sunday Letter*), which existed in various Latin versions. After a French translation of Napier 44 (with notes from Napier 43), it discusses the relation of these texts to a nonextant sermon by a 9th-century Yorkshire itinerant preacher named Pehtred, based on the visions and prophecies of an Irish monk, Niall, of the same period predicting great disasters if the Lord's Day was not observed according to the prescriptions of the *Sunday Letter*. The Latin source of this *Letter* is also the source of the Irish *Cain Domnaig* (the Sunday Law).—C.R.M.

715. A. FALCETTA, "The Testimony Research of James Rendel Harris," *NovTest* 45 (3, '03) 280-299.

The hypothesis that early Christians complied collections of OT passages that they regarded as testimonies to their faith has been influential in the study of early Christian literature. The article surveys the published and unpublished work on *testimonia* by J. R. Harris (1852-1941), the first scholar to write extensively on the topic. It considers Harris's early research (1884-1904); the classic formulation—1905-1924; the last studies—1925-1933; the hypothesis of a collection of *testimonia* against the Greeks; biographical reasons for Harris's interest in *testimonia;* reactions to his *Testimonies* volumes of 1916 and 1921; and the critique of N. J. Hommes. It observes that Harris's work on *testimonia* gave impetus to the study of the use of the OT in the NT and in patristic literature, and that it still provides material for further research as well as for throwing light on the history of the discipline.—C.R.M.

716. D. FRANKFURTER, "Syncretism and the Holy Man in Late Antique Egypt," *JournEarly ChristStud* 11 (3, '03) 339-385.

The paper uses a rectified definition of syncretism as *habitus* or habit memory to explain how Egyptian Christian holy men could engage older Egyptian religious traditions (gestures, perspectives, spirits) while opposing and even demonizing Egyptian religion from the standpoint of Christian ideology. After discussing the scope and meaning of "syncretism" as it might be productively applied to late antique Egyptian holy men in their capacity as regional prophets and Christianizers, it examines demonology and exorcistic drama as a context (paradoxically) for the preservation (rather than denial) of old gods and spirits. Then it considers the syncretism that saints offered as landmarks for religious orientation, along with the gestures, performances, and substances through which they and their supplicants mediated the holy.—D.J.H.

717. L. GUY, "'Naked' Baptism in the Early Church: The Rhetoric and the Reality," *Journ RelHist* 27 (2, '03) 133-142.

It is very unlikely that male clergy baptized naked women, and there is little or no evidence that women baptized women. However, neither the Greek (*gymnos*) nor Latin (*nudus*) words for "nakedness" necessarily carried the connotation of total nakedness; they may well refer only to the divestiture of outer garments. The most significant aspect of the "nakedness" terminology was its value in expressing the life-changing transformation that baptism entailed.—D.J.H.

718. C. W. HEDRICK, "The Secret Gospel of Mark: Stalemate in the Academy," *JournEarly ChristStud* 11 (2, '03) 133-145. [See §§ 48-713, 732.]

After summarizing the letter fragment of Clement of Alexandria that quotes two brief excerpts from *Secret Gospel of Mark,* the article discusses M. Smith's publications on

Clement's letter and *Secret Mark* and the firestorm of criticism that followed, a historian's view of noncanonical Gospel texts, the current situation with respect to the letter of Clement, and whether *Secret Mark* has a future. It concludes that *Secret Mark* has yet to be given a full and impartial hearing, and that unless the academy can reach closer agreement on *Secret Mark's* past, the secret Gospel has no real future.—C.R.M.

719. Y. HEN, "A Merovingian Commentary on the Four Gospels (Pseudo-Theophilus, CPL 1001)," *RevÉtudAug* 49 (1, '03) 167-187.

A commentary on the four Gospels published by M. de la Bigne in 1575 was attributed by him to the 2nd-century author Theophilus of Antioch, and since then scholars have been obsessed with justifying or refuting that attribution. This article suggests that several features of the commentary—sources, style, circulation, and influence—indicate that the commentary was a product of the intellectual and cultural activity that characterized late 6th- and early 7th-century Gaul.—D.J.H.

720. A. S. JACOBS, "'Let Him Guard *Pietas*': Early Christian Exegesis and the Ascetic Family," *JournEarlyChristStud* 11 (3, '03) 265-281.

Through analysis of patristic interpretations of Lk 14:26 (an arguably "anti-family" NT text), the article explores the intersection of ascetic and family values in the biblical interpretation of ascetic late antiquity. It shows that through exegetical strategies (intertext and context) that emphasized at once the multiplicity and unity of biblical meaning, the most ascetic of Church Fathers might also become the most productive proponents of particularly distinctive notions of Christian family life.—D.J.H.

721. F. S. JONES, "Eros and Astrology in the Περίοδοι Πέτρου. The Sense of the Pseudo-Clementine Novel," *Apocrypha* 12 ('01) 53-78.

The article first presents a précis of a reconstruction of the ps.-Clementine novel (Περίοδοι Πέτρου, i.e. the ps.-Clementine "Basic Writing") and provides an outline of the Basic Writing based primarily on material documented in both the *Homilies* and the *Recognitions.* Next after a preliminary overview of astrology in the ps.-Clementines, it discusses the *status quaestionis* of research on the ps.-Clementine novel with respect to views of the ps.-Clementine novel (1) as purposeless, (2) as a true Christian novel, and (3) as an adaptation of an older novel (presentation and refutation, with an excursus on the history of research), respectively. Then it suggests that the story line of the Basic Writing makes sense from an astrological perspective, and that the title Περίοδοι Πέτρου may carry an astrological ring, signifying that with the arrival of Peter astrological determinism ends.—C.R.M.

722. J.-D. KAESTLI, "Le *Protévangile de Jacques* latin dans l'homélie *Inquirendum est* pour la fête de la nativité de Marie," *Apocrypha* 12 ('01) 99-153.

The article contains a critical edition and a French translation of the homily *Inquirendum est,* composed for the feast of the nativity of Mary sometime between 820 and 950 and transmitting the first part of *Protevangelium of James* (chaps. 1-8) within its homiletical framework. It describes the six manuscripts utilized for the edition, presents a stemma of their relationships and sets out the rules for the edition, discusses the date and place of origin of the homily *Inquirendum est,* considers the place of the homily in the textual history of *Protevangelium of James* (the homily as a witness of an expanded Latin version of *Protevangelium of*

James, modifications of the text of *Protevangelium of James* attributable to the author of the homily), and provides the critical Latin text followed by a French translation.—C.R.M.

723. T. J. Kraus, “Acherousia und Elysion: Anmerkungen im Hinblick auf deren Verwendung auch im christlichen Kontext,” *Mnemosyne* [Leiden] 56 (2, ’03) 145-163.

After highlighting the surprising mention of the ’Αχερουσία λίμνη and the ’Ηλύσιον πεδίον in a 5th-century fragmentary codex of the so-called *Apocalypse of Peter* (P. Vindob. G 39756), the article first offers observations on the use of the “Acherusian lake” and the “Elysian field”: whether the primary background is Jewish or Jewish-Christian, the etymology and original meaning of the concepts, and changes in the ancient conceptions. Next it discusses the survival and Christian adaptation of the pagan conceptions as attested by inscriptions and papyri. Then it examines the appearance of the “Acherusian lake” and the “Elysian field” in Christian literary texts and offers suggestions about the underlying motives and ideas behind the adoption of these terms by early Christian authors and scribes.—C.R.M.

724. L. R. Lanzillotta, “Vaticanus Graecus 808 revisited: a re-evaluation of the oldest fragment of *Acta Andreae,*” *Scriptorium* 56 (1, ’02) 126-140.

After a general description of MS Vaticanus graecus 808, the article focuses on quire 66 (folios 507r–512v) containing the fragment of *Acts of Andrew,* shows the need for reevaluating the original length of the fragment, and concludes that (contrary to J.-M. Prieur’s view) the text of *Acts of Andrew* preserved in this manuscript may well have originally included the preliminary events to Andrew’s imprisonment and the subsequent martyrdom.—D.J.H.

725. P. Luomanen, “Where Did Another Rich Man Come From? The Jewish-Christian Profile of the Story About a Rich Man in the ‘*Gospel of the Hebrews’* (Origen, *Comm. in Matth.* 15.14),” *VigChrist* 57 (3, ’03) 243-275.

The Latin translation of Origen’s *Commentary on Matthew* contains a story about a rich man (cf. Mt 19:16-22 parr.) added by a Latin translator sometime between the 5th and 9th centuries. According to the quotation the text is from the “Gospel according to the Hebrews.” The study first engages in a literary- and source-critical analysis and shows that the passage added to the Latin translation is clearly later than canonical Matthew, draws on Lukan tradition to the extent that it can hardly be taken as a Nazorean edition of Matthew or pre-Matthean traditions, and does not reflect an independent precanonical tradition closely resembling Matthew. Then it discusses the indicators of the Jewish-Christian profile of the passage to demonstrate that the quotation testifies to a continuous reinterpretation and rewriting of Gospel traditions within a Syriac-speaking Jewish-Christian community. It concludes that the tradition history of the passage provides evidence of a sort of re-Judaization of Gospel traditions in the eastern parts of Christendom, and that there was probably more interaction among Jewish, Christian, and Jewish-Christian communities during the first centuries than is often assumed.—C.R.M.

726. G. Lusini, “Nouvelles recherches sur le texte du *Pasteur* d’Hermas,” *Apocrypha* 12 (’01) 79-97.

The article first notes that the text of *Shepherd of Hermas* established by M. Leutzsch in his 1998 commentary [*NTA* 42, p. 616], which utilizes a repertoire of manuscript witnesses greater than that of earlier editions, constitutes the benchmark for future research on this fundamental work of Christian origins. Then it discusses new Greek witnesses, a second witness of the Ethiopic version, and the influence of new manuscript sources (especially the Ethiopic witness) for establishing important readings of the primitive text.—C.R.M.

727. A. MILAVEC, "The Purifying Confession of Failings Required by the Didache's Eucharistic Sacrifice," *BibTheolBull* 33 (2, '03) 64-76.

Within the context of the early churches, *Didache* provides the first instance wherein confession and reconciliation were perceived as the necessary conditions (in addition to baptism) for participation in the weekly Eucharist. The essay explores the character and implications of *Didache*'s groundbreaking vision that associated the confession of failings and the notion of sacrifice with the eucharistic experience.—C.R.M.

728. P. NAGEL, "'Gespräche Jesu mit seinen Jüngern vor der Auferstehung' — zur Herkunft und Datierung des 'Unbekannten Berliner Evangeliums,'" *ZeitNTWiss* 94 (3-4, '03) 215-257.

After discussing the *editio princeps* of the "Unknown Berlin Gospel" or *Gospel of the Savior* (P. Berol. 22220), the rearrangement of the sequence of its pages by S. Emmel [§ 46-1980], and Emmel's identification of UBG and the papyrus fragments known as the Strasbourg Coptic Gospel as two manuscript witnesses to one and the same text, the article investigates the dating and origin of UBG with particular attention to its original language. It shows that arguments supporting Greek as the original language of UBG (which has led to the dating of UBG to the end of the 2nd or beginning of the 3rd century) are unconvincing, reviews indications (based on comparisons with the Sahidic Coptic version of the Gospels) that demonstrate with high probability that UBG originated as a Coptic document, and argues on the basis of intertextual connections to diverse tractates of Schenute (especially concerning Christology and the Eucharist) that UBG stems from Upper Egypt in the second third of the 5th century or perhaps a decade or so later. A German translation of UBG, based on Emmel's new coordination of the fragments, appears on pp. 249-257.—C.R.M.

729. B. A. PEARSON, "Cracking a Conundrum: Christian Origins in Egypt," *StudTheol* 57 (1, '03) 61-75.

After reviewing previous reconstructions of Christian origins in Egypt and noting that the earliest Christians would have been an integral part of the Jewish community in Alexandria, the article discusses Alexandrian Judaism. Then it concentrates on *Epistle of Barnabas* and *Teachings of Silvanus* (NHC VII,*4*) to describe the shape of Christianity as it developed in 1st-century Alexandria. It concludes that in the beginning the varieties of Christianity in Alexandria were, in fact, varieties of that great city's Judaism, for there was no "Christianity" identifiable as such; and that ultimately it was the Philo-like Christianity of *Silvanus* rather than the primitive apocalypticism of *Barnabas* or the cosmic radicalism of the gnostics that carried the day.—C.R.M.

730. B. POUDERON, "Origène, le Pseudo-Clément et la structure des *Periodoi Petrou*," *Apocrypha* 12 ('01) 29-51.

Two pieces of evidence argue in favor of the authenticity of Origen's quotation of the "Periodoi Petrou," one of the primitive accounts of the ps.-Clementine novel: the evidence of his citations in the Greek *Philocalia* (conserving Origen's *Commentary on Genesis*) and the Latin translation of Origen's *Commentary on Matthew,* and reminiscences of the "Periodoi" in Origen's *Contra Celsum.* Origen's introduction to his long citation of the "Periodoi" in his

Commentary on Genesis (in the *Philocalia*), which refers to book fourteen, suggests that the structure of the "Periodoi" corresponds to that of the *Homilies* and not that of the *Recognitions.* Further the "Periodoi" appear to have known the episode of the debate with Appion (*Homilies* 4-6), absent in the *Recognitions,* which is important evidence to corroborate the Jewish origin of the frame of the novel.—C.R.M.

731. J. G. Steenken, "Celibacy in the Early Church: By Force of Circumstances," *Chic Stud* 42 (2, '03) 188-194.

The widespread acceptance of celibacy among Egypt's Coptic peasants during the Roman period illuminates the force of circumstances and its influence on spiritual matters. Celibacy provided the peasants with the ground that they needed to stand on to preserve their moral integrity and resist creatively the crushing forces of Roman rule.—D.J.H.

732. G. G. Stroumsa, "Comments on Charles Hedrick's Article: A Testimony," *Journ EarlyChristStud* 11 (2, '03) 147-153. [See §§ 48-713, 718.]

After referring to the author's status as the "last living Western scholar" to have seen the Clement manuscript containing excerpts of *Secret Gospel of Mark* during a visit to the Mar Saba monastery in 1976, the article comments on the extensive correspondence between M. Smith and G. Scholem between 1945 and 1983 with respect to the former's research pursuits. It contends that no one can seriously deny that Smith's discovery of the Clementine letter was genuine, and that once the absurd and slanderous discussion of the genuine character of Smith's find is behind us, we will be able to discuss seriously the real implications of the text.—C.R.M.

733. A. Swoboda, "Rodzina w pismach Ojców Apostolskich (Family in the Writings of Apostolic Fathers)," *CollTheol* 72 (4, '02) 37-48.

With reference to pertinent texts in the Apostolic Fathers (including Melito of Sardis), the article considers their perspectives on various aspects of Christian family life: the value of marriage, the dignity of being a wife and mother, the dignity of being a husband and father, and bringing up children.—D.J.H.

734. H. van de Sandt, "Een vroege breuk tussen joden en christenen in de Didachè? Indicaties in de eucharistische gebeden (An Early Breach Between Jews and Christians in the Didache? Indications in the Eucharistic Prayers)," *TijdTheol* 43 (2, '03) 124-139.

The eucharistic prayers in *Didache* 9–10 indicate an increasing distance from Judaism in Christian circles. In *Didache* 10 the "earthly" terminology (Jerusalem, Zion, Temple) from the *Birkat ha-Mazon* is translated into ethical and spiritual concepts. *Didache* 9:4 and 10:5 suggest that the *Didache* community understood the dispersion from which God would gather it into the kingdom in a figurative manner.—D.J.H.

735. J. N. Vorster, "The Blood of the Female Martyrs as the Sperm of the Early Church," *RelTheol* 10 (1, '03) 66-99.

Another version [see § 47-1397] of the study that inquires whether the role of female martyr catapulted women into an elevated status, legitimating contemporary scholarly references to an emergence of gender equality in the Greco-Roman world.—C.R.M.

736. W. C. WEINRICH, "Death and Martyrdom: An Important Aspect of Early Christian Eschatology," *ConcTheolQuart* 66 (4, '02) 327-338.

Analysis of accounts of early Christian martyrs (Apollonius, Polycarp, Fructuosus, etc.) shows that martyrdom was regarded as the right worship of a true sacrifice offered to God, and involved confessing that God is the one who wills our life and gives to us all that is necessary to sustain it. This theology of martyrdom is pervasive in the NT, even when not explicitly speaking of martyrs. The death of the martyr is the visible and public expression of Christian death, and so the martyr was considered to be a saint.—D.J.H.

737. B. WITHERINGTON, "Bringing James Out of the Shadows," *BibRev* 19 (3, '03) 28-33, 51-53.

From various NT texts the article traces the career of James the brother of Jesus, with particular attention to his experience of the risen Jesus, his leadership role in the church at Jerusalem, his influence on other churches, his theological positions, his martyrdom, and the waning of his influence.—D.J.H.

738. D. F. WRIGHT, "A Family Faith: Domestic Discipling," *BiblSac* 160 (639, '03) 259-268.

With reference to early patristic literary and epigraphic sources, the article discusses how children were regarded in the early church: ministry to children, children in abundance, the training and upbringing of children, and the inclusion of children.—D.J.H.

739. R. ZARZECZNY, "Legenda grecka o męczeństwie proroka Izajasza (CIApNT 316; BHG 958) (The Legend of the Martyrdom of Isaiah [CIApNT 316; BHG 958])," *Studia Bobolanum* (1, '03) 179-191.

After a brief introduction, the article presents the first Polish translation of the Greek *Legend of the Martyrdom of Isaiah,* a Byzantine refashioning of the apocryphal *Ascensio Isaiae.* It is difficult to determine the period in which the *Legend* was written, though it was certainly not later than the 11th century, the date of its oldest known manuscript. The first part of the document narrates the preaching activity of the biblical prophet Isaiah and describes his martyrdom in which he is cut in two by a wooden saw. The second part presents the content of a vision of the prophet, including the details of the mission of the Son of God on earth, his resurrection, and return to the right hand of the Father.—C.R.M.

Early Christianity, §§ 48-137, 140, 297, 385, 653.

Gnosticism

740. E. ALBRILE, "L'utero della creazione. Aspetti del sincretismo gnostico," *Laurentianum* 44 (1-2, '03) 197-216.

After an introduction to the basic religious concepts of Mandaeism, the article discusses the Mandaean cosmogonic myth and compares it with various gnostic sources (Nag Hammadi documents and patristic reports) and related texts. It gives particular attention to the cosmogonic passages in *Apocryphon of John, Paraphrase of Shem,* and Justin's *Book of Baruch.*—D.J.H.

741. A. D. DeConick, "The Great Mystery of Marriage. Sex and Conception in Ancient Valentinian Traditions," *VigChrist* 57 (3, '03) 307-342.

The reason for the supposed ambiguity of Valentinian texts on marriage and sexuality is that they were written by insiders for insiders, and the question today is whether we can recover the Valentinian meaning of these seemingly ambiguous phrases about marriage and sexuality. The article discusses marriage as a reflection of aeonic conjunctions, the problem of suffering (Sophia's error), procreation and contemplation, the role of marriage in the redemptive process, and human marriage in Valentinian circles. It observes that the Valentinian understanding of sex and conception reinterpreted the larger "mythology" about sexual relations held by the ancients in order to redeem God, and that sexual relations between husband and wife were supposed to be a matter of "will" for the purpose of procreation rather than recreation, continuing until the last spiritual seed was embodied and harvested.—C.R.M.

742. J. Liebenberg, "To know how to find. To find without knowing: Wisdom in the Gospel of Thomas," *HTSTeolStud* 59 (1, '03) 99-120.

The first few sayings in *Gospel of Thomas* contain some basic metaphors that are useful in studying its kingdom parables and aphorisms: being/state as knowledge, revelation as disclosure of the hidden, wisdom as treasure, wisdom as hidden, and revelation as insight into the mundane. Using these metaphors and the insights of cognitive linguistics, the article examines the reception of the parable of the fishnet in *Thomas* 8 and of the parable of the treasure in *Thomas* 109, and concludes with an excursus on the proper interpretation of the imagery in *Thomas* 109.—D.J.H.

743. M. G. Lombardo, "Gnosticismo e sistemi binari mitopoietici. Strutturalismo o ermeneutica," *StudPat* 50 (1, '03) 199-215.

The article examines the thesis proposed by I. P. Culiano in *Les gnoses dualistes d'Occident* (1989) in which he argued that the essential dualism in the human mind is expressed most eloquently in religious symbolisms, especially those of gnostic character. It concludes that such a solution, inspired by French structuralist thought, cannot be definitive in that it does not resolve the inherent inclination of the human mind beyond the event of death.—D.J.H.

744. F. Morard, "L'*Évangile de Marie,* un message ascétique?" *Apocrypha* 12 ('01) 155-171.

After proposing that the interior unity formulated by Mary in *Gospel of Mary* 9:14-20 represents the essential message that she wants to deliver, the article first discusses "the divided/double heart" in the OT and ancient Judaism, in the NT (Jas 1:8; 4:4-8), and in the writings of the Apostolic Fathers. Next it treats "the unified human being" in *Exegesis on the Soul, 2 Clement,* and other texts employing the term μοναχός. Then it considers the ascetical message of *Gospel of Mary,* and examines the function of the reaction of the apostles (Peter and Andrew, Levi) that clarifies the teaching of the document, culminating in the acceptance and warning of Levi.—C.R.M.

745r. E. Pagels, *Beyond Belief. The Secret Gospel of Thomas* [*NTA* 48, p. 223].

L. T. Johnson, "Gnostic Longings," *Commonweal* 130 (10, '03) 24-26.—Pagels wants to reclaim for today the rich spirituality offered by alternative forms of early Christianity, especially gnosticism, which she thinks that orthodox Christianity "booted away." Her historical point is that the good stuff lost out. Her normative point is that Christianity has to claim its inner Kabbalah if it is to appeal to people like Pagels. Unfortunately, for this stunningly simple undertaking, the historical argument does not allow for such simple dichotomies.—D.J.H.

746r. IBID.

F. KERMODE, "Another Gospel Truth," *New York Times Book Review* [New York] June 15 ('03) 10.—Pagels has come to believe that over the centuries outlawing texts like *Gospel of Thomas* has impoverished the Christian church and led to a constricting dependence on John's Gospel. The novelty of her book lies in the polite confrontation that she arranges between John and Thomas. This packed and lucid little book represents an admirable kind of scholarship that is both a spiritual and an intellectual exercise.—D.J.H.

747r. IBID.

P. PERKINS, "Getting Past Orthodox Doctrine," *America* 189 (1, '03) 24-25.—According to Pagels, what became orthodox or official Christianity repressed the diversity, individual freedom, and spiritual innovation of "true Christianity," exemplified in writings from members of ancient gnostic sects, as well as other groups branded "heretical." While almost every generalization can be challenged or modified, her overall message will find a sympathetic ear among those seeking an alternate story of Christian origins.—D.J.H.

748r. N. PERRIN, *Thomas and Tatian* [*NTA* 47, p. 200].

W. G. MORRICE, "Thomas and Tatian," *ExpTimes* 114 (9, '03) 310-313.—By means of his thorough linguistic analysis in Coptic, Greek, and Syriac, Perrin has demonstrated that *Gospel of Thomas* is a finely crafted Syriac text knit together by catchwords. But his case for its dependence on Tatian is open to debate. Parallel texts in the two documents exhibiting precisely the same harmonization of synoptic readings could as easily prove the priority of *Thomas* and give further proof of the theory that Tatian used the original Syriac text of *Thomas* as his "fifth source."—D.J.H.

749. P.-H. POIRIER, "Une nouvelle hypothèse sur le titre des *Psaumes* Manichéens dits *de Thomas*," *Apocrypha* 12 ('01) 9-27.

The article proposes a new interpretation of the title (*ᵉnpsalmos ᵉnthōm*) given in the manuscript of the Chester Beatty Library to the series of twenty psalms that conclude the second part of the Manichaean Psalmbook, rendered by C. R. C. Allberry as "Psalms of Thomas." It discusses titles and subtitles in the Manichaean Psalmbook, notes the singularity of the Coptic "Psalms of Thomas" title, offers a brief history of research, critiques the received interpretation of the title "Psalms of Thomas," and proposes a new interpretation. The Coptic *thōm* represents the transcription of a term common to Aramaic and Syriac (*tʾm/tʾwm*), signifying "twin," and in this context refers to the celestial companion or double of Mani.—C.R.M.

750. E. RAU, "Jenseits von Raum, Zeit und Gemeinschaft. 'Christ-Sein' nach dem Thomasevangelium," *NovTest* 45 (2, '03) 138-159.

In *Gospel of Thomas* both the Synoptic and non-Synoptic material is dedicated to a common statement that results in an image of Jesus that is absolutely original and without parallel in early Christianity, stemming from a small group radical in its religious praxis over against the larger church. The article elaborates on this thesis with attention to the literary form of *Thomas,* Didymus Judas Thomas and the forgotten words of the living Jesus, the *kairos* of meeting with the Living One, the original form of the sayings tradition in *Thomas* and its contacts with another form of Jesus tradition (see *Thomas* 13), etc. Among its conclusions it observes that the Jesus tradition of *Thomas* in its present form was shaped in opposition to the Petrine-Matthean Jesus tradition, and that there is a remarkable correspondence between the literary form of the Jesus tradition in *Thomas* (the decontextualizing of Jesus' words with respect to space and time) and the goal whose attainment it promotes.—C.R.M.

Gnosticism, §§ 48-2, 116–117, 120, 225.

NOTES ON JOURNALS

Ceased Publication

Biblia y Fe (Madrid), with no. 87 (2003).

Recently Inaugurated

Conversations in Religion and Theology (Blackwell Publishing Limited, 9600 Garsington Road, Oxford OX4 2DQ, UK and 350 Main Street, Malden, MA 02148), vol. 1, no. 1 (2003). Biannual, £38 or $58 (individual rate).

Journal for the Study of the Historical Jesus (The Continuum Publishing Group, The Tower Building, 11 York Road, London SE1 7NX), vol. 1, no. 1 (2003). Biannual, £32.50 Or $50 (individual rate).

BOOK NOTICES

THE NEW TESTAMENT: GENERAL

J.-M. AUWERS AND H. J. DE JONGE (EDS.), *The Biblical Canons,* Bibliotheca Ephemeridum Theologicarum Lovaniensium 163 (Leuven: Leuven University Press—Peeters, 2003, paper €60) lxxxviii and 718 pp. Indexed. ISBN: 90-5867-309-X (LUP), 90-429-1154-9 (P).

This volume first presents a twenty-page introduction by the editors, F. Neirynck's thirteen-page essay on the first fifty sessions of the Colloquium Biblicum Lovaniense, and T. Söding's 42-page discussion of the canon of the OT and NT with reference to its theological significance. Then there are ten main papers and nine offered papers on the OT, and nine main papers and eight offered papers on the NT. The essays most pertinent to the NT field among the OT papers are those by A. van der Kooij on the canonization of ancient Hebrew books and Hasmonean politics; J. Lust on Septuagint and canon; E. Ulrich on Qumran and the canon of the OT; J. Barton on ancient and modern canonical approaches; V. Koperski on Sirach and Wisdom—a plea for canonicity; and B. Gosse on the canon and the question of salvation. The main papers on the NT are by H. J. de Jonge on the NT canon; A. Lindemann on the collection of Paul's letters in the 1st and 2nd centuries; G. N. Stanton on Jesus traditions and Gospels in Justin Martyr and Irenaeus; J. Zumstein on the birth of the notion of Scripture in Johannine literature; J. Schröter on Acts and the origin of the NT canon; C. M. Tuckett on the origins of the system of writing *nomina sacra;* M. de Jonge on the authority of the "Old Testament" in the early church—the witness of the "Pseudepigrapha of the Old Testament"; J. Verheyden on the Canon Muratori—a matter of dispute; and K.-W. Niebuhr on exegesis in connection with the canon—the theological relevance of the shape of the NT canon. The offered papers on the NT are by C. Focant on the canonicity of the long ending in Mk 16:9-20; N. Perrin on hermeneutical factors in the harmonization of the Gospels and the question of textual activity; K. Huber and M. Hasitschka on the Revelation of John in the biblical canon; M. Rese on the dispute between A. von Harnack and F. Overbeck about the origin of the NT canon; R. L. Brawley on canonical coherence in reading Israel's Scriptures with a sequel; T. Hieke on reading Mt 1:1 in the light of Genesis; J. Nissen on Scripture and community in dialogue—hermeneutical reflections on the authority of the Bible; and C. U. Manus on Scriptures and canon—interpretations of the Bible in contemporary African Christianity.

R. C. BAILEY (ED.), *Yet with a Steady Beat. Contemporary U.S. Afrocentric Biblical Interpretation,* SBL Semeia Studies 42 (Atlanta: Society of Biblical Literature, 2003, paper $27.95) vii and 200 pp. Bibliography. LCN: 2003001672. ISBN: 1-58983-072-5.

After a three-page introduction by Bailey, this volume presents eight essays on various aspects of contemporary US Afrocentric biblical interpretation and three responses. The papers most pertinent to the NT field are by B. R. Braxton on the role of ethnicity in the social location of 1 Cor 7:17-24; and D. K. Williams on the Bible and models of liberation in the African American experience, with particular attention to Gal 3:28. The other essayists are H. V. Bennett, W. A. Bailey, R. N. Liburd, H. R. Page, C. A. Kirk-Duggan, and A. Smith. The respondents are C. M. Jones, T. Pippin, and N. K. Gottwald.

M. BOCKMUEHL, *Jewish Law in Gentile Churches. Halakhah and the Beginning of Christian Public Ethics* (Grand Rapids: Baker, 2003, paper $29.99) xvii and 314 pp. Bibliography. Indexed. ISBN: 0-8010-2758-6.

The paperback edition of the collection published in 2000 by T&T Clark [*NTA* 45, p. 569], this volume contains essays on halakah and ethics in the Jesus tradition; Matthew's divorce texts in the light of prerabbinic Jewish law; "let the dead bury their dead"—Jesus and the Law revisited; James, Israel, and Antioch; natural law in Second Temple Judaism; natural law in the NT; the Noahide commandments and NT ethics; the beginning of Christian public ethics—from Luke to Aristides and *Diognetus;* and Jewish and Christian public ethics in the early Roman empire.

P.-M. BOGAERT ET AL. (EDS.), *Dictionnaire Encyclopédique de la Bible* (3rd ed.; Turnhout: Brepols, 2002, €160) xlvii and 1373 pp., 5 maps, timeline. Bibliographies. ISBN: 2-503-51310-7.

The first edition (1960) of this encyclopedic dictionary of the Bible was described in *NTA* 12, p. 130, and the second edition (1987) was noticed in *NTA* 33, p. 232. This new revised and expanded version, which seeks to reflect advances in scholarship over the past fifteen years, includes reconsiderations of older theories (e.g. on the Pentateuch), many new articles (on narrative analysis, rhetoric, new approaches to interpretation, etc.), and more than 3,500 new bibliographical titles. The revision was undertaken by a team at the Centre Informatique et Bible at Maredsous in Belgium. The editorial board consisted of Bogaert, M. Delcor, E. Jacob, É. Lipiński, R. Martin-Achard, and J. Ponthot.

A. BRENNER AND J. W. VAN HENTEN (EDS.), *Bible Translation on the Threshold of the Twenty-First Century. Authority, Reception, Culture and Religion*, JSOT Supplement Series 353; Bible in the 21st Century 1 (London—New York: Sheffield Academic Press, 2002, £60 or $115) x and 207 pp. Bibliography. Indexed. ISBN: 0-8264-6029-1.

After the editors' seven-page introduction and S. Noorda's essay on the dynamics of Bible translation (new and familiar), this volume presents papers by J. Rogerson on whether a translation of the Bible can be authoritative, with a response by J. Frishman; S. Crisp on an Orthodox view of language and its implications for Bible translation (icon of the ineffable?), with a response by L. J. de Regt; R. P. Carroll on between lying and blasphemy (or, on translating a four-letter word in the Hebrew Bible), with a response by Brenner; L. Sanneh on domesticating the transcendent—the African transformation of Christianity, with a response by T. Witvliet; J. Punt on translating the Bible in South Africa—challenges to responsibility and contextuality, with a response by W. J. C. Weren; M. P. Korsak on translating the Bible—Bible translations and gender issues, with a response by C. Vander Stichele; E. Fox on the translation of Elijah, with a response by A. J. C. Verheij; and A. Berlin on Bible translations and commentaries.

D. L. CHRISTENSEN, *The Unity of the Bible. Exploring the Beauty and Structure of the Bible* (New York—Mahwah, NJ: Paulist, 2003, paper $24.95) vii and 328 pp., figs. Indexed. LCN: 2003004705. ISBN: 0-8091-4110-8.

After noting that the Bible that we have today was formed in two stages (from Moses to Ezra, the addition of the Apostolic Writings), Christensen, professor of biblical studies and Near Eastern history at William Carey International University at Pasadena, CA, contends that the "Completed Tanakh" consists of forty-nine books arranged in a concentric structure with the four Gospels and Acts serving as the "New Torah" at the center [see § 41-1402]. He traces the history of the development of this canon under the following headings: the Torah—from creation to the death of Moses; the Prophets—from Joshua to the second Temple; the Writings—the people of God among the nations; Ezra and the completion of the Tanakh; the Apostolic Writings—a new ending to an old story; the New Torah—four Gospels and the book of Acts; the New Prophet to the nations—thirteen letters of Paul; the epistle to the Hebrews and the seven general epistles; the Revelation to John—a vision of the new creation; and the completion of the Tanakh. He concludes that the apostle John was the one who envisioned the canon in terms of its forty-nine books with the "New Torah" at its center.

F. DANKER, *Multipurpose Tools for Bible Study* (rev. & exp.; Minneapolis, MN: Fortress, 2003, paper $26) xiii and 330 pp., CD-ROM. Bibliographies. Indexed. LCN: 93-14303. ISBN: 0-8006-3595-7.

This reissue of the revised and expanded version of the work published in 1993 [*NTA* 38, pp. 274-275] now comes with a CD-ROM that contains the entire text as well as notetaking and bookmarking functions, weblinks, and updated bibliographies. The volume provides information about and guidance for using basic tools in biblical study under fifteen headings: concordances, the Greek NT, the Hebrew OT, the Greek OT, the use of the Septuagint, Hebrew OT grammars and lexicons, Greek NT grammars and lexicons, the use of grammars and lexicons, Bible dictionaries, Bible versions, the use of English Bible versions, Judaica, contextuality, the Dead Sea scrolls, and commentaries and their uses. The first edition appeared in 1960 [*NTA* 5, pp. 106-107] and revised versions in 1966 [*NTA* 11, p. 266] and in 1970. Danker, emeritus professor of NT at Lutheran School of Theology in Chicago, is the editor of *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (3rd ed., 2000).

B. D. EHRMAN, *The New Testament. A Historical Introduction to the Early Christian Writings* (3rd ed.; New York—Oxford: Oxford University Press, 2004, paper $43.95) xxxv and 506 pp., frontispiece, 16 plates, 11 maps. Illustrated. Bibliographies. Indexed. LCN: 2003047108. ISBN: 0-19-515462-2.

The first edition (1997) of this historical introduction to the NT was described in *NTA* 41, p. 344, and the second edition (2000) was noticed in *NTA* 44, p. 366. In addition to updating, rearranging, and editing for style and substance, this edition features new material on the archaeological remains of early Christianity, new discussions about both Judaism and women, and pedagogical features consonant with the tone of the book. Moreover, an instructor's manual, which includes chapter summaries, discussion questions, possible examination questions, and the like, is now available separately to anyone who requests it from Oxford University Press. Ehrman is professor and chair of the department of religious studies at the University of North Carolina at Chapel Hill.

B. D. EHRMAN, *The New Testament and Other Early Christian Writings. A Reader* (2nd ed.; New York—Oxford: Oxford University Press, 2004, cloth $75, paper $37.95) ix and 419 pp. LCN: 2002193003. ISBN: 0-19-515463-0 (cloth), -515464-9 (paper).

The first edition of this anthology of early Christian texts was described in *NTA* 42, p. 364. This edition includes *Martyrdom of Polycarp,* as well as Ehrman's new translations of writings included among the Apostolic Fathers along with *Gospel of Peter, Infancy Gospel of Thomas, Secret Gospel of Mark,* and Papyrus Egerton 2. The texts appear under five headings: early Christian Gospels, early Christian Acts, early Christian letters attributed to Paul, general epistles and other early Christian writings, and early Christian apocalypses.

T. C. ESKENAZI, G. A. PHILLIPS, AND D. JOBLING (EDS.), *Levinas and Biblical Studies,* SBL Semeia Studies 43 (Atlanta: Society of Biblical Literature, 2003, paper $29.95) vii and 214 pp. Bibliography. LCN: 2003001673. ISBN: 1-58983-073-3.

After Eskenazi's sixteen-page introduction to the implications of E. Levinas's work for biblical studies, this volume presents ten essays: Levinas on the Jewish reading of Scriptures; A. Aronowicz on the little man with the burned thighs—Levinas's biblical hermeneutic; S. Hennessy on creation, chaos, and the Shoah—a theological reading of *il y a* ("there is"); T. K. Beal on facing Job; E. Bongmba on eschatology—Levinasian hints in a preface; J. Havea on loving Cain more than God; T. Linafelt on damages due to fire—Levinas, the Bible, and the Holocaust; M. C. Srajek on constitution and agency in light of some passages from Ezekiel 1–4—a rereading of Levinas; Eskenazi on love your neighbor as an other—reflections on Levinas's ethics and the Hebrew Bible; and S. E. Shapiro on "and God created woman"—reading the Bible otherwise. C. Chalier has provided a six-page response.

E. FAHLBUSCH ET AL. (EDS.), *The Encyclopedia of Christianity.* Vol. 3, *J–O*, trans. G. W. Bromiley (Grand Rapids—Cambridge, UK: Eerdmans, 2003, $100; Leiden—Boston: Brill, €113) xxix and 884 pp. Bibliographies. LCN: 98-45953. ISBN: 0-8028-2415-3 (E), 90-04-12654-6 (B).

The first two volumes in this English version of the third revised edition of *Evangelisches*

Kirchenlexikon (1986-97) were described in *NTA* 44, pp. 148-149 and 45, p. 572, respectively. This volume covers topics from "Jacob" to the "Oxford Movement," and includes articles by T. Holtz on Jesus, H. Koester on John's Gospel, W. Harnisch and J. Reumann on kerygma, C. A. Phillips on literary criticism, H. Merkel and A. J. Hultgren on the Lord's Prayer, F. Bovon on Luke's Gospel, H. G. Kippenberg on magic, Hultgren on Mark's Gospel, J. B. Green on Mary in the NT, J. D. Kingsbury on Matthew's Gospel, and P. Nagel on Nag Hammadi.

K. FEYAERTS (ED.), *The Bible through Metaphor and Translation. A Cognitive Semantic Perspective,* Religions and Discourse 15 (Bern—New York: Lang, 2003, paper $51.95) 298 pp., chart, 5 figs. Bibliographies. ISBN: 3-906769-82-8.

The eleven essays in this volume address the tension between "change" and "not-change" in religious language from various academic disciplines. After a six-page introduction by the editor, there are six papers under the heading "metaphor": L. Boeve on *linguistica ancilla theologiae*—the interest of fundamental theology in cognitive semantics; P. Van Hecke on "to shepherd, have dealings, and desire"—the lexical structure of the Hebrew root *rʿh;* O. Jäkel on how mortals can understand the road they travel—prospects and problems of the cognitive approach to religious metaphor; G. Johnson on the economies of grace as gift and moral accounting—insights from cognitive linguistics; R. Bisschops on whether religious metaphors are rooted in experience—Ezekiel's wedding metaphors; and B. Doyle on how single isotopes meet—"lord it" (*bʿl*) or "eat it" (*blʿ*) as a rare wordplay metaphor in Isaiah 25. Then under "translation" there are five articles: K. M. Yri on recreating religion—the translation of central religious terms in light of a cognitive approach to semantics; K. De Troyer on "and God was created"—translating Hebrew into Greek; K. Hauspie on the contributions of semantic flexibility to Septuagint Greek lexicography; D. Tuggy on the literal-idiomatic Bible translation debate from the perspective of cognitive grammar; and E. A. Nida on a contextualist approach to biblical interpretation.

H. FÖRSTER, *Wörterbuch der griechischen Wörter in den koptischen dokumentarischen Texten,* Texte und Untersuchungen zur Geschichte der altchristlichen Literatur 148 (Berlin—New York: de Gruyter, 2002, €198) lx and 914 pp. Bibliography. ISBN: 3-11-017403-0.

The entries in this dictionary of Greek words in Coptic documentary texts provide for the individual terms the word in Greek letters, the word in Coptic script, a translation, the Coptic equivalent, and examples of its usage in context. Also included are an introduction (methodological problems, structure of the lemmata, Greek words in Coptic documentary texts), an English summary of the introduction, and lists of corrigenda and addenda. Based on the best available editions of the texts, this dictionary is intended as a help for those who edit Coptic texts, specialists in Byzantine Greek and in Coptic, and scholars interested in the history of Egyptian Christianity and in theology in the patristic period.

E. FUCHS, *Ernst Fuchs Lesebuch. Ausgewählte Texte,* ed. E. Jüngel and G. Schunack, UTB für Wissenschaft 2419 (Tübingen: Mohr Siebeck, 2003, paper €19.90) xl and 357 pp. Indexed. ISBN: 3-16-147963-7 (MS), 3-8252-2419-8 (UTB).

In his 34-page introduction to Fuchs's life (1903-83) and approach to hermeneutics and theology, Schunack discusses such topics as demythologization and existential interpretation, the concept of language-event, the "new" hermeneutic, the quest of the historical Jesus, Jesus' understanding of time, Jesus' parables, and Jesus' faith. The body of the volume consists of twenty essays by Fuchs that pertain especially to his understanding of hermeneutics and NT interpretation. Those papers most directly relevant to NT studies concern the NT and the hermeneutical problem (1961), the theology of the NT and the historical Jesus (1960), the language-event in the preaching of Jesus (1959), interpreting the parables (1954), the hermeneutical problem of interpreting the Gospels (1971), existential interpretation of the parable of the lost son (1963), the double love-commandment (1970), and the understanding of Christ in Paul's letters and John's Gospel (1963).

R. R. GAILLARDETZ, *By What Authority? A Primer on Scripture, the Magisterium, and the Sense of the Faithful* (Collegeville, MN: Liturgical Press, 2003, paper $14.95) xv and 156 pp., 8 figs. Bibliographies. Indexed. LCN: 2003051663. ISBN: 0-8146-2872-9.

Writing in the spirit of the Second Vatican Council, Gaillardetz, professor of Catholic studies at the University of Toledo in Ohio, focuses on the exercise of authority as it is oriented toward Christian belief; that is, the authoritative relationships concerned with the Bible, tradition, popes and bishops, creeds and doctrine, theologians, and all the faithful. After a twelve-page introduction to Vatican II's theology of revelation, he deals with the authority of Scripture and tradition with reference to three questions: What does it mean to say that the Bible is inspired? What is the canon of the Bible? and What is the relationship between Scripture and tradition? Then he discusses the authority of the church's teaching office (the Magisterium, pope and bishops, dogma and doctrine) and the authority of the believing community (the sense of the faithful, disagreement, the proper relationship between the Magisterium and theologians). He concludes that the authentic exercise of authority within the community of faith depends on the vital conviction that God is the only ultimate spiritual authority in our lives and that all other "church authorities" are but limited mediations of divine authority.

J. GLYNN, *Commentary & Reference Survey. A Comprehensive Guide to Biblical and Theological Resources* (9th ed.; Grand Rapids: Kregel, 2003, paper $18.99) 311 pp. Bibliographies. ISBN: 0-8254-2736-3.

After advice on building a "must-have" personal reference library and general remarks on biblical commentary series, this volume provides bibliographical data and evaluations of important books in the following areas of study: OT introduction, survey, and theology; OT commentaries; OT background; ancient Near Eastern history; NT introduction, survey, and theology; Jesus and the Gospels; NT commentaries; NT background; Jewish background; popular dictionaries, one- and two-volume commentaries, and commentary series; general reference works; biblical Hebrew resources; NT Greek resources; exegesis, interpretation, and hermeneutics; systematic theology; church history resources; computer resources; and internet web sites. It concludes with a list of what might constitute the "ultimate commentary collection." D. L. Bock has provided a one-page foreword.

D. E. GOWAN (ED.), *The Westminster Theological Wordbook of the Bible* (Louisville, KY—London: Westminster John Knox, 2003, $34.95) xii and 551 pp. Bibliographies. LCN: 2003041179. ISBN: 0-664-22394-X.

Distinguished by its focus on theology, this "wordbook" is based on the vocabulary of the New Revised Standard Version and offers readers help in understanding all the English words of any theological significance in that translation, with reference to the original Hebrew, Aramaic, and Greek terms that those words translate. It includes articles by L. W. Countryman on "atone, atonement, cover"; S. Westerholm on "believe" and related terms; R. E. Clements on "covenant"; C. R. Matthews on "disciple"; R. N. Longenecker on "eternal life"; F. T. Gench on "family" and related terms; C. S. Keener on "gifts (spiritual)"; U. W. Mauser on "God, gods"; J. J. Pilch on "heal" and related terms; S. Farris on "hope"; G. S. Ogden on "Israel"; D. C. Allison on "Jesus"; Gowan on "kingdom of God, kingdom of heaven"; W. M. Swartley on "land"; T. B. Dozeman on "love"; J. Goldingay on "mind" and related terms; C. J. Dempsey on "nations"; S. E. Balentine on "Passover"; D. Patrick on "power" and related terms; M. S. Odell on "prophet" and related terms; J. C. McCann on "remember" and related terms; J. Reumann on "save" and related terms; D. R. A. Hare on "Son of God"; K. A. Farmer on "wisdom" and related terms; and I. H. Marshall on "worship."

B. GREEN, C. MANDOLFO, AND C. M. MURPHY, *From Earth's Creation to John's Revelation. The INTERFACES Biblical Storyline Companion,* Interfaces (Collegeville, MN: Liturgical Press, 2003, paper $7.95) ix and 68 pp., 2 maps. LCN: 2002026707. ISBN: 0-8146-5958-6.

Seeking to provide an overview of material essential for an introductory undergraduate course in OT or NT, this volume helps readers to locate the major biblical characters within the biblical timeline and introduces those characters in ways that students of the Bible will find informative and vital. Thus it treats origins stories (set pre-1000 B.C.); (re-)settlement in the land (set pre-1000 B.C.); the monarchic period (just pre-1000 to 587 B.C.); exile—exilic-Diaspora setting (6th century B.C.); postexilic early Second Temple Persian Judah—Persian period (6th-4th centuries B.C.); late Second Temple Judaism—Hellenistic period (2nd-1st centuries B.C.); intertestamental period (the first centuries B.C. and A.D.); NT period (mid-1st century A.D.); and NT period (late 1st century A.D.). Green teaches at the Dominican School of Philosophy and Theology at the Graduate Theological Union in Berkeley, CA; Mandolfo teaches at Colby College in Maine; and Murphy teaches at Santa Clara University in California. Their collaborative volume is intended as an introductory text and companion for the Interfaces series, which is edited by Green.

P. GRUSON (ED.), *1000 livres sur la Bible,* Cahiers Evangile 124 (Paris: Cerf, 2003, paper €65) 98 pp. Bibliographies. ISSN: 0222-9714.

This fascicle provides a bibliographical guide to more than a thousand books for the study of the Bible that are available in French. The entries appear under the following major headings: texts, tools, the biblical world, introductions to the Bible, the OT, intertestamental and other Jewish writings, the NT, and theology and biblical themes. Each entry contains the relevant bibliographical data (author, title, series, place, publisher, date), along with the number of pages and the price. In some cases there is a brief summary of content. Asterisks signal the level of difficulty, and works judged to be indispensable for libraries are marked with an X. The lists were compiled by J.-F. Baudoz, Y.-M. Blanchard, É. Cothenet, J. Ferry, Gruson, D. Noël, C. Runacher, and C. Tassin.

D. JOBLING, T. PIPPIN, AND R. SCHLEIFER (EDS.), *The Postmodern Bible Reader* (Oxford—Malden, MA: Blackwell, 2001, cloth $68.95, paper $31.95) xvii and 381 pp., 3 plates, 3 figs. Bibliographies. Indexed. LCN: 00-065803. ISBN: 0-631-21961-7 (cloth), -21962-5 (paper).

This anthology grows out of the work and publication of *The Postmodern Bible* (1995), a volume that examines the impact of contemporary literary, philosophical, political, and cultural studies on our understanding of the Bible and the traditions of its interpretation. After a short course in postmodernism for Bible readers, it presents twenty essays and excerpts from books under three headings: rereading the Bible (seven), the politics of reading (seven), and the conscience of the Bible (six). The contributors include R. Barthes on the structural analysis of narrative, with reference to Acts 10–11; U. Eco on the possibility of generating aesthetic messages in an Edenic language; J. Kristeva on reading the Bible; J. H. Miller on parable and performative in the Gospels and modern literature; M. Bal on body politic; E. Cardenal on the song of Mary (Lk 1:46-55); K. G. Cannon on slave ideology and biblical interpretation; E. Levinas on the Jewish reading of Scriptures; and J. Derrida on whom to give to (knowing not to know).

J. A. L. LEE, *A History of New Testament Lexicography,* Studies in Biblical Greek 8 (New York—Bern: Lang, 2003, paper $39.95) xiv and 414 pp., 13 figs. Bibliography. Indexed. LCN: 2003003746. ISBN: 0-8204-3480-9.

Lee, who recently retired from teaching classical and Koine Greek for thirty years in the classics department at the University of Sydney and is the author of *A Lexical Study of the Septuagint Version of the Pentateuch* (1983), contends that behind today's comprehensive and authoritative lexicons of NT Greek there is a tradition dating back to the 16th century whose characteristics are not well known and not entirely satisfactory. He first provides a historical survey of that tradition under the following headings: new or old?—the making of a lexicon; the reign of the gloss; translations are lexicons; NT lexicography begins—or does it?; Pasor to Schleusner; the Cheshire cat; a new century; control of the data; the more things change; the breakthrough; and the way ahead. Then he offers case studies on twelve

Greek words: ἀγαπητός, ἀκροατήριον, ἀνατάσσω, γυναικάριον, δεξιολάβος, διανύω, εἰδέα, ἕξις, κράτος, οἰκονομία, πλήν, and συνάγω. He observes that all the work of the 20th century and with it all the previous centuries may be regarded as summed up in the BDAG (Bauer-Danker-Arndt-Gingrich) *Greek-English Lexicon of the New Testament* (2000), and that now is the opportune time to pause and rethink how to tackle NT lexicography in the future.

H. Lindner (ed.), *"Ich bin ein Hebräer." Gedenken an Otto Michel (1903–1993)* (Giessen—Basel: Brunnen, 2003, paper €24.95) 472 pp. Illustrated. Bibliography. Indexed. ISBN: 3-7655-1318-0.

This volume provides information about Professor Michel's life (1903-93) and discussions about his work in NT scholarship and church life. After eight essays on his life and contributions to church life, there are seven appreciations of him as a theologian, six papers on scholarly areas in which he worked, eleven personal appreciations of him, four pieces of documentation, and an appendix devoted mainly to his writings and related matters. The contributors include O. Betz on the Aramaic-Hebrew NT of the Arbeitsgemeinschaft für die Erforschung des aramäischen Schriftums; P. Schmidt on Jews and Christians—from the work of the Institutum Judaicum; A. Fischer on biblical existence and biblical-historical exegesis; T. Pola on Michel and the OT; B. Klappert on the significance of apocalyptic; E. Lubahn on Hebrew thinking as a help toward understanding the Bible; Lindner on Michel's theology; E. L. Ehrlich on Jesus in Judaism today; E. Kamlah on prophecy and paraenesis—love of enemies in Q and Rom 12:9-21; A. Baumann on "merciful and gracious is the Lord" (Ps 103:8)—the center of faith in God in the Jewish and Christian Bible; A. Finkel on millennium, jubilee, and human history under God; R. Jewett on prophesying as patchwork—Paul and the Jews in Romans 9–11; and W. Grimm on the shepherds as the first to hear the gospel in Luke 2.

B. M. Metzger and M. D. Coogan (eds.), *The Oxford Guide to Ideas & Issues of the Bible* (Oxford—New York: Oxford University Press, 2001, $35) xxi and 585 pp. Bibliography. Indexed. LCN: 2001037039. ISBN: 0-19-514917-3.

Drawing on material contained in *The Oxford Companion to the Bible* [*NTA* 38, p. 280] without duplicating what is found in *The Oxford Guide to People & Places of the Bible* (2001), this volume treats concepts and institutions found in the Bible, key events and realities of daily life, issues of contemporary attention and controversy, important ancient sources, issues in biblical interpretation, the influence of the Bible, and the story of how the Bible was produced and how it continues to be disseminated. The contributors include K. Stendahl on anti-Semitism, R. H. Fuller on biblical theology, B. W. Anderson on covenant, E. Tov on the Dead Sea scrolls, A. D. Verhey on ethics, B. A. Levine on feasts and festivals, R. McL. Wilson on gnosticism, A. C. Thiselton on hermeneutics, B. Z. Wacholder on Josephus, B. Halpern on kingship and monarchy, E. Schuller on lectionaries, I. H. Marshall on the Lord's Supper, H. Riesenfeld on the messianic secret, T. Hiebert on nature and ecology, R. H. Stein on parables, J. A. Fitzmyer on the Pontifical Biblical Commission, J. Ziesler on righteousness, A. L. Goddu on science and the Bible, M. Muller on Son of God and Son of Man, A. T. Hanson on typology, C. L. Seow on Ugaritic, D. N. Schowalter on the virgin birth of Christ, and A. A. Trites on witness.

B. M. Metzger and M. D. Coogan (eds.), *The Oxford Guide to People & Places of the Bible* (Oxford—New York: Oxford University Press, 2001, $35) xxii and 412 pp., 14 maps. Bibliography. Indexed. LCN: 00-066900. ISBN: 0-19-514641-7.

Drawn from entries in *The Oxford Companion to the Bible* [*NTA* 38, p. 280], this volume provides a reference guide to the key persons and places of biblical times. Its more than three-hundred articles are arranged alphabetically from "Aaron" to "Zion." The contributors include A. Cody on Aaron, J. A. Overman on bishop, C. R. Holladay and R. E. Oster on Corinth, D. M. Hay on deacons, R. J. Clifford on Elijah, S. Freyne on Galilee, D. A. Knight on the Hebrews, H. W. Hoehner on the Herodian dynasty, J. M. Miller on Israel, R. H. Fuller on Jesus Christ, F. F. Bruce and J. A. Fitzmyer on Luke, J. R. Bartlett on the Maccabees, P. C. Hammond on the Nabataeans, J. Murphy-O'Connor on Palestine, J. W. Drane on Paul, J. Riches on the Pharisees, R. P. Saller on the Roman empire, R. Coggins on the Samaritans, R. J. Bauckham and E. Best on Simon Peter, W. S. LaSor on the Temple, V. Abrahamsen on women in early Christianity, and B. C. Ollenburger on Zion.

J. MORWOOD, *The Oxford Grammar of Classical Greek* (Oxford—New York: Oxford University Press, 2002, paper $16.95) xvii and 270 pp. Indexed. ISBN: 0-19-521851-5.

Intended for those studying Greek in schools and universities as well as those who learn it in adult education, this paperback edition of a work first published in 2001 is a grammar of Attic Greek (the dialect centered on Athens) from ca. 500 to 300 B.C., (though there is an appendix giving key information about the Homeric and Ionic dialects and NT Greek). After a glossary of grammatical terms and a treatment of the Greek alphabet and its pronunciation, it provides a reference grammar (nouns, adjectives, and pronouns; verbs) and discussions of various constructions (the definite article; relative clauses; time, place, and space; participles; etc.). The appendixes deal with accents, dialects, the dual, some literary terms, and vocabulary. Morwood is fellow at Wadham College, Oxford University, and lecturer for the Literae Humaniores faculty.

J. NEUSNER (ED.), *Faith, Truth, and Freedom. The Expulsion of Professor Gerd Lüdemann from the Theology Faculty at Göttingen University. Symposium and Documents*, Academic Studies in Religion and the Social Order (Binghamton, NY: Global Publications, Binghamton University, 2002, paper $25) xvi and 153 pp. ISBN: 1-58684-219-6 (cloth), -218-8 (paper).

This volume provides a documentary record pertaining to Lüdemann's expulsion from the theology faculty at the University of Göttingen by reason of the content of his academic writing and lecturing on the history and theology of earliest Christianity [see § 47-794]. After Lüdemann's essay on the decline of academic theology at Göttingen, there are brief statements about his expulsion by G. Besier, B. D. Chilton, P. R. Davies, R. W. Funk, D. A. Knight, R. G. Kratz, B. Lang, A.-J. Levine, Neusner, S. B. Presser, R. M. Price, W. Shea, and D. Wiebe, along with a response by Lüdemann. Also included are further discussions, documents, and newspaper reports pertaining to the case.

M. O'KANE (ED.), *Borders, Boundaries and the Bible*, JSOT Supplement Series 313 (London—New York: Sheffield Academic Press, 2002, £65 or $125) xii and 358 pp. Illustrated. Bibliography. Indexed. ISBN:1-84127-148-9.

After a four-page introduction by O'Kane, this volume presents seven papers by R. P. Carroll on removing an ancient landmark—reading the Bible as cultural production; O'Kane on the flight into Egypt—an icon of refuge for the h(a)unted; M. Douglas on the compassionate God of Leviticus and his animal creation; E. Kessler on the sacrifice of Isaac (the Aqedah) in Christian and Jewish tradition—artistic representations; L. J. Kreitzer on "the Son of God goes forth to war"—biblical imagery in R. Kipling's "The Man Who Would be King"; W. J. Porter on the composer of sacred music as an interpreter of the Bible; and J. M. Hull on an open letter from a blind disciple to a sighted savior. Then there are eight essays by S. Prickett on the idea of character in the Bible—Joseph the dreamer; S. Docherty on Joseph the patriarch—representations of Joseph in early postbiblical literature; Kreitzer on Hans Holbein's *The Ambassadors*—biblical reflections on a Renaissance masterpiece; M. Stocker on Judith and Esther in the myth of America; J. C. Exum on Delilah and her incarnation as Liz Hurley; J. Sisley on heroes of the promised land—translating American frontier myths into biblical epics; G. Ortiz on Jesus, Mary, and Joseph(!)—(holy) family values in film; and A. Axe on a voice crying in the wilderness—the biblical hero in opera with specific reference to John the Baptist.

K. J. O'MAHONY (ED.), *Christian Origins. Worship, Belief and Society. The Milltown Institute and the Irish Biblical Association Millennium Conference*, JSNT Supplement Series 241 (London—New York: Sheffield Academic Press, 2003, £55 or $110) xii and 264 pp. Bibliographies. Indexed. ISBN: 0-8264-6264-2.

Prepared for a colloquium held in Dublin in November 2000, the ten papers in this volume are by M. Maher on knowing the tree by its roots—the Jewish context of the early Christian movement; M. Barker on the Temple roots of the Christian liturgy; L. W. Hurtado on the origin and development of Christ-devotion—forces and factors; T. O'Loughlin on the *Didache* as a source for picturing the earliest Christian communities—the case of the practice of fasting; J. Murphy-O'Connor on the origins of Paul's Christology—from Thessalonians to Galatians; S. Freyne on the Jesus-Paul debate revisited and reimaging Christian origins; C. Tuckett on the Son of Man and Daniel 7—inclusive aspects of early Christologies; O'Mahony on imagining a Roman audience; J. Taylor on the original environment of Christianity; and E. Schüssler Fiorenza on re-visioning Christian origins—*In Memory of Her* revisited.

Proceedings: Eastern Great Lakes and Midwest Biblical Societies, vol. 22, ed. B. Fiore (Buffalo, NY: EGLMBS, 2002, paper $10.50) v and 169 pp. ISSN: 0887-7165.

Of the ten major papers presented in this fascicle [see *NTA* 46, p. 548], those most pertinent to the NT field are by A. J. Dewey on *Gospel of the Savior* as a gem of a jigsaw puzzle; D. E. Aune on what Bible dictionaries tell us about our discipline; J. V. Kozar on complementary insight—a scribe's approval of the "most important" commandment in Mk 12:28-34; D. J. Scholz on "rise, Peter, kill and eat"—eating unclean food and dining with unclean people in Acts 10:1–11:18; R. J. Miller on what is at stake in the (non-)apocalyptic Jesus; W. Doan and T. Giles on masking God—the application of drama theory to biblical texts; and E. M. Yamauchi on banquets in the biblical world. Also included are responses by W. A. Bailey and P. Kim to J. E. Cook's *Hannah's Desire, God's Design. Early Interpretations of the Story of Hannah* (1999), and three papers on topics in the Hebrew Bible.

V. G. SHILLINGTON, *Reading the Sacred Text. An Introduction to Biblical Studies* (London—New York: T&T Clark, 2002, cloth £40 or $75, paper £16.99 or $29.95) x and 322 pp., 8 plates, 5 figs., 12 tables. Bibliography. Indexed. ISBN: 0-567-08899-5 (cloth), -08824-3 (paper).

Shillington, editor of *Jesus and His Parables* (1998), seeks to invite participation in the life-giving adventure of reading the Bible with eyes wide open to new possibilities and hearts attuned to the voice of God. After a seven-page introduction, he shows how to venture into biblical studies: a place to start; method making methods; aspects of meaning; and language, speech, and text. Then he considers respecting the traditions reasonably: writing the biblical texts; these books as a rule; behind the printed text; and in other words. Finally he reflects on reading the Scriptures responsibly: the inter-act of reading; modern ways of reading the ancient Scriptures; other ways of reading the same Scriptures; and negotiated reading. He concludes that the Scriptures invite honest inquiry from the reader, but they also expect the reading to produce cumulative results in moral, communal, and sociopolitical life and thought.

Y. SIMOENS, *Entrare nell'alleanza. Un'introduzione al Nuovo Testamento,* trans. R. Fabbri, Testi e commenti (Bologna: Dehoniane, 2003, paper €20) 278 pp. Bibliography. ISBN: 88-10-20605-3.

The Italian version of *Entrer dans l'Alliance. Une introduction au Nouveau Testament* (2001), this introduction to the NT writings aims to be both informative (providing the basic information needed for understanding the NT books) and theological (organizing the material around various unifying themes and leading the reader into biblical theology). After treating the content and origin of the NT, it considers Matthew's Gospel, the Synoptic universe and the Matthean universe, Mark's Gospel, the Markan journey narrative (Mk

8:22–10:52), Luke's Gospel, John's Gospel, John 17 and its relation to the Lord's Prayer and its place in Johannine theology, Acts, and so forth. Simoens is also the author of *Secondo Giovanni. Una traduzione e un'interpretazione* (2000).

M. A. SWEENEY AND E. BEN ZVI (EDS.), *The Changing Face of Form Criticism for the Twenty-First Century* (Grand Rapids—Cambridge, UK: Eerdmans, 2003, paper $54) vii and 350 pp. LCN: 2003044890. ISBN: 0-8028-6067-2.

Concerned primarily with developments in the form-critical study of the Hebrew Bible, the nineteen papers in this volume appear under four headings: theoretical reflection (five), the Bible and ancient Near Eastern literature (four), narrative literature (four), and prophetic literature (six). The contributors are A. F. Campbell on form criticism's future; E. Blum on whether *Formgeschichte* is a misleading category; R. F. Melugin on recent form criticism revisited in an age of reader response; R. C. Van Leeuwen on form criticism, wisdom, and Psalms 111–112; H. C. P. Kim on form criticism in dialogue with other criticisms; M. Rösel on inscriptional evidence and the question of genre; M. Nissinen on "fear not" as an ancient Near Eastern phrase; M. S. Odell on genres, forms, and the vision of Ezekiel 1; T. Longman on Israelite genres in their ancient Near Eastern context; S. Boorer on kaleidoscopic patterns and the shaping of experience; W. Lee on the exclusion of Moses from the promised land—a conceptual approach; T. Römer on the form-critical problem of the so-called Deuteronomistic history; B. Becking on Nehemiah 9 and the problematic concept of context (*Sitz im Leben*); D. L. Petersen on the basic forms of prophetic literature; Ben Zvi on the prophetic book as a key form of prophetic literature; M. H. Floyd on basic trends in the form-critical study of prophetic texts; M. J. Buss on form criticism as an explication of human life—divine speech as a form of self-transcendence; P. K. Tull on rhetorical criticism and beyond in Second Isaiah; and Sweeney on Zechariah's debate with Isaiah. The editors have provided an eleven-page introduction.

G. THEISSEN, *Fortress Introduction to the New Testament,* trans. J. Bowden (Minneapolis, MN: Fortress, 2003, paper $19) xii and 206 pp., 2 maps. Bibliography. Indexed. ISBN: 0-8006-3622-8.

The English version of *Das Neue Testament* [*NTA* 46, pp. 366-367], this short introduction to the NT treats the "New Testament" and its literary forms; Jesus of Nazareth; the Jesus tradition in the first generations—the Logia source and the oral tradition of Jesus; Paul of Tarsus; the beginnings of the Letter literature in the first generation—Paul; the Synoptic Gospels and Acts—the new form of literature in the second and third generations; pseudepigraphical letters—the continuation of the literature of the first generation; Johannine writings—the link between Gospel and Letter literature; and the way to the "New Testament" as a literary unity. A six-page glossary is included. Theissen is professor of NT at the University of Heidelberg.

J. L. THOMPSON, *Writing the Wrongs. Women of the Old Testament among Biblical Commentators from Philo through the Reformation*, Oxford Studies in Historical Theology (Oxford—New York: Oxford University Press, 2001, $52) xv and 288 pp., fig. Bibliography. Indexed. LCN: 00-057490. ISBN: 0-19-513736-1.

Thompson, professor of historical theology at Fuller Theological Seminary in Pasadena, CA, examines how the biblical stories of Hagar, Jephthah's daughter, and the Levite's concubine were read by a selection of writers who, ranging from the 1st century through the 16th or 17th century, are often lumped together as "precritical" commentators. They include Philo, Didymus the Blind, Origen, Ambrose, Augustine, Jerome, John Chrysostom, Bede, Rupert of Deutz, Cajetan, Zwingli, Calvin, and Luther, as well as rabbinic and later Jewish interpreters. After a fourteen-page introduction on reading the silences of Scripture, he considers Hagar—Abraham's wife and exile; Jephthah's daughter and sacrifice; and the Levite's concubine and four expendable women. In his 32-page conclusion entitled "Reading Scripture in the presence of the past," he observes that precritical commentators were not necessarily uncritical in their handling of biblical texts, nor in their consideration of narratives filled with actions and actors that are morally suspect.

Toward a New Heaven and a New Earth. Essays in Honor of Elisabeth Schüssler Fiorenza, ed. F. F. Segovia (Maryknoll, NY: Orbis, 2003, paper $45) xi and 538 pp. LCN: 2003009911. ISBN: 1-57075-504-3.

After a thirty-page interview with the honoree, this volume presents thirty essays under three headings: hermeneutics of liberation (ten), theologies of liberation (ten), and feminist studies in religion (ten). The papers most directly pertinent to the NT field are by M. W. Dube on Rahab says "hello" to Judith—a decolonizing feminist reading; R. A. Horsley on subverting disciplines—the possibilities and limitations of postcolonial theory for NT studies; Segovia on liberation hermeneutics—revisiting the foundations in Latin America; R. S. Sugirtharajah on the question of the end of biblical studies; E. Tamez on 1 Timothy—what a problem!; E. Wainwright on pouring out healing ointment—rereading Mk 14:3-9; V. Wimbush on in search of a usable past—reorienting biblical studies; and S. Yamaguchi on the Father image of God and inclusive language. Other contributors include J. H. Cone, G. Gutiérrez, Kwok Pui-lan, D. Mieth, A. Pieris, M. P. Aquino, M. E. Hunt, and J. Plaskow. A photograph of the honoree is included.

W. C. TRENCHARD, *A Concise Dictionary of New Testament Greek* (Cambridge, UK—New York: Cambridge University Press, 2003, cloth $43, paper $15) xvii and 177 pp. ISBN: 0-521-81815-X (cloth), -52111-4 (paper).

In this concise dictionary of NT Greek, Trenchard, professor of NT and early Christian literature at La Sierra University in Riverside, CA, and author of *Complete Vocabulary Guide to the Greek New Testament* (1998), seeks to provide students, pastors, and others having a basic knowledge of NT Greek with a convenient and useful source of word meanings and English glosses and with other information concerning the vocabulary of the Greek NT. After a five-page introduction, he presents on each double-column page the entries ranging from ʼΑαρών to ὤφθην. The entries may contain the following elements: headword in boldface type, part of speech, cognate key word(s) in parentheses, type of proper word, indication of a non-Greek word or one of non-Greek origin, principal parts of verbs, meanings and glosses in italic type, frequency of NT use in parentheses, and NT references for words that occur only once.

G. VAN DEN HEEVER AND E. SCHEFFLER (EDS.), *From Jesus Christ to Christianity. Early Christian Literature in Context* (Pretoria: University of South Africa Press, 2001, paper) xiv and 318 pp. Illustrated. Bibliographies. Indexed. ISBN: 1-86888-196-2.

This volume seeks to encourage readers to correlate and integrate literary, rhetorical, social, cultural, ideological, and religious phenomena in the NT writings in a manner appropriate and instructive for the 21st-century. After an introduction to reading early Christian literature in context, it treats the Greco-Roman world (and Judaism within it) as the context for early Christianity, the teaching of the historical Jesus (A.D. 27-30), the earliest Christian literature (A.D. 30-70), the Christian literature of the late 1st century (A.D. 70-100), and beyond the NT—the making of Christianity and its emergence into the world. The work was prepared by Scheffler and van den Heever in collaboration with P. Botha, M. Jacobs, and E. Pretorius—all colleagues at the University of South Africa (Unisa) in Pretoria.

Die Wurzel aller Theologie: Sentire cum Ecclesia. Festschrift zum 60. Geburtstag von Urs von Arx, ed. H. Gerny, H. Rein, and M. Weyermann (Bern: Stämpfli, 2003, paper 58 SFr or €41.80) 380 pp., frontispiece. Bibliography. ISBN: 3-7272-1285-3.

The twenty-two articles honoring Professor von Arx on his 60th birthday appear under three headings: the activity of the university (eight), *Altkatholizismus* (eight), and ecumenical dialogue (six). The essay most pertinent to the NT field is by U. Luz on canonical exegesis and the hermeneutics of *Wirkungsgeschichte*. The other contributors include Rein, A.

Suter, M. Parmentier, A. Kallis, A. Berlis, J. R. Wright, and J. Visser. Also included are a photograph of the honoree, a foreword by Gerny, a greeting by C. Schäublin, a list of von Arx's publications, and a *tabula gratulatoria.*

"You will be my witnesses." A Festschrift in Honor of the Reverend Dr. Allison A. Trites on the Occasion of His Retirement, ed. R. G. Wooden, T. R. Ashley, and R. S. Wilson (Macon, GA: Mercer University Press, 2003, $40) xiii and 319 pp., frontispiece. Bibliography. Indexed. LCN: 2003004129. ISBN: 0-86554-690-8.

The thirteen essays honoring Professor Trites appear under two headings: biblical studies (eight), and history and theology (five). The papers most pertinent to the NT field are by J. T. Williams on Jesus the Servant—vicarious sufferer; T. McLay on death, descent, and deliverance in Mt 27:51b-53; K. Quast on the Samaritan woman—an "unorthodox" witness (Jn 4:1-42); R. N. Longenecker on the Pauline concept of mutuality as a basis for Luke's theme of witness; L. J. Kreitzer on Epaphras and Philip—the undercover evangelists of Hierapolis; and M. T. Brauch on "in Christ"—key to the tension in Paul's eschatological thought. Also included are a photograph of the honoree, a foreword by L. M. MacDonald, a preface by the editors, a personal appreciation of Trites by A. MacRae, and a list of Trites's publications.

GOSPELS—ACTS

K. Aland, B. Aland, and K. Wachtel (eds.), *Text und Textwert der griechischen Handschriften des Neuen Testaments.* IV. *Die synoptischen Evangelien.* Band 2/1-2, *Das Matthäusevangelium,* Arbeiten zur neutestamentlichen Textforschung 28-29 (Berlin—New York: de Gruyter, 2003, €228) vii and *23 and 517 pp., iv and 328 and *61 pp. ISBN: 3-11-017893-1.

The volume on Mark's Gospel in this project of evaluating the Synoptic textual tradition was described in *NTA* 43, p. 159. The first part of this volume (which is an unaltered reprint of the 1999 edition) first presents a two-page introduction in both German and English versions, along with an expanded and corrected list of Synoptic Gospel manuscripts that diverge more than ten-percent from the test-passages in the majority text (pp. *7-*15). Next it provides a list of 1,806 manuscripts (pp. 1-5) containing complete or fragmentary texts of Matthew's Gospel (including five papyrus fragments from Oxyrhynchus first published in 1997), classifies the various manuscripts into groups on the basis of their readings (pp. 6-39), and offers data about the readings in the individual manuscripts (pp. 42-517). The second part presents the results of the collation (pp. 1-138), and provides both the "main list" (pp. 140-327) and a supplementary list (pp.*1-*61). The volume was edited by K. Aland, B. Aland, and Wachtel, in collaboration with K. Witte.

K. E. Bailey, *Jacob & the Prodigal. How Jesus Retold Israel's Story* (Downers Grove, IL: InterVarsity, 2003, $17) 225 pp., 10 figs. Bibliography. Indexed. LCN: 2003001545. ISBN: 0-8308-2727-7.

Bailey, author of *Finding the Lost. Cultural Keys to Luke 15* (1992), first reflects on what it means to call Jesus a theologian: Jesus as a metaphorical theologian and the rabbinic world; the Jesus tradition and the question of authenticity; the importance of Middle Eastern culture for NT interpretation; the parable of the prodigal son and the "travel narrative" in Luke; and the one and the many in parabolic interpretation. Then he compares the parable of the prodigal son in Luke 15 with the saga of Jacob in Genesis 27–35, with particular attention to the setting in Luke 15: three stories, one parable; the parable of the lost sheep (15:3-7); the lost coin (15:8-10); and to find the lost (15:11-32). Next he continues the comparison under these headings: Jacob revisited; the great rebellion (15:11-13); the exile (15:13-19); peace for the one who is far off (15:20-24); peace for the one who is near (15:25-32); and two dances in a single dance—reflections on N. T. Wright's interpretation of the parable. Finally he considers the significance of the comparison between Jacob and the prodigal for aspects of Jesus' theology. Bailey concludes that in Luke 15 Jesus presents a freshly created identity-forming story for his entire community, knowing that it is also appropriate for all the sons and daughters of Adam, not merely for the children of Jacob.

D. L. BARTLETT, *What's Good about This News? Preaching from the Gospels and Galatians* (Louisville, KY—London: Westminster John Knox, 2003, paper $16.95) v and 136 pp. LCN: 2003050084. ISBN: 0-664-22526-8.

Bartlett, professor of preaching and dean of academic affairs at Yale University Divinity School, seeks to suggest what "good news" or gospel might look like in various strains of the NT. After a six-page introduction, he discusses the good news in Galatians, with a sermon ("What Counts") on Gal 5:1-6; Mark and the beginning of the gospel, with a sermon ("The Beginning of the Gospel") on Mk 1:1-14; Matthew as the gospel of the kingdom, with a sermon ("The Wise and the Foolish") on Mt 25:1-13; the gospel in Luke—forgiveness and justice, with a sermon ("Who Is This Fellow?") on Lk 15:1-10; and the gospel of John, with a sermon for Good Friday on John 19.

K. BERGER, *Im Anfang war Johannes. Datierung und Theologie des vierten Evangeliums* (2nd ed.; Kaiser—Gütersloher Verlagshaus, 2003, paper €29.95) 312 pp. Bibliography. Indexed. ISBN: 0-579-05201-2.

The first edition of this volume was described in *NTA* 42, p. 377. Berger contends that John's Gospel was composed before A.D. 70. After comments on problems related to the dating of John's Gospel, he treats introductory questions, the major Johannine theological themes, and the place of John's Gospel in relation to other NT texts. A new postscript on pp. 302-303 discusses briefly various issues raised in the main text.

S. L. BRIDGE, *'Where the Eagles are Gathered.' The Deliverance of the Elect in Lukan Eschatology*, JSNT Supplement Series 240 (London—New York: Sheffield Academic Press, 2003, £50 or $100) xix and 193 pp. Bibliography. Indexed. ISBN: 0-8264-6217-0.

Based on a doctoral dissertation directed by J. Hills and presented to Marquette University in Milwaukee, this volume argues that in Lk 17:37 Luke uses the word ἀετοί ("eagles, vultures") with reference not to the woeful judgment of sinners but rather to the glorious deliverance of the saints, and that in Lk 17:22-37 the Lukan Jesus speaks not to victims of the eschaton but rather to its survivors and defines "that day" not as one of condemnation but rather as one of redemption. After a five-page introduction, it considers the enigma of the ἀετοί saying, the ἀετοί logion and its immediate context in Lk 17:11–18:14, the ἀετός in antiquity, the influence of the Jewish deliverance tradition on Luke's eschatological discourse (17:22-37), and the deliverance of the elect in Luke's Synoptic apocalypse (21:5-36). The three appendixes concern (1) patristic commentators on the ἀετοί saying, (2) exegetical analysis of "the Pharisees' question" (17:20-21), and (3) whether Pauline (Thessalonian) eschatology influenced Luke. Bridge concludes that what primarily occupies and characterizes Lukan eschatology is the deliverance of the righteous.

U. BUSSE, *Das Johannesevangelium. Bildlichkeit, Diskurs und Ritual. Mit einer Bibliographie über den Zeitraum 1986-1998*, Bibliotheca Ephemeridum Theologicarum Lovaniensium 162 (Leuven: Leuven University Press—Peeters, 2002, paper €70) xiii and 572 pp. Bibliography. Indexed. ISBN: 90-5867-244-1 (LUP), 90-429-1100-X (P).

After discussing the various horizons (theological, literary-historical, history-of-religions, tradition-historical) for interpreting John's Gospel, this volume presents essays on "the theological reputation of Jesus" in specific parts of John's Gospel: the Prologue—the theological summary and introduction to reading the Gospel (1:1-18); the theological "basic course" in epic scenes (1:19–6:71); sought and found (1:19–2:11); the renewed temple (2:12-22); the meaning of sending and the ground for rejection (2:23–3:36); and so forth. Then there are essays on the transition from metaphor to understanding: a literary-sociological starting point; the role of "the Jews" in discourse and in metaphor; the temple-metaphor as the theological center; the Spirit-Paraclete as the eschatological help; the gathering of those who have been scattered—the ecclesial task; and the levels of understanding between author and reader—the subtext. Also included are an eleven-page *Fazit* regarding Johannine studies; an appendix on E. Haenchen, and gnostic and Johannine worldviews; and bibliographical information (from 1986 to 1998) pertaining to the various parts of the volume (on pp. 435-527).

W. CARTER, *Pontius Pilate. Portraits of a Roman Governor,* Interfaces (Collegeville, MN: Liturgical Press, 2003, paper $14.95) xiii and 162 pp. Bibliography. LCN: 2002069481. ISBN: 0-8146-5113-5.

This volume examines the portraits of Pontius Pilate, the Roman governor of Judea from A.D. 26 to 37, found in the four Gospels. After offering a rationale for his study (Would the real Pilate stand up?) and outlining the methods that guide it, Carter provides an overview of the structure of the Roman empire and the roles of a Roman governor. Then he analyzes the portrait of Pilate that emerges from the Gospels of Mark, Matthew, Luke, and John, respectively. Each of these four chapters devoted to the Gospels outlines the circumstances of the Gospel's audience, notes its larger emphases that provide the context for the scene with Pilate, and discusses the portrait of Pilate that emerges from his confrontation with Jesus. Carter, professor of NT at Saint Paul School of Theology in Kansas City, MO, and author of *Matthew and the Margins* (2000) and *Matthew and Empire* (2001), concludes with reflections on ethical and theological issues that the Gospel scenes involving Pilate raise for readers today.

J. CLARK-SOLES, *Scripture Cannot Be Broken. The Social Function of the Use of Scripture in the Fourth Gospel* (Boston—Leiden: Brill, 2003, $130) xii and 361 pp. Bibliography. Indexed. LCN: 2003001119. ISBN: 0-391-04141-X.

Based on a doctoral dissertation directed by W. A. Meeks and presented to Yale University in 2000, this investigation of John's use of Scripture and what it might indicate about John's community of faith takes its title from Jesus' comment in Jn 10:35 when in the middle of a debate with the Pharisees he says, "Scripture cannot be broken." After a nine-page introduction, it lays out the sociological framework of the study, and inquires after the social function of the use of Scripture in the Qumran community and in the 20th-century Branch Davidian movement, respectively. Then it uses all the sociological and comparative material to inform the exegesis of the nineteen occurrences of direct scriptural citation in the Fourth Gospel. Clark-Soles concludes that Scripture served a stunning array of functions for the author of the Fourth Gospel, and that attention to it can help us to understand better the formation of the Johannine sect, its distinct way of life, loci of authority, definition of the future, opponents, judgment against opponents, growth, sense of belonging, and success as a group.

J. R. DONAHUE, *Hearing the Word of God. Reflections on the Sunday Readings, Year C* (Collegeville, MN: Liturgical Press, 2003, paper $15.95) x and 140 pp. Bibliography. LCN: 2002067634. ISBN: 0-8146-2784-6.

This volume presents comments and reflections on the biblical readings for the Sundays and feast days in Year C (in which the Gospel reading is usually taken from Luke) in the Roman Catholic lectionary. Most of the material appeared as regular columns in the magazine *America* between November 2000 and Advent 2001. Since some of the Sundays in the cycle were displaced by particular feasts, reflections on the readings for those Sundays have been added. Also included are suggestions with each exposition about "praying with Scripture" and a two-page select annotated bibliography on Luke's Gospel. Donahue, professor of NT studies at St. Mary's Seminary and University in Baltimore, MD, is co-author (with D. J. Harrington) of *The Gospel of Mark* (2002) in the Sacra Pagina series.

E. DREWERMANN, *Das Johannes-Evangelium. Bilder einer neuen Welt.* Erster Teil, *Joh 1-10* (Düsseldorf: Patmos, 2003, €38) 496 pp. Indexed. ISBN: 3-491-50102-4.

This first volume in Drewermann's exposition of John's Gospel is similar in format and scope to his *Das Markusevangelium. Bilder von Erlösung* (1987) and *Das Matthäusevangelium. Bilder von Erfüllung* (1992). After five-page foreword, he treats the individual pericopes in the first ten chapters of John's Gospel: "In the beginning was the Word" (Jn 1:1-18, in three parts); the confession of the Baptist (1:19-34); discipleship, or two kinds of calling (1:35-51); the wedding at Cana (2:1-12, in two parts); the cleansing of the Temple, or serving idols and serving God (Jn 2:13-25); the conversation with Nicodemus by night, or the wind blows where it wills (3:1-13); and so forth. Drewermann gives particular attention to how John's Gospel confronts the reader with the question of personal identity, the search for life and truth, and how to live in the light of the Invisible.

J. D. G. DUNN, *Jesus Remembered.* Vol. 1 of *Christianity in the Making* (Grand Rapids—Cambridge, UK: Eerdmans, 2003, $55) xvii and 1019 pp. Bibliography. Indexed. LCN: 2003049024. ISBN: 0-8028-3931-2.

Dunn, professor of divinity at the University of Durham, describes his project as the attempt in three volumes to give an integrated description and analysis, both historical and theological, both social and literary, of the first 120 years or so of Christianity (A.D. 27-150). This first volume focuses on Jesus. It first treats faith and the historical Jesus: the (re-)awakening of historical awareness; the flight from dogma; the flight from history; and history, hermeneutics, and faith. Next it evaluates the sources and their relation to Jesus: sources, tradition, historical context, and through the Gospels to Jesus. Then it considers the mission of Jesus: beginning from the baptism of John, the kingdom of God, the intended audience for Jesus' message, and the character of discipleship. Next it takes up the question of Jesus' self-understanding: Who did they think Jesus was? and How did Jesus see his own role? Finally it considers the climax of Jesus' mission: crucified under Pontius Pilate, the resurrection, and Jesus remembered. Dunn contends that the Jesus tradition is Jesus remembered, and that the Jesus thus remembered is Jesus (or as close as we will ever be able to reach back to him).

L. J. FRANCIS AND P. ATKINS, *Exploring Mark's Gospel. An aid for readers and preachers using Year B of the Revised Common Lectionary* (rev. ed.; London—New York: Continuum, 2002, paper £12.99 or $24.95) viii and 248 pp. Bibliography. ISBN: 0-8264-6562-5.

This volume is part of a series of books that reflect on Scripture by using insights from personality psychology. Francis set forth this approach with regard to Mark's Gospel in his *Personality Type and Scripture. Exploring Mark's Gospel* [*NTA* 42, p. 580], and he collaborated with Atkins on *Exploring Matthew's Gospel* [*NTA* 46, pp. 371-372] and *Exploring Luke's Gospel* [*NTA* 46, p. 555]. In this volume they treat twenty-one passages from John's Gospel as well as those from Mark's Gospel that together make up the Sunday Gospel readings for Year B in the *Revised Common Lectionary*. They treat the individual texts in terms of context, sensing, intuition, feeling, and thinking.

F. M. GILLMAN, *Herodias. At Home in That Fox's Den,* Interfaces (Collegeville, MN: Liturgical Press, 2003, paper $14.95) xxii and 136 pp., fig., 2 tables. LCN: 2002029845. ISBN: 0-8146-5108-9.

Taking her title from Lk 13:32-33, Gillman, professor of biblical studies at the University of San Diego and author of *Women Who Knew Paul* (1992), describes her biography of Herodias and exegetical analysis of the NT passages about her as threaded with feminist concerns. While seeking to portray Herodias as she lived in a matrix of other females (but not to the exclusion of males), she gives particular attention to how male writers have stylized Herodias and other women for their own purposes. After a ten-page introduction, she covers Herodias' early life and two marriages, and then focuses on the best known event in

Herodias' life, her role in the execution of John the Baptist, by surveying and comparing the pertinent Synoptic texts (Mk 6:17-29; Mt 14:3-12; Lk 3:19-20). Then after analyzing the Matthean and Lukan redactions of Mk 6:17-29, she focuses on the Markan account by asking the questions of source criticism, form criticism, and redaction criticism. Finally she looks at Herodias and Salome after the death of John the Baptist, and treats their "existence" via their great fame even after their own deaths.

M. GOLDSMITH, *Matthew and Mission. The Gospel Through Jewish Eyes* (Carlisle, UK: Paternoster, 2003, paper £9.99) xix and 210 pp. Bibliography. ISBN: 1-84227-132-6.

In this reprint of his investigation of Matthew's missiological teachings first published in 2001, Goldsmith, who has served as a Christian missionary in Singapore, Malaysia, Indonesia, and Thailand, and now is an associate lecturer at All Nations Christian College, focuses on the person of Jesus, the varied reactions to him, and the task of mission. After a thirteen-page introduction, he traces the theme of mission through the text of Matthew's Gospel: Who is Jesus? (Mt 1:1-17); the Savior, Immanuel (1:18-25); wise men worship Jesus (2:1-23); here comes the kingdom! (3:1–4:25); the Sermon on the Mount (5:1–7:29); and so forth. He concludes that Matthew's concern for mission to all nations is central to his message and should be integral to the faith of every Christian disciple.

S. HAGENE, *Zeiten der Wiederherstellung. Studien zur lukanischen Geschichtstheologie als Soteriologie,* Neutestamentliche Abhandlungen, Neue Folge 42 (Münster: Aschendorff, 2003, paper €49) ix and 366 pp. Bibliography. Indexed. ISBN: 0-402-04791-8.

The slightly revised version of a doctoral dissertation directed by K. Löning and accepted in 2001 by the NT department of the Catholic theological faculty at the Westfälische-Wilhelms-Universität in Münster, this investigation of Lukan soteriology first reviews research on the topic, explains the methodology and procedure, and offers some preliminary hermeneutical observations. Then taking Acts 3 as a heuristic paradigm, it provides a synchronic analysis of the text, with reference to the narrative of the healing of the lame man at the "Beautiful Gate" (3:1-10) and to the syntax and argumentative structure of Peter's speech (3:11-26), and reflects on the passage's semantic and pragmatic function in the Lukan macrotext. Then it considers soteriological applications in the Lukan macrotext under these headings: the restoration of humankind, the wisdom of Jesus, and the restoration of creation. Hagene concludes that at the center of Lukan soteriology is the concept of "saving knowledge" whose content is supplied by Jesus as the ideal righteous person whose death saves humankind from ignorance.

C. HEIL, *Lukas und Q. Studien zur lukanischen Redaktion des Spruchevangeliums Q,* Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 111 (Berlin—New York: de Gruyter, 2003, €98) x and 444 pp. Bibliography. Indexed. ISBN: 3-11-017434-0.

Based on a *Habilitationsschrift* accepted in 1999 by the Catholic theological faculty at the University of Bamberg, this study of the Lukan redaction of the Sayings Source Q draws extensively on Heil's own research on Q in connection with the International Q Project. After a three-page introduction, he takes up some basic issues: the Synoptic question, Q, and Luke; methodology; and the history of research. Next he discusses the Q text and the Lukan redaction of the following passages: Q (= Lk) 13:18-21; 13:24-27; 13:29, 28, [30]; 13:34-35; and so forth. Then he considers the literary genre of Q and its further development by Luke, the social-historical location of Q and its redactional adaptation by Luke, and individual theological themes in Q and their redaction in Luke (John the Baptist, God, Jesus, the reign of God, the Son of Man, etc.). Heil concludes that by taking over and reworking Q Luke has transmitted the oldest Jewish-Christian Jesus tradition, and that Luke was a Gentile Christian who used Jewish and Greek models in writing his two-volume work.

R. L. HUMPHREY, *Narrative Structure and Message in Mark. A Rhetorical Analysis,* Studies in the Bible and Early Christianity 60 (Lewiston, NY—Queenston, ON—Lampeter, UK: Mellen, 2003, $119.95) xviii and 332 pp. Bibliography. Indexed. LCN: 2003050980. ISBN: 0-7734-6683-5.

This examination of Mark's rhetorical strategies focuses on three devices used by the Evangelist in presenting his story of Jesus: signaling the main themes to be communicated to the audience in three "key narrative moments" of the narrative (1:1-13; 8:27–9:13; 14:1–16:8), arranging the narrative into three major sections of equal length (1:2–6:29; 6:30–11:19; 11:20–16:8), and employing six narrative sequences of episodes that are loosely connected by a recurring theme or themes and catchwords or phrases (preparing the way, belief and unbelief, about the loaves, on the way, confronting authorities, passion and resurrection). After a 28-page introduction, it considers the three key narrative moments, the opening section, the middle section, the closing section, the major narrative sequences, and the message of Mark. Humphrey contends that Mark's narrative is best characterized as a "call to discipleship," which requires losing one's life, just as Jesus did, in order to save it. J. C. Fenton has provided a three-page foreword.

A. J. KELLY AND F. J. MOLONEY, *Experiencing God in the Gospel of John* (New York—Mahwah, NJ: Paulist, 2003, paper $24.95) xiii and 432 pp. Bibliography. Indexed. LCN: 2002156403. ISBN: 0-8091-4140-X.

This collaborative study by a biblical scholar (Moloney) and a systematic theologian (Kelly) was undertaken in the hope of not only underscoring the fundamental God-ward dimension intrinsic to the Johannine text but also of reinvigorating theology with that deeply spiritual or experiential sense inherent in this remarkable part of the NT. After considering what is meant by the experience of "God," they discuss the experience of God in various parts of the Fourth Gospel: God of the Prologue (Jn 1:1-18), God in love with the world (1:19–3:36), the God of the wider world (4:1-54), the God of the Sabbath (5:1-47), the bread of God in the new Passover (6:1-71), between different paternities—making the choice (7:1–8:59), new sight for the man born blind (9:1-38), the Father's enfolding love and the Good Shepherd (9:39–10:21), the Father's hand (10:22-42), and so forth. They conclude by noting seven features of the Johannine experience of God: the Father, the Son, the cross, the resurrection, the Holy Spirit, the community, and eternal life.

H.-J. KLAUCK, *Magic and Paganism in Early Christianity. The World of the Acts of the Apostles,* trans. B. McNeil (Minneapolis, MN: Fortress, 2003, paper $15) xii and 136 pp. Bibliography. Indexed. ISBN: 0-8006-3635-X.

The paperback edition of the revised English version of *Magie und Heidentum in der Apostelgeschichte des Lukas* [*NTA* 41, pp. 360-361], which was first published in 2000 by T&T Clark [*NTA* 45, p. 583]. Klauck, professor of NT and early Christian literature at the Divinity School of the University of Chicago, traces the interactions between the gospel and pagan magic in various parts of Acts: establishing the foundations (Acts 1–2), the evangelist Philip (8), in Caesarea (10–12), the first missionary journey (13–14), Paul in Greece (16–18), Paul in Ephesus (19), and the journey to Rome (27–28).

D. B. KRAYBILL, *The Upside-Down Kingdom. 25th Anniversary Edition* (Scottdale, PA—Waterloo, ON: Herald, 2003, paper $16.99 or $26.79 Can.) 311 pp. Bibliography. Indexed. LCN: 2003006054. ISBN: 0-8361-9236-2.

The second edition (1990) of this work first published in 1978 was described in *NTA* 35, p. 243. According to Kraybill, this third edition has been completely revised, line-by-line and word-by-word. However, his original argument remains intact: The kingdom of God announced by Jesus was a new order of things that looked upside-down in the midst of Palestinian culture in the 1st century; and the kingdom of God continues to have upside-down features as it breaks into diverse cultures around the world today. He develops this thesis under twelve headings: down is up; mountain politics; Temple piety; wilderness bread; free slaves; luxurious poverty; right-side-up detours; impious piety; lovable enemies; inside outsiders; low is high; and successful failures.

R. LAVATORI AND L. SOLE, *Persecuzione e Chiesa negli Atti degli apostoli,* Lettura pastorale della Bibbia, Bibbia e spiritualità 19 (Bologna: Dehoniane, 2003, paper €13.50) 202 pp. Bibliography. ISBN: 88-10-21112-X.

Lavatori and Sole previously collaborated on *Ritratti dal Vangelo di Luca. Persone e relazioni* (2001). In this volume they explore the experience of early Christians according to Acts with reference to three key terms: persecution, mission, and church. After a thirteen-page introduction, they present a global overview of the persecutions, and discuss persecution and evangelization, persecution against the Christian community, and the church and the apostle in persecution. Then they consider particular cases of persecution according to Acts: persecution and the growth of the church, the existence of the church and persecution, persecution in light of the carrying out of God's saving plan, and persecution and the revelation of the church. A twelve-page appendix deals with the general and particular vocabulary (arrest, trial, liberation) of persecution.

K. MADIGAN, *Olivi and the Interpretation of Matthew in the High Middle Ages* (Notre Dame, IN: University of Notre Dame Press, 2003, cloth $47.50, paper $27.50) xv and 224 pp. Bibliography. Indexed. LCN: 2003009074. ISBN: 0-268-03715-9 (cloth), -03716-7 (paper).

Based on a doctoral dissertation directed by B. McGinn and presented to the University of Chicago in 1992, this volume examines the development and union of scholastic, apocalyptic, and Franciscan interpretations of Matthew's Gospel from 1150 to 1350, and uses the fortunes of the Franciscan Peter Olivi (died 1298) and his commentary on Matthew as a lens through which to observe the larger theological and ecclesiastical developments of the era. After a twelve-page introduction, it treats the scholastic Gospel—Matthew commentaries in Laon and Paris ca. 1140-1240; the Joachite Gospel—the *Tractatus super Quatuor Evangelia;* Franciscan apocalyptic between 1240 and 1300; the Franciscan order under attack between 1250 and 1325; Olivi's Gospel commentaries in context; the new evangelical order and Olivi's Matthew commentary; Franciscan persecution and Olivi's Matthew commentary; and papal condemnation and possible consequences. Madigan, assistant professor of the history of Christianity at Harvard Divinity School, concludes that, for Olivi, while Matthew's Gospel on the literal and historical level was about Jesus' life, teachings, and death, on the nonliteral plane it contained many apocalyptic references to Francis of Assisi and to the Franciscan order's lifestyle and history.

A. J. MAYER-HAAS, *"Geschenk aus Gottes Schatzkammer" (bSchab 10b). Jesus und der Sabbat im Spiegel der neutestamentlichen Schriften,* Neutestamentliche Abhandlungen, Neue Folge 43 (Münster: Aschendorff, 2003, paper €86) 730 pp. Bibliography. Indexed. ISBN: 3-402-04790-X.

The slightly revised version of a doctoral dissertation directed by M. Theobald and accepted in 2001 by the Catholic Theological faculty of the Eberhard-Karls-Universität in Tübingen, this investigation of Jesus and the Sabbath questions the traditional anti-Jewish contrast between the "Christian" Jesus and the Jewish Sabbath. After a three-page introduction, it considers the theme of Jesus and the Sabbath in modern research and explores how the Sabbath was observed in Jesus' time. Then it examines how the various NT writings approached the issue of Jesus and the Sabbath: the Sabbath and the "first day of the week" in the Pauline and Deuteropauline writings; "new wine in new wineskins"?—the Sabbath in Mark's Gospel; favoring the older wine—the Sabbath in Luke–Acts; "for my yoke is easy"—the Sabbath in Matthew's Gospel; passing the righteous judgment—the Sabbath in John's Gospel; "there remains a Sabbath-rest for the people of God"—Sabbath theology in Hebrews; and Jesus and the sparrows—Sabbath and Sunday in 2nd-century Christianity. Finally it addresses directly the question of Jesus and the Sabbath with reference to methodology in the quest for Jesus, the various attitudes toward the Sabbath in early Christianity, and Jesus' own approach. Mayer-Haas concludes that Jesus' Sabbath observance did not differ radically from the conduct of his Jewish contemporaries who were pious without belonging to one of the especially strict Torah-observing groups.

K. MINESHIGE, *Besitzverzicht und Almosen bei Lukas. Wesen und Forderung des lukanischen Vermögensethos,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 163 (Tübingen: Mohr Siebeck, 2003, paper €59) xv and 297 pp. Bibliography. Indexed. ISBN: 3-16-148078-3.

The revised version of a doctoral dissertation directed by U. Luz and accepted in 2001 by the Evangelical theological faculty at the University of Bern, this volume contends that according to Luke renunciation of possessions and almsgiving are two different ethical concepts. After an eleven-page introduction, it considers poor and rich in Luke-Acts (Lk 6:20-26; 1:51-53; 16:19-31; etc.), renunciation of possessions in Luke-Acts (Lk 5:1-11; 5:27-32; 9:57-62; 14:25-35; 18:18-30; 9:23-27; 9:1-6; 10:1-12; 22:35-38), almsgiving in Luke-Acts (Lk 12:13-34; 16:1-31; 3:10-14; 6:27-38; 11:39-41; 14:12-14; 19:1-10; 21:1-4), and the property-ethos of Acts (Acts 2:42-47; 4:32-37; 5:1-11; 6:1-7; 20:33-35). Mineshige concludes that the tension between the Lukan concepts of renunciation of possessions and almsgiving cannot be harmonized because they have different meanings and functions.

F. MOSETTO, *Lettura del Vangelo secondo Luca,* ΣΟΦΙΑ: Manuali e Sussidi per lo studio della Teologia, Instrumenta - Subsidia (Rome: LAS, 2003, paper €25) 429 pp., table. Bibliography. ISBN: 88-213-0524-4.

In his 26-page introduction to Luke's Gospel, Mosetto considers the transition from "gospel" to "Gospels," Luke's narrative, the Evangelist and his first readers, literary aspects, themes in Lukan theology, and Luke's Gospel through history. Then after treating the proem (Lk 1:1-4), he presents his guide to reading Luke's Gospel under six major headings: the origins (1:5–2:52), the preparation (3:1–4:13), the mission in Galilee (4:14–9:50), the road toward Jerusalem (9:51–19:28), the last days at Jerusalem (19:28–21:38), and suffering and glory (22:1–24:53).

H. MOXNES, *Putting Jesus in His Place. A Radical Vision of Household and Kingdom* (Louisville, KY—London: Westminster John Knox, 2003, paper $34.95) x and 222 pp. Bibliography. Indexed. LCN: 2003047902. ISBN: 0-664-22310-9.

In his attempt at viewing the activities and words of Jesus in terms of their position and function in *place,* Moxnes, professor of NT at the University of Oslo, seeks to uncover the spatial dimension of the historical Jesus and to show how Jesus destabilizes places not only for his contemporaries but also for readers today. After asking "What is in a place?," he considers home as the beginning of place—Jesus in the context of house and household; leaving places—farewell to household; leaving male space—eunuchs in the Jesus movement; entering queer space; kingdom returns home; the power of place—the exorcist and his kingdom; and Jesus, household, and kingdom in Galilee. Moxnes concludes that in Jesus' vision of "imagined place" in Galilee the two spatial structures of household and kingdom meet in the image of the household of God.

C. M. MURPHY, *John the Baptist. Prophet of Purity for a New Age,* Interfaces (Collegeville, MN: Liturgical Press, 2003, paper $14.95) xviii and 185 pp., 8 figs. Bibliography. Indexed. LCN: 2003044615. ISBN: 0-8146-5933-0.

Murphy, assistant professor in the department of religious studies at Santa Clara University in California and author of *Wealth in the Dead Sea Scrolls and in the Qumran Community* (2002), describes John the Baptist as a window for us onto 1st-century Judea, a mirror that reflects our interests, and a way from Israel's tradition to Jesus of Nazareth. After considering the ancient sources for John the Baptist and the "game rules" for reconstructing history from ancient witnesses (Will the real Baptist please stand up?), she considers the accounts about John in the Synoptic Gospels with reference to sources and redaction criticism (how and why authors shape their stories). Next she examines fifteen vignettes about John in the Gospels and offers a picture of the historical Baptist on their basis. Then she looks at the Baptist movement from the perspectives of social-scientific criticism, and situates John in the context of purification movements in 1st-century Judea. She concludes that methods and texts allow us to visit another world and, in the process, to meet characters like John the Baptist again for the first time.

T. NICKLAS AND M. TILLY (EDS.), *The Book of Acts as Church History. Text, Textual Traditions and Ancient Interpretations/Apostelgeschichte als Kirchengeschichte. Text, Texttraditionen und antike Auslegungen,* Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 120 (Berlin—New York: de Gruyter, 2003, €98) ix and 454 pp. Indexed. ISBN: 3-11-017717-X.

After the editors' five-page introduction to NT textual criticism at the crossroads, this volume present four papers on the quest for the *Urtext* of Acts and the origin of the text-forms (from multiplicity to unity): J. K. Elliott on eclectic textual study of Acts; S. E. Porter on developments in the text of Acts before the major codices; C. Tuckett on how early the "Western" text of Acts is; and M. Frenschkowski on the text of Acts and the realia of ancient book production. Then there are ten articles on text forms, manuscripts, and their background (interpretation of the multiplicity): E. J. Epp on anti-Judaic tendencies in the D-text of Acts—forty years of conversation; H. Omerzu on the portrayal of the Roman authorities in the textual tradition of Acts; M. W. Holmes on women and the "Western" text of Acts; A. G. Brock on appeasement, authority, and the role of women in the D-text of Acts; F. W. Horn on Acts 8:37, the Western text, and early Christian baptismal theology; P. Metzger on NT manuscripts as witnesses of church history—the quest for hope for Israel according to Luke; J. Read-Heimerdinger on the apostles in the Bezan text of Acts; J. Rius-Camps on the gradual awakening of Paul's awareness of his mission to the Gentiles; Nicklas on manuscripts of Acts as witnesses to Christian cultural and social life in antiquity; and Tilly on Jews, Christians, and Gentiles in the Peshitta text of Acts. Finally there are three studies on the reception of the various texts of Acts (reception of multiplicity): S. Müller-Abels on the treatment of "difficult" texts in Acts in the early church; M. Meiser on the textual tradition of the apostolic decree—textual criticism and the history of reception; and K. Greschat on the deeds and preaching of the twelve apostles—the citation and reception of Acts by Aphrahat.

M. ÖHLER, *Barnabas. Die historische Person und ihre Rezeption in der Apostelgeschichte,* Wissenschaftliche Untersuchungen zum Neuen Testament 156 (Tübingen: Mohr Siebeck, 2003, €99) xiv and 566. Bibliography. Indexed. ISBN: 3-16-147977-7.

Accepted in 2001 as a *Habilitationsschrift* by the Evangelical theological faculty at the University of Vienna, this volume seeks to come closer to the historical figure of Barnabas and to illuminate Luke's literary reception of him in Acts. After chapters on Barnabas the apostle (1 Cor 9:6) and on Barnabas' collaboration with Paul according to Galatians (Gal 2:1-14), it treats Barnabas' introduction into the Lukan narrative (Acts 4:36-37), Barnabas and Paul's introduction into the Jerusalem community (Acts 9:26-30), their sending by the Jerusalem community (11:19-26), the collection for the communities of Judea (11:27-30; 12:24-25), their being sent out by the community at Antioch (13:1-3), the mission on Cyprus (13:4-13), the mission in Pisidan Antioch (13:14-52), the mission in Iconium (14:1-7), the mission in Lystra (14:8-20), the return journey to Antioch (14:21-28), the missionary journey of Barnabas and Paul, the apostolic council (15:1-35), and the separation of Paul and Barnabas (15:36-41). Then there are chapters on the literary portrait of Barnabas (the author's intention and the reader's reception) and on the historical Barnabas (an attempt at a reconstruction). Öhler, the author of *Elia im Neuen Testament* (1997), concludes that within early Christianity Barnabas was a mediating figure—between Hebrews and Hellenists, between Jerusalem and Antioch, and between Jewish Christians and Gentile Christians.

T. OLDENHAGE, *Parables for Our Time. Rereading New Testament Scholarship after the Holocaust,* AAR Cultural Criticism Series (Oxford—New York: Oxford University Press, 2002, $42) ix and 189 pp. Bibliography. Indexed. LCN: 2001036518. ISBN: 0-19-515052-X.

With a focus on the scholarly interpretation of the parables of Jesus, Oldenhage, assistant professor of religion at Mount Union College in Alliance, Ohio, traces the process by which the Holocaust gradually moved into the collective consciousness of NT scholars both in Germany and in the USA. After a seven-page introduction, she considers Holocaust remembrance in Germany (with special attention to W. Harnisch's approach to the parables), historical criticism and the legacy of the Holocaust (with particular reference to the work of J. Jeremias), Jesus as poet of our time (with a focus on J. D. Crossan and the literary turn in biblical studies), and the promise of metaphor theory (with special emphasis on P. Ricoeur's "biblical hermeneutics"). She concludes with an interpretation of the parable of the wicked husbandmen (Mk 12:1-12 parr.) that consciously builds on the literary turn in biblical studies while situating itself as thoroughly as possible in its own cultural and rhetorical context, as a way of illustrating what a post-Holocaust reading of a NT parable might look like.

D. PATTE ET AL., *The Gospel of Matthew. A Contextual Introduction for Group Study* (Nashville, TN: Abingdon, 2003, paper $24) 165 pp., frontispiece. Bibliography. LCN: 2003005564. ISBN: 0-687-02214-2.

This introduction to Matthew's Gospel for Bible study groups uses the contextual approach, and seeks to help members of such groups to identify the wealth of teachings offered by selected passages, to gain a critical perspective on interpretations of the Bible, and to assume responsibility for their choice of biblical teaching and for the way their beliefs about the Bible affect other people. After an eight-page introduction and a three-page teacher's guide, it focuses on Mt 5:3-12: reading the beatitudes ourselves; the beatitudes in scholarly research and popular culture; and reading the beatitudes as Scripture—when violence is perpetrated against innocents. Then it treats Mt 15:21-28—Jesus and the Canaanite woman; Mt 28:16-20—the great commission, the church, and its mission; and Mt 1:1–28:20—the good news according to Matthew. The volume was prepared by Patte with M. A. Stubbs, J. Ukpong, and R. E. Velunta.

J. READ-HEIMERDINGER, *The Bezan Text of Acts. A Contribution of Discourse Analysis to Textual Criticism*, JSNT Supplement Series 236 (London—New York: Sheffield Academic Press, 2002, £75 or $150) xi and 379 pp., 3 figs., 36 tables. Bibliography. Indexed. ISBN: 0-8264-6212-X.

This study of the text of Acts was initially presented as part of a doctoral dissertation at the University of Wales in 1994, and had as its aim the exploration of the ways in which discourse analysis could contribute to evaluating variant readings of NT manuscripts. In this updated form a sharper focus has been given to the text of Acts in Codex Bezae, and some modifications have been made. It first discusses the manuscripts of Acts (quantity and types of variation), and explains the basic concepts of discourse analysis and how they might be applied to the text of Acts. Then under the heading "linguistic analysis" it deals with word order, the article, the Holy Spirit, prepositions, connectives, titles of Jesus, ὁ κύριος and ὁ θεός, and the spelling of Jerusalem. Read-Heimerdinger concludes that the text of Acts in Codex Bezae is characterized by a high degree of regularity and consistency, that it stands as the carefully crafted work of a skillful writer who was animated by a clear theological purpose, and that the form of the text of Acts attested by Codex Bezae predates that of the Alexandrian manuscripts examined in this work.

A. M. REIMER, *Miracle and Magic. A Study in the Acts of the Apostles and the* Life of Apollonius of Tyana, JSNT Supplement Series 235 (London—New York: Sheffield Academic Press, 2002, £60 or $110) xiii and 277 pp. Bibliography. Indexed. ISBN: 0-8264-6210-3.

The revision of a doctoral dissertation directed by L. Alexander and presented to the University of Sheffield, this volume is fundamentally concerned with how and why Greco-Roman communities drew a distinction between miracle-workers and magicians. Taking as its two case studies Philostratus' *Life of Apollonius of Tyana* and Luke's Acts of the Apostles, it first considers the relationship between miracle and magic, and establishes an appropriate methodology. Then it treats gaining power (identifying the intermediaries, withdrawal from the social network, performing the miraculous, avoiding ambition), intersecting power (intersecting established religious communities and cults, intermediaries within their own community, crossing paths with political authorities), and defending power (the charges against miracle-workers, the intermediary's defense). It concludes with observations on miracle and magic in light of the two case studies, and on moving from "narrative world" to "historical world." Reimer concludes that an extraordinary event can be classified as a miracle if it is not performed for the personal advantage of the miracle-worker, if it displays mediated divine power, if it does not overtly undermine the community's acceptable social and political structures, and/or if it can be understood within an established religious framework.

A. SALAS (ED.), *Las parábolas de Jésus,* Biblia y Fe, Revista de Teología Bíblica, vol. 29, no. 86 (Madrid: Escuela Bíblica, 2003, paper) 126 pp. Bibliography. ISSN: 0210-5209.

The five essays in this fascicle [see *NTA* 47, p. 376] are by E. Álvarez Frías on the origin, redaction, and message of the parables; G. Cañellas on the parable of the murderous vinedressers; C. Quelle Parra on the parable of the sower; M. Á. Keller on the parable of the good Samaritan; and G. L. Salas on the parables of Jesus today.

M. L. SKINNER, *Locating Paul. Places of Custody as Narrative Settings in Acts 21–28,* SBL Academia Biblica 13 (Atlanta: Society of Biblical Literature, 2003, paper $39.95) xiii and 234 pp. Bibliography. Indexed. LCN: 2003014741. ISBN: 1-58983-082-2.

The slightly revised version of a doctoral dissertation directed by B. R. Gaventa and presented to Princeton Theological Seminary in 2001, this narrative-critical analysis of Acts 21–28 explores the custody settings as places that frame and amplify the detained Paul's social marginality to powerful interests that have a stake in his ministry, and contends that the settings serve as new venues for Paul's continuing yet redirected missionary vocation. After a 25-page introduction, it considers settings and their literary functions; Luke's account of Paul's detention in Acts 21–28 in recent study; perceptions of custody in the Greco-Roman world and portents of Paul's plight in Acts; understanding the functions of Paul's custody settings in Acts 21–26 and in 27–28, respectively; and assessing the functions of Paul's custody settings. Skinner concludes that Paul's custody settings convey a confrontational theological message about the effects of the gospel upon the cultural and social spheres depicted in Luke-Acts, and that they suggest that custody settings ultimately cannot function as tools to halt the spread of the gospel and the controversy that it generates.

T. SÖDING, *Exegese und Predigt. Das Lukas-Evangelium. Anregungen zum Lesejahr C* (Würzburg: Echter, 2003, paper €9.90) 120 pp. Bibliography. Indexed. ISBN: 3-429-02412-9.

Similar in scope and format to Söding's volumes on the Gospels of Matthew [*NTA* 46, pp. 160-161] and Mark [*NTA* 47, p. 167], this volume first reflects briefly on Jesus, the Spirit, and the church in the light of Luke's Gospel. Then it provides basic information about Luke's Gospel: the time of Luke the Evangelist, the Evangelist and his community, the Evangelist's Jesus-traditions, his purpose in light of Lk 1:1-4 and Acts 1:1-2, and the Evangelist's theology. Then it offers suggestions about preaching on Luke's Gospel (the ways with Jesus, the winds of the Spirit), and sketches a plan for preaching during the different parts of the Year of Luke (2004, 2007, etc.). Söding is professor of NT exegesis at the Bergische Universität in Wuppertal.

F. S. SPENCER, *What Did Jesus Do? Gospel Profiles of Jesus' Personal Conduct* (Harrisburg, PA: Trinity Press International, 2003, paper $19.95) xiii and 279 pp. Bibliography. Indexed. LCN: 2003005026. ISBN: 1-56338-392-6.

Spencer, professor of NT at Baptist Theological Seminary in Richmond, VA, and author of *The Portrait of Philip in Acts. A Study of Roles and Relations* (1992), examines both the Synoptics and John's Gospel with a focus on Jesus' deeds or actions as keys to understanding his identity and vocation. After delineating the project, he explores six areas of Jesus' life: family ties, friendship bonds, body treatments, money matters, work ethic, and honor codes. He concludes that Jesus' ethical actions are strongly biased toward the least, supremely revealed in his death, and significantly determined by his urgent sense of the end.

E. STRAUB, *Kritische Theologie ohne ein Wort vom Kreuz. Zum Verhältnis von Joh 1–12 und 13–20,* Forschungen zur Religion und Literatur des Alten und Neuen Testaments 203 (Göttingen: Vandenhoeck & Ruprecht, 2003, €49.90) 249 pp. Bibliography. Indexed. ISBN: 3-525-53887-1.

The slightly revised version of a doctoral dissertation directed by J. Zumstein and accepted in 2002 by the theological faculty of the University of Zurich, this volume argues that John's Gospel represents a Christian theology in which the cross plays a specific and decisive role but not the main role. After reviewing the various approaches to the place of the cross in Johannine theology (with particular attention to the place of the cross in Pauline theology), it traces under the heading "the death and resurrection of Jesus" the narrative development of Johannine Christology in chapters 1–12, with particular attention to Jesus' self-revelation and the foreshadowings of John 18–19 in the first part of the Gospel. Then under the heading "judgment and eternal communion with God" it charts the narrative development of Johannine eschatology in chapters 13–20, with particular regard for the crucifixion of Jesus as the self-judgment of unbelief (chaps. 18–19), and Jesus' return to the Father as the productive event for believers (chaps. 13-14 and 20). Thirty-two excursuses are interspersed throughout the main text. Straub concludes that what "the word of the cross" is in Paul's writings, the narrative of the self-revelation of the earthly Jesus is in John's Gospel.

P. WALKER, *Jesus and His World* (Downers Grove, IL: InterVarsity, 2003, paper $13) 192 pp., frontispiece. Illustrated. Bibliography. Indexed. ISBN: 0-8308-2355-7.

Walker, who lectures in NT studies at Wycliffe Hall, Oxford, and is the author of *The Weekend the Changed the World* (1999), describes this book as an invitation to find the authentic Jesus by going back to the worlds (ancient Near Eastern, Jewish, and Greco Roman) in which he lived. After a five-page introduction, he treats the story of Jesus, the Palestine of Jesus, the evidence for Jesus, interpreting Jesus, Jesus the Jew, the aims of Jesus, the challenges of Jesus, the road to Jerusalem, arrival in the city, Jesus' last hours, the following Sunday, and Jesus' followers reflect. The main text is illustrated by photographs, paintings, maps, sketches, etc.

A. WEISSENRIEDER, *Images of Illness in the Gospel of Luke. Insights of Ancient Medical Texts,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 164 (Tübingen: Mohr Siebeck, 2003, paper €69) xiv and 429 pp., 4 figs., table. Bibliography. Indexed. ISBN: 3-16-147915-7.

The revised version of a doctoral dissertation supervised by G. Theissen and accepted in 2001 by the department of theology at Heidelberg University, this volume aims to show that Luke intensifies the indicators of illness in Markan texts, that he refers to an understanding of illness that was valid within the time and context of his work, and that his depictions of illness can be made plausible against a background of ancient medicine. After a five-page introduction, Weissenrieder presents an overview of NT depictions of illness and ancient medicine, discusses the perception of reality and the construction of illnesses, and considers constructs of illness in ancient scientific medicine. Next she provides detailed analyses of passages in Luke's Gospel that deal with the barrenness of Elizabeth and the speechlessness of Zechariah (Lk 1:5-80), and the healing of the ten "lepers" (17:11-19). Then she treats coherencies in the Lukan healing narratives against the background of ancient medicine: the woman with the issue of blood (8:43-48), the daughter of Jairus (8:40-42, 49-56), and the boy with "epileptic phenomena" (9:37-43). Next she reflects on constructs of illness in Luke's Gospel against the backdrop of ancient medical history, and explores what this study might contribute to the question whether Luke the Evangelist was a physician (see Col 4:14). Weissenrieder concludes that the author of Luke-Acts had a particular interest in images of illness and healing, which were plausible within the ancient medical context and far exceed word analogies.

R. WILLIAMS, *Christ on Trial. How the Gospel Unsettles Our Judgement* (Grand Rapids—Cambridge, UK: Eerdmans, 2003, paper $16; Toronto: ABC Publishing—Anglican Book Centre) xvi and 141 pp. ISBN: 0-8028-2496-X (E), 1-55126-409-9 (ABC).

First published in Great Britain in 2000 by HarperCollins, this volume examines the individual NT accounts of Jesus' trial with particular attention to what can be learned about Jesus from each of the four Gospel portraits. After an eight-page introduction, it considers how Mark shows Jesus to be a mysterious figure revealed as the Son of God, how Matthew describes Jesus the Wisdom of God tried by foolish men, how Luke presents Jesus as a divine stranger, and how John speaks of the paradox of divinity submitting to judgment. Also included are reflections on believers on trial ("God's spies") and on Jesus and his judges ("no answer"). Each chapter concludes with questions for reflection and discussion, along with a prayer. Williams is the archbishop of Canterbury.

S. I. WRIGHT, *Tales Jesus Told. An Introduction to the Narrative Parables of Jesus* (Carlisle, UK: Paternoster, 2002, paper £8.99) xv and 174 pp. Bibliography. ISBN: 1-84227-182-2.

In this introduction to the longer narrative parables of Jesus, Wright, director of the College of Preachers and associate lecturer at Spurgeon's College in London, as well as author of *The Voice of Jesus. Studies in the Interpretation of Six Gospel Parables* (2000), suggests that it is time to take a more intense look at these stories against their original social background. After chapters on the parables of Jesus and on Jesus and 1st-century Palestine, he treats individual parables: rough terrain—the sower, seed, and soils; agricultural sabotage—the wheat and the darnel; dangerous journey—the good Samaritan; storage space—the rich fool; fruit delayed—the barren fig tree; family threatened—the prodigal son; and so forth. He concludes by noting some elements in the profile of Jesus as a storyteller: concern with human life, call to action, a way of wisdom, subversion of nationalism, reversal and reconciliation, and warning and hope.

P. F. M. ZAHL, *The First Christian. Universal Truth in the Teachings of Jesus* (Grand Rapids—Cambridge, UK: Eerdmans, 2003, paper $16) x and 138 pp. Bibliography. Indexed. ISBN: 0-8028-2110-3.

In his sixteen-page introduction, Zahl, dean of Cathedral Church of the Advent (Episcopal) in Birmingham, Alabama, notes the tendency in current Christian thinking to emphasize the continuity of the historical Jesus with the Jewish background from which he came. His goal in this volume, however, is to refute this idea, and to affirm the continuity of Jesus with the idea of grace-Christianity over against Law-Christianity as that antithesis was understood by the Protestant Reformers of the 16th century. To do so, he discusses the historical-Jesus problem, Jesus the Jew, Jesus and John the Baptist, Jesus the Christian, and the centrifugal force of Jesus the Christian. The epilogue presents "a meditation at Christmas." Zahl concludes that Jesus was the first Christian, and his discontinuities with Judaism were the seed of his universal interest and aptness.

J. A. ADEWUYA, *Holiness and Community in 2 Cor 6:14–7:1. Paul's View of Communal Holiness in the Corinthian Correspondence,* Studies in Biblical Literature 40 (New York—Bern: Lang, 2003, paper $22.95) xvii and 230 pp. Bibliography. Indexed. LCN: 2001029033. ISBN: 0-8204-6919-X.

The paperback edition of the work described in *NTA* 46, p. 383, this investigation of 2 Cor 6:14–7:1 contends that the theological message of this text is communal holiness in the sense that Paul's teaching on holiness can and should be explained in terms of the individual standing in relation to the community of faith. Adewuya now teaches at the Church of God Theological Seminary in Cleveland, Tennessee.

J. E. AGUILAR CHIU, *La justificación y el Espíritu en Pablo,* European University Studies, Series 23: Theology 713 (Bern—Frankfurt: Lang, 2003, paper $47.95) 306 pp., 7 tables. Bibliography. Indexed. ISBN: 3-906765-92-X.

Prepared as a doctoral dissertation under the direction of A. Vanhoye and accepted in 1999 by the Pontifical Biblical Institute, this volume first examines those Pauline texts that indicate a relationship between justification and the gift of the Spirit: Galatians 2–3; 2 Corinthians 3; and 1 Corinthians 6. Then it seeks to determine the nature of that relationship more precisely with reference to the themes of vivification (Galatians 3; Romans 5 and 8), faith (Galatians 2, 3, and 5; Romans 4; Philippians 3), benediction (Galatians 3), and the promise (Galatians 3; Romans 4), respectively. Aguilar Chiu concludes that, for Paul, justification is inseparable from faith in Christ and from the Holy Spirit (see Gal 2:16 and 1 Cor 6:11b).

R. S. ASCOUGH, *Paul's Macedonian Associations. The Social Context of Philippians and 1 Thessalonians,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 161 (Tübingen: Mohr Siebeck, 2003, paper €49) xiv and 261 pp. Bibliography. Indexed. ISBN: 3-16-148074-0.

The revision of a doctoral dissertation directed by J. S. Kloppenborg Verbin and submitted in 1997 to the faculty of Wycliffe College and the biblical department of the Toronto School of Theology, this volume uses the voluntary associations of the Greco-Roman world as a comparative model for understanding early Christian community organization, with special attention to Paul's Macedonian Christian communities. After a fourteen-page introduction, it considers the types and functions of voluntary associations in the Greco-Roman world, membership in them and its requirements, and community organization. Then it focuses on the Philippian Christian community and on the Thessalonian Christian community, respectively. An appendix deals with Jewish communities in Macedonia. Ascough, the author of *What Are They Saying About the Formation of Pauline Churches?* (1998), concludes that both Paul and the Macedonian Christian communities share the same discursive field as the voluntary associations, and that these associations provide a ready analogue for understanding the community structure of Paul's Macedonian Christian communities.

I. BACKUS, *Reformation Readings of the Apocalypse. Geneva, Zurich, and Wittenberg,* Oxford Studies in Historical Theology (Oxford—New York: Oxford University Press, 2000, $52) xx and 182 pp. Bibliography. Indexed. LCN: 00-026356. ISBN: 0-19-513885-6.

Backus, professor at the University of Geneva, Institute of Reformation History, examines commentaries on the book of Revelation that were produced in and around Geneva and Zurich (as well as Wittenberg) between 1539 and 1584 with the aim of analyzing their methods and views of the book's status and place in the religious and cultural context of the Reformation. After a ten-page introduction, she discusses the problem of canonicity; Antoine du Pinet and his models; Augustin Marlorat and Nicolas Colladon; the Apocalypse and the Zurich Reformers; and the Lutheran counterpoint—David Chytraeus and Nikolaus

Selnecker. She concludes that the Calvinist commentaries were a mixture of anti-papal propaganda and very traditional exegesis, and that the sole common features of all the commentaries is their unhesitating identification of the papacy as the apocalyptic adversary.

J. AND G. BEN-DANIEL, *The Apocalypse in the Light of the Temple. A new approach to the Book of Revelation* (Jerusalem: Beit Yochanan, 2003, paper £14) x and 266 pp., 3 figs. Bibliography. Indexed. ISBN: 965-555-134-2.

This volume proposes a new approach to the interpretation of the book of Revelation by applying the traditional method of interpreting Scripture by Scripture, and by focusing on the theme of the temple as the organizing principle of the text as a whole. After a ten-page introduction, it investigates references in Revelation to the sanctuary in heaven with the purpose of defining and identifying the liturgical activity that is taking place there. Then it examines the role of the prophet and prophecy in the construction of a new temple on earth whose sanctuary is the sanctuary in heaven. Finally it considers the prophecy itself, focusing on the culmination of the liturgical activity and the completion of the new temple, and reflects on the way in which the Holy City will be established on earth. Also included is a nine-page appendix on the literary structure of Revelation and its implications for the interpretation of the text.

E. BEST, *Ephesians. A Shorter Commentary* (London—New York: T&T Clark, 2003, paper £19.99 or $34.95) xxxiii and 374 pp. Bibliography. Indexed. ISBN: 0-567-08819-7.

This abridged version of Best's commentary on Ephesians for the International Critical Commentary [*NTA* 43, p. 177] is intended for more general readers. Much of the detailed analysis has been dropped, there is no discussion of the Greek text, and the commentary is based on the English translation provided in the ICC volume. After a nine-page introduction, it treats the salutation (Eph 1:1-2); God, the blessed, blesses (1:3-14); a prayer for knowledge (1:15-23); from death to life (2:1-10); and so forth. Also included are six detached notes (on the heavenlies, in Christ, the powers, etc.) and two essays (on the church and on moral teaching). Best is emeritus professor of divinity and biblical criticism at the University of Glasgow.

E. BISER, *Paulus. Zeugnis — Begegnung — Wirkung* (Darmstadt: Wissenschaftliche Buchgesellschaft, 2003, €39.90) 303 pp. Indexed. ISBN: 3-534-17208-6.

This volume first reflects on Paul the witness under the following headings: the initiation, the insinuation, the identification, the conception, the proclamation, the documentation, the passion, and the inversion. Then under the heading "dialogue" it treats Paul in word—Paul's language world; Paul through Paul—elements of a Pauline hermeneutic; Paul and Jesus—a change of paradigms?; Paul and Luke—the step into writing; Paul and M. Buber—the Jewish debating partner; Paul and F. Nietzsche—the last battle; Paul and the world—the great break-up; and Paul and death—the last enemy. Biser is also the author of *Nietzsche — Zerstörer oder Erneuerer des Christentums?* (2002).

E. BISER, *Der unbekannte Paulus* (Düsseldorf: Patmos, 2003, €24.90) 310 pp. Indexed. ISBN: 3-491-70365-4.

Taking his starting point from the observation that despite all the attempts at interpreting him Paul still remains to a large extent an unknown figure, Biser, author of *Paulus für Christen* (1985) and *Paulus. Zeuge, Mystiker, Vordenker* (1992), seeks to illuminate the many facets of the figure of Paul and his theology with reference to various NT texts. The presentation appears under seven headings: the vessel, the treasure, the witness, the mystic, the author, the initiator, and the contemporary. In treating Paul the mystic, for example, Biser considers the inner person, the beloved disciple, the one who prays, "Christomathy," and the presence of the Spirit.

P. Bosman, *Conscience in Philo and Paul. A Conceptual History of the Synoida Word Group,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 166 (Tübingen: Mohr Siebeck, 2003, paper €49) x and 318 pp. Bibliography. Indexed. ISBN: 3-16-148000-7.

The revised and edited translation of a doctoral dissertation originally written in Afrikaans and submitted to the University of Pretoria in 1996, this volume investigates the concept of conscience in the writings of Philo and Paul by means of philological analysis of ancient Greek texts, enriched by perspectives from recent developments in semantic theory. After a fifteen-page introduction, it surveys past research on the σύνοιδα word group, discusses the lexical history of the σύνοιδα word group in Greek literature up to the 1st century A.D., and proposes a conceptual framework for studying the σύνοιδα word group. Then it examines the textual evidence for and attempts a systematization of the occurrences of the σύνοιδα word group in the writings of Philo and of Paul, respectively. Bosman concludes that Philo's use is dominated by the substantive participle συνειδός while Paul prefers the verbal substantive συνείδησις, and that in both authors the concept's meaning is fluid and rather vaguely delineated, reflecting the use of a concept in evolution.

J. Byron, *Slavery Metaphors in Early Judaism and Pauline Christianity. A Traditio-Historical and Exegetical Examination,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 162 (Tübingen: Mohr Siebeck, 2003, paper €49) xi and 304 pp. Bibliography. Indexed. ISBN: 3-16-148079-1.

The slightly revised version of a doctoral dissertation directed by L. T. Stuckenbruck and accepted in 2002 by the University of Durham, this volume seeks to locate the NT "slave of Christ" motif as one of many developments of the Jewish "slave of God" motif. After a nineteen-page introduction, it explores "slave of God" traditions in early Judaism: the language of enslavement in early Judaism; slavery in ancient Israelite literary traditions; responses to slavery in early Jewish literature; responses to slavery in Josephus' writings; responses to slavery in Philo's writings; and slavery, noble birth, and the figure of Joseph. Then it discusses the "slave of Christ" motif in Pauline literature: the paradigmatic slave of God in Philippians; slavery and freedom in Galatians; enslavement to sin and God in Romans; and slaves and free persons in 1 Corinthians. Byron concludes that when Paul used the expression "slave of Christ" to refer to himself or others, he was declaring his association with the figure of Christ, his release from sin through the Christ-event, his enslavement to God, and his obedience to God through the imitation of Christ as the paradigmatic slave of God.

S. J. Chester, *Conversion at Corinth. Perspectives on Conversion in Paul's Theology and the Corinthian Church,* Studies of the New Testament and Its World (London—New York: T&T Clark, 2003, £70 or $115) xvi and 393 pp. Bibliography. Indexed. ISBN: 0-567-08908-8.

Based on a doctoral dissertation directed by J. Barclay at the University of Glasgow, this volume analyzes the understandings of conversion within early Christianity, with particular attention to the conversion of Paul and of the church at Corinth as reflected in 1 Corinthians. After reflecting on developing a balanced approach to studying conversion and converts, it deals with Paul's understanding of conversion under these headings: conversion and soteriology; God's converting call—Paul's use of καλέω; Gentile conversion; and a Jewish convert. Then it treats the Corinthians' understanding of conversion: Corinthian conversion and Greco-Roman culture; Corinthian conversion and voluntary associations; and Corinthian conversion and mystery initiation. The three appendixes concern (1) a classification of Paul's use of καλέω and related words; (2) meaning and righteousness in Rom 6:7; and (3) 1 Cor 10:1-22 and the myth of magical sacramentalism. Chester concludes that while for Paul sin played a vital part in his understanding of conversion, it played a far less significant role in the approach to conversion taken by the Corinthians, who displayed neither the degree of internal unity nor the degree of separation from unbelievers desired by Paul.

J. P. DICKSON, *Mission-Commitment in Ancient Judaism and in the Pauline Communities. The shape, extent and background of early Christian mission,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 159 (Tübingen: Mohr Siebeck, 2003, paper €64) xiv and 413 pp. Bibliography. Indexed. ISBN: 3-16-148070-8.

The revision of a doctoral dissertation directed by B. S. Rosner and J. Lieu and submitted in 2001 to the department of ancient history at Macquarie University in Sydney, this volume explores the Pauline corpus to determine in what ways and to what extent Paul's converts were expected to promote their new-found faith to unbelievers. After a ten-page introduction, it considers winning the Gentiles—mission and missionaries in ancient Judaism; and promoting the Torah—mission-commitment among the Jewish faithful. Then it examines the Pauline material under the following headings: heralds and partners—the structure of Pauline mission; heralds at home—evangelists and the local church; the eschatological herald—gospel and authorization from Isaiah to Paul; providing for the gospel—mission-commitment as financial assistance; interceding for the gospel—mission-commitment as prayer; not "leaving the world"—mission-commitment as social integration; adorning the gospel—mission-commitment as ethical apologetic; and words of truth and grace—mission-commitment as public worship and as verbal apologetic. Three appendixes are included. Dickson concludes that Paul's notion of mission commitment with regard to his self-conception as a gospel-herald and his expectations of his converts' role in promoting the gospel betrays a deep indebtedness to his Jewish heritage.

B. J. DODD, *Empowered Church Leadership. Ministry in the Spirit According to Paul* (Downers Grove, IL: InterVarsity, 2003, paper $13) 191 pp. Indexed. LCN: 2003008230. ISBN: 0-8308-2392-1.

In a search for a model of Christian leadership, Dodd, the author of *The Problem with Paul* (1996) and *Paul's Paradigmatic "I". Personal Example as Literary Strategy* (1999), holds up the example of Paul who acted in accord with kingdom principles, empowered by the Spirit of God. After an introduction to Spirit-empowered leadership, he considers where the power comes from: followership and self-surrender; pay the price, carry the cross; and God's power in cracked pots. Next he discusses the power we have as leaders because we have come "into Christ": the power of personal example, and the power of partners. Then he reflects on what Paul says is needed to continue to "live by the Spirit": the need for prayer, and the reminder that God works from the bottom up through the most unlikely persons. Finally he describes the new breed of frontline leaders that God is raising up today and how we can join with what God is doing today.

M. GILBERTSON, *God and History in the Book of Revelation. New Testament Studies in Dialogue with Pannenberg and Moltmann,* Society for New Testament Studies Monograph Series 124 (Cambridge, UK—New York: Cambridge University Press, 2003, $65) xiii and 235 pp. Bibliography. Indexed. ISBN: 0-521-82466-4.

The revised and updated version of a doctoral dissertation directed by S. Barton and submitted in 1997 to the University of Durham, this volume brings together a reading of the book of Revelation with an assessment of the work of W. Pannenberg and J. Moltmann on the theology of history. After setting them in context and showing the influences that have shaped their work, it examines some of the methodological issues that arise in relating Scripture and systematic theology together. Then it presents a detailed study of Revelation, with particular attention to how the author uses the dimensions of space and time to make theological points about the relationship between God and history, and how this in turn encourages faithfulness to God in the present. Finally it offers a detailed assessment of the theologies of history developed by Pannenberg and Moltmann, including their views on the nature of the historical process and the use of apocalyptic ideas in eschatology. Gilbertson concludes that there are significant continuities (and some obvious differences) between Revelation and the proposals made by Pannenberg and Moltmann.

R. E. Heine, *The Commentaries of Origen and Jerome on St Paul's Epistle to the Ephesians,* Oxford Early Christian Studies (Oxford—New York: Oxford University Press, 2002, $80) xii and 297 pp. Bibliography. Indexed. LCN: 2002028012. ISBN: 0-19-924551-7.

The original Greek text of Origen's 3rd-century commentary on the letter to the Ephesians has been lost except for some fragments in two catena commentaries from the 9th and 11th centuries. In his 4th-century commentary on Ephesians, Jerome said that he made use of Origen's commentary. This volume presents the first English translation of both the Greek fragments of Origen's commentary and the complete text of Jerome's Latin commentary. In his 71-page introduction, Heine, professor of Bible and theology at Puget Sound Christian College in Washington, discusses the place of Origen's commentary on Ephesians in the early exegetical tradition, the relation of Jerome's commentary on Ephesians to Origen's commentary, Jerome's commentary on Ephesians, and Origen's commentary on Ephesians. He contends that Jerome's commentary on Ephesians closely follows Origen's in all of its major lines of thought. Then he presents translations of Origen's and Jerome's commentaries on Ephesians, placing in parallel columns passages where both texts are extant. The two appendixes provide selections from (1) Jerome's *Epistles* 33, 61, and 84; and (2) book 1 of Jerome's *Apology against the Books of Rufinus.*

M. D. Hooker (ed.), *Not in the Word Alone. The First Epistle to the Thessalonians,* Monographic Series of "Benedictina," Biblical-Ecumenical Section 15 (Rome: "Benedictina"—St. Paul's Abbey, 2003, paper) v and 194 pp. Bibliography. Indexed.

Prepared for the 16th Colloquium Oecumenicum Paulinum held at Rome in September 1999, the major papers (in English, German, French, or Italian) in this volume are by C. Breytenbach on Paul's thanksgiving report about the Thessalonians' faith in God (1 Thess 1:2-10); D. Marguerat on imitating the apostle as mother and father of the community (1 Thess 2:1-12); M. Bockmuehl on 1 Thess 2:14-16 and the church in Jerusalem; P. J. Tomson on Paul's practical instruction in 1 Thess 4:1-12 read in a Hellenistic and Jewish perspective; J. M. G. Barclay on "that you may not grieve, as do the rest, who have no hope" (1 Thess 4:13)—death and early Christian identity; and B. Standaert on 1 Thessalonians as a source of the spiritual life. Also included are a two-page introduction and a twelve-page concluding essay by Hooker.

H.-C. Kammler, *Kreuz und Weisheit. Eine exegetische Untersuchung zu 1 Kor 1,10–3,4,* Wissenschaftliche Untersuchungen zum Neuen Testament 159 (Tübingen: Mohr Siebeck, 2003, €74) xii and 302 pp. Bibliography. Indexed. ISBN: 3-16-148133-X.

Accepted as a *Habilitationsschrift* in 2002 by the Evangelical theological faculty of the Eberhard-Karls-Universität in Tübingen, this exegetical analysis of 1 Cor 1:10–3:4 gives particular attention to the relationship between 1:18–2:5 (the word of the cross) and 2:6–3:4 (God's wisdom) and the relationship between the various groups mentioned in these passages (τέλειοι/νήπιοι and πνευματικοί/σάρκινοι. After a two-page introduction, it provides exegeses of the following six parts of the text: 1 Cor 1:10-17; 1:18-25; 1:26-31; 2:1-5; 2:6-16; and 3:1-4. Kammler, author of *Christologie und Eschatologie. Joh 5,17-30 als Schlüsseltext johanneischer Theologie* (2000), concludes that in 1 Cor 1:10–3:4 Paul does not distinguish between two different forms of preaching or two different forms of being a Christian, and that 1 Cor 2:6-16 does not stand in contradiction to or in tension with 1 Cor 1:18–2:5 but rather the two sections are closely linked in their language and theology.

M. Konradt, *Gericht und Gemeinde. Eine Studie zur Bedeutung und Funktion von Gerichtsaussagen im Rahmen der paulinischen Ekklesiologie und Ethik im 1 Thess und 1 Kor,* Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 117 (Berlin—New York: de Gruyter, 2003, €98) xiii and 641 pp. Bibliography. Indexed. ISBN: 3-11-017596-7.

The slightly revised version of a doctoral dissertation directed by M. Wolter and accepted in 2002 by the Evangelical theological faculty of the Rheinische Friedrich-Wilhelms-

Universität in Bonn, this volume explores the meaning and function of Paul's sayings about judgment in the framework of his ecclesiology and ethics in 1 Thessalonians and 1 Corinthians. After reviewing research on the Pauline judgment sayings and delineating the methodology and goals of this analysis, Konradt deals with the theme of judgment in 1 Thessalonians with reference to the consolidation of the community, and gives particular attention to 1 Thess 1:10; 2:16; 4:1-8; 5:1-11; and 3:13; 5:23; and 2:19-20. Then he considers the judgment theme in 1 Corinthians with reference to the unity and holiness of the community, and focuses on the following texts: 1 Cor 3:5–4:5; 5:1–6:11; 8:1–11:1; 11:17-34; and 16:22. Finally he treats judgment sayings in other Pauline letters: 2 Cor 5:1-10; Gal 5:13–6:10; and Rom 1:18–5:21 and 12:1–15:13. Konradt concludes that God's judgment was a firm element in Paul's theological thought and figured prominently in his approach to Christian identity and ethics.

D. Lioy, *The Book of Revelation in Christological Focus,* Studies in Biblical Literature 58 (New York—Bern: Lang, 2003, paper $35.95) xi and 312 pp. Bibliography. Indexed. LCN: 2003046087. ISBN: 0-8204-6794-4.

Based on a doctoral dissertation directed by C. Warner and J. C. Jordaan and accepted by Potchefstroom University for Christian Higher Education in South Africa, this volume explores how the christological focus of Revelation helps to advance the theological argument of the book. After a four-page introduction, it treats the historical and cultural background of Revelation, its literary genre, literary structure and purpose, and the main interpretive schemes and theological approaches to the book. Then it provides an exegetical analysis of Revelation in light of its christological emphasis, and evaluates how the christological focus advances the book's theological argument. Lioy concludes that the christological focus of Revelation advances the theological argument through the chiastic arrangement of the material on a macrolevel, and through the primary and secondary themes appearing throughout each literary section. He observes that John wrote Revelation to underscore that God, through the Messiah, will defeat the forces of evil, condemn the wicked, vindicate the righteous, fulfill all his promises, and accomplish his sovereign purpose in history.

E. Lohse, *Der Brief an die Römer,* Kritisch-exegetischer Kommentar über das Neue Testament 4 (Göttingen: Vandenhoeck & Ruprecht, 2003, €59) 423 pp. Bibliographies. Indexed. ISBN: 3-525-51630-4.

Paul's letter to the Romans has been the subject of earlier contributions to the Meyer Kommentar series by H. A. W. Meyer (1st-5th eds., 1836-72), B. Weiss (6th-9th eds., 1881-99), and O. Michel (10th-14th eds., 1955-78), respectively. In this entirely new commentary, Lohse, author of *Grundriss der neutestamentlichen Theologie* (5th ed., 1998) and *Das Neue Testament als Urkunde des Evangeliums* (2000), seeks to work out what the apostle Paul had to say to the Christians at Rome. In his twenty-page introduction to the occasion and thematic of the letter to the Romans, he discusses the first Christians in Rome, Paul's plans and projects, the letter's integrity and structure, and its place in the tradition of early Christianity. Then he presents for each pericope a translation, bibliography, general observations, and verse-by-verse comments according to the following general outline: epistolary introduction (1:1-17), the gospel as the revelation of the righteousness of God for all who believe (1:18–4:25), the gospel as the inauguration of salvation and life (5:1–8:39), the gospel in the destiny of Israel (9:1–11:36), the gospel in the conduct of those who believe (12:1–15:13), and the conclusion of the letter (15:14–16:27). Twenty-three excursuses (on εὐαγγέλιον, δικαιοσύνη θεοῦ, the rhetorical shape of Romans, ἁμαρτία, σάρξ, ἔργα νόμου, in Christ, etc.) are interspersed throughout the commentary.

I. Maisch, *Der Brief an die Gemeinde in Kolossä,* Theologischer Kommentar zum Neuen Testament 12 (Stuttgart: Kohlhammer, 2003, paper €27) 292 pp. Bibliography. Indexed. ISBN: 3-17-018134-3.

In her 33-page introduction to the letter to the Colossians, Maisch discusses early witnesses, "Paul" as the author, historical questions, literary questions (structure, text and reader, the unity and independence of the text), and the author's concerns. Then she presents her exposition of the text according to the following general outline: prescript (1:1-2), proem (1:3-23), the self-commendation and self-presentation of the author (1:24–2:5), the body of the letter (2:6–4:1), concluding paraenesis with a request for prayers (4:2-6), and the epistolary conclusion/postscript (4:7-18). Also included are a "look back" at Colossians (with particular attention to the issue of anti-Judaism), and five excursuses (on the danger posed by "philosophy"—an attempt to understand the situation in Colossae; the church in Colossians; the *Vorlage* of Col 1:15-20; the effective history of Col 2:11; and "angels" in the pagan world).

F. J. MATERA, *II Corinthians. A Commentary,* New Testament Library (Louisville, KY—London: Westminster John Knox, 2003, $39.95) xx and 332 pp. Bibliography. Indexed. ISBN: 0-664-22117-3.

In his 32-page introduction to 2 Corinthians, Matera, professor of NT at the Catholic University of America and author of *Galatians* (1992) in the Sacra Pagina series and of *Strategies for Preaching Paul* (2001), describes 2 Corinthians as the most personal and revealing of Paul's letters, argues for its literary integrity, and suggests that Paul wrote it for three reasons: to bring to a close the crisis over the painful visit, to encourage the Corinthians to resume the collection, and to resolve a second crisis caused by the intruding apostles and the unrepentant. Besides treating the salutation and benediction (1:1-11) and the letter closing (13:11-13), he discusses the main text in three major parts: the crisis over Paul's apostolic integrity (1:12–7:16), an appeal to complete the collection (8:1–9:15), and defense and warnings in preparation for Paul's third visit (10:1–13:10). He discerns six major theological themes in the letter: the God who raises the dead, Christ as the agent of God's salvation, the Spirit of the living God, the ministry of the new covenant, the community of the new covenant, and the paradox of the gospel in which affliction leads to comfort and power is perfected in weakness.

L. NDUBUISI, *Paul's Concept of Charisma in 1 Corinthians 12. With Emphasis on Nigerian Charismatic Movement,* European University Studies, Series 23: Theology 765 (Frankfurt—Bern: Lang, 2003, paper $42.95) 274 pp. Bibliography. ISBN: 3-631-50584-1.

Prepared as a doctoral dissertation under the direction of H.-J. Klauck and accepted in 2002 by the theological faculty at the Ludwig-Maximilians-Universität in Munich, this volume seeks to assess the Nigerian charismatic movement in the light of 1 Corinthians 12 and thus to submit their experiences to the test of the biblical text. After a five-page introduction, it considers the relationship between χάρις and χάρισμα, the term χάρισμα, the πνεῦμα of 1 Cor 12:3-11, the question of πνεῦμα, the problem in Corinth, 1 Corinthians 12, related notions in 1 Corinthians 12–14, and χαρίσματα—endowment for Nigerian charismatic service. He concludes that while Nigerian Christians have made important contributions to our understanding of the χαρίσματα, the real problem lies not so much in their interpretation of them as in the unusually high importance that they attach to them. He observes that in 1 Corinthians 12 Paul teaches that the gifts are sovereignly bestowed by the one Spirit and that there is no basis for a feeling of superiority on the part of some or of inferiority on the part of others.

Paul and the Corinthians. Studies on a Community in Conflict. Essays in Honour of Margaret Thrall, ed. T. J. Burke and J. K. Elliott, Supplements to Novum Testamentum 109 (Leiden—Boston: Brill, 2003, €95 or $119) xxiv and 349 pp., frontispiece. Bibliography. Indexed. LCN: 2002033029. ISBN: 90-04-12920-0.

This collection of nineteen essays honoring Professor Thrall on the occasion of her 75th birthday comprises four sections: text and traditions (four); culture, conflict, and the rhetoric of Paul (five); theology in the letters (six); and sects, polemic, and the apologetics of Paul (four). The contributors are Elliott on the divine names in the Corinthian letters; M. M.

Mitchell on the Corinthian correspondence and the birth of Pauline hermeneutics; C. Tuckett on Paul and Jesus tradition—the evidence of 1 Cor 2:9 and *Gospel of Thomas;* N. L. Collins on the Jewish background of 2 Cor 3:9, 7-8, and 11; Burke on Paul's role as "father" to his Corinthian "children" in sociohistorical context (1 Cor 4:14-21); C. A. Wanamaker on a rhetoric of power—ideology and 1 Corinthians 1–4; B. W. Winter on the "underlays" of conflict and compromise in 1 Corinthians; C. Marsh on "Who are you for?"—1 Cor 1:10-17 as Christian Scripture in the context of diverse methods of reading; J. Renshaw on Boolean logic in the Corinthian correspondence; G. D. Fee on 1 Cor 7:1-7 revisited; L. L. Belleville on κεφαλή and the thorny issue of head covering in 1 Cor 11:2-16; M. D. Hooker on from God's faithfulness to ours—another look at 2 Cor 1:17-24; P. Woodbridge on the time of the receipt of the resurrection body—a possible Pauline inconsistency; J. Lambrecht on anthropological matters in 2 Cor 4:6–5:10; A. J. M. Wedderburn on 2 Cor 5:14 as a possible key to Paul's soteriology; C. K. Barrett on sectarian diversity at Corinth; M. D. Goulder on visions and revelations of the Lord (2 Cor 12:1-10); P. Barnett on Paul as apologist to the Corinthians; and V. K. Robbins on the legacy of 2 Cor 12:2-4 in *Apocalypse of Paul.* Also included are a photograph of the honoree, a biographical sketch, and a list of some of her publications.

J. J. Pilch, *The Cultural World of the Apostles. The Second Reading, Sunday by Sunday, Year A* (Collegeville, MN: Liturgical Press, 2001, paper $11.95) xvi and 128 pp. Bibliography. LCN: 00-052042. ISBN: 0-8146-2726-9.

In this volume, Pilch, the author of *The Cultural World of Jesus. Sunday by Sunday* [see *NTA* 42, p. 163], offers historical, cultural, and literary information on the second reading in the lectionary for the Sundays in Year A of the liturgical cycle. The passages are mainly from Romans, 1 Corinthians, 1 Peter, Philippians, and 1 Thessalonians. His main concern is to provide information about aspects of the 1st-century eastern Mediterranean cultural world in which the authors of the writings and their original recipients lived.

J. J. Pilch, *The Cultural World of the Apostles. The Second Reading, Sunday by Sunday, Year B* (Collegeville, MN: Liturgical Press, 2002, paper $11.95) xvi and 124 pp. Bibliography. LCN: 00-052042. ISBN: 0-8146-2781-1.

This volume presents historical, cultural, and literary information about the second (Epistle) readings in the lectionary for the Sundays in Year B of the lectionary cycle. Many of the passages are from 1 Corinthians, 2 Corinthians, 1 John, Ephesians, James, and Hebrews. Besides providing insights from historical research and cultural anthropology, Pilch, who teaches Scripture at Georgetown University, offers suggestions about links to the Sunday Gospel readings and seeks to assist readers in exploring pastoral applications to modern life. The volume devoted to the second readings in Year C was described in *NTA* 47, p. 578. Each volume contains a six-page introduction.

J. Piper, *Counted Righteous in Christ. Should We Abandon the Imputation of Christ's Righteousness?* (Wheaton, IL: Crossway, 2002, paper $12.99) 141 pp. Indexed. LCN: 2002009041. ISBN: 1-58134-447-3.

Piper, pastor for preaching in Bethlehem Baptist Church in Minneapolis since 1980 and author of *The Justification of God. An Exegetical and Theological Study of Romans 9:1-23* (2nd ed., 1993), seeks to provide exegetical foundations for the historic Protestant teaching that the basis of our justification through faith is the provision of Christ for both pardon and imputed perfection. After considering the setting (in family, church, culture, and nations) for defending the doctrine of justification and delineating the contemporary challenge, he provides an exegetical response with reference to Romans and other Pauline texts: the evidence that the righteousness imputed to us is external and not our faith; the external righteousness credited to us is God's; justification is not liberation from sin's mastery; whether the divine righteousness imputed to believers is the righteousness of Christ; and the relationship between Christ's blood and righteousness.

E. PLUMER, *Augustine's Commentary on Galatians. Introduction, Text, Translation, and Notes,* Oxford Early Christian Studies (Oxford—New York: Oxford University Press, 2003, $80) xvii and 294 pp. Bibliography. Indexed. LCN: 2002070192. ISBN: 0-19-924439-1.

Based on a doctoral dissertation directed by J. Cavadini and submitted to the graduate school of the University of Notre Dame in Indiana, this volume first presents a 119-page introduction to Augustine's *Commentary on Galatians*: date of composition, Augustine in relation to other Latin commentators on Paul in late antiquity, the purpose of Augustine's commentary, and Augustine as a reader of Galatians. Then it presents on facing pages the Latin text and a new translation (with notes below) of Augustine's *Commentary on Galatians*. Four appendixes are included. Plumer contends that Augustine chose to write a commentary on Paul's letter to the Galatians that is essentially pastoral, intended not merely to inform his audience but also to form them in the Christian faith.

C. J. ROETZEL, *Paul—A Jew on the Margins* (Louisville, KY—London: Westminster John Knox, 2003, paper $14.95) xii and 116 pp. Indexed. ISBN: 0-664-22520-9.

Roetzel, author of *The Letters of Paul. Conversations in Context* (4th, rev. ed., 1998) and *Paul. The Man and the Myth* (1998), has come to see Paul more and more as a marginal Jew who stood on the boundary between religious convictions and cultural commitments that strained in opposite directions. In the six essays in this volume (four are revised versions of previously published articles), he considers the following topics: Paul—a Jew on the margins; Paul as mother—a possible metaphor for Jewish-Christian conversion; Paul as organic intellectual—reshaping Jewish apocalyptic myth from the margins; death and resurrection—a theology forged at the margins (2 Corinthians) [see § 36-857]; ambivalence and ambiguity on the margins—*oikoumenē* and the limits of pluralism; and the grammar of election—a theology negotiated at the margins.

H.-M. SCHENKE WITH R. KASSER (EDS.), *Papyrus Michigan 3520 und 6868(a). Ecclesiastes, Erster Johannesbrief und Zweiter Petrusbrief im fayumischen Dialekt,* Texte und Untersuchungen zur Geschichte der altchristlichen Literatur 151 (Berlin—New York: de Gruyter, 2003, €88) xiii and 318 pp. Indexed. ISBN: 3-11-017793-5.

This volume presents on facing pages the first edition of the Coptic texts and German translations of two manuscripts from the Papyrus Collection of the University of Michigan. Papyrus Michigan 3520 contains the books of Ecclesiastes, 1 John, and 2 Peter in an early Fayumic version (Dialect V4). This manuscript probably dates from the first half of the 4th century, and is significant for research on the history of the transmission of biblical texts and on Coptic dialects. The first part of the slightly later Papyrus Michigan 6868 contains fragments of Ecclesiastes in Classical Fayumic (Dialect F5) and is of great value for studying the history of the Coptic version of the Septuagint. The second part of this papyrus, an Agathonicus fragment, was published previously by Schenke in 1996. For each papyrus there is an introduction, text and translation (including fragments), and various indexes. Two appendixes are included. C. Markschies has provided a two-page foreword.

B. STANDAERT (ED.), *"Le Christ tout et en tous" (Col 3, 11). L'épître aus Colossiens,* Série Monographique de "Benedictina," Section Biblique-Œcuménique 16 (Rome: "Benedictina"—Abbaye de S. Paul, 2003, paper) v and 174 pp., fig. Bibliography. Indexed.

Prepared for the 17th Colloquium Oecumenicum Paulinum held at Rome in September 2002, the seven major papers (in French, German, English, or Italian) in this volume are by I. Karavidopoulos on the christological hymn in Col 1:15-20 in its micro- and macro-context; M. Wolter on Col 1:24–2:23 (3:4); C. Reynier on Col 3:1-17; M. Gielen on the household code in Col 3:18–4:1; P. Pokorný on Col 1:1-8 and 4:7-18—the bearers of Pauline heritage; Standaert on the unity of the letter to the Colossians; and D. Attinger on the letter to the Colossians today. Standaert has provided a four-page preface.

B. O. UKWUEGBU, *The Emergence of Christian Identity in Paul's Letter to the Galatians. A Social-Scientific Investigation into the Root Causes for the Parting of the Way between Christianity and Judaism,* Arbeiten zur Interkulturalität 4 (Bonn: Borengässer, 2003, €42) xvi and 480 pp. Bibliography. Indexed. ISBN: 3-923946-58-9.

Based on a doctoral dissertation directed by H.-J. Findeis and submitted to the Catholic theological faculty at the University of Bonn, this volume argues that in his letter to the Galatians Paul set aside every ethnic, social, and gender limitation that intruded on a genuine expression of Christian faith, and that thus he prevented (at least in his own time and among his communities) any such symbol from displacing Christ's uniqueness in determining Christian identity. After a 41-page introduction to Galatians and its reception throughout history, and methodological considerations with regard to the social-scientific method and models of interpretation, it discusses the search for the communicative context, the biographical account (Gal 1:1–2:14) as a legitimation strategy, Gal 2:15–3:29 and Paul's legitimation of his new symbolic universe, life within Paul's symbolic universe (4:1–6:18), and Galatians and the emergence of Christian identity. Ukwuegbu concludes that Paul's mission to the Gentiles was an immense contribution to the break with Judaism and the consequent emergence of Christian identity.

J. R. WAGNER, *Heralds of the Good News. Isaiah and Paul in Concert in the Letter to the Romans* (Boston—Leiden: Brill, 2003, paper $49.95) xxii and 437 pp., 40 figs. Bibliography. Indexed. LCN: 2003049584. ISBN: 0-391-04204-1.

The paperback edition of the work described in *NTA* 46, p. 389, this investigation of Paul's quotations of and allusions to the book of Isaiah situates them within the context of early Jewish biblical interpretation and in Paul's argument in his letter to the Romans. Wagner, assistant professor of NT at Princeton Theological Seminary, contends that Paul's uses of Isaiah are the product of sustained and careful attention to the rhythms and cadences of individual passages as well as to the larger themes and motifs that run through the OT prophet's oracles.

B. WITHERINGTON, *Revelation,* New Cambridge Bible Commentary (Cambridge, UK—New York: Cambridge University Press, 2003, cloth $55, paper $20) xviii and 307 pp., map, table. Bibliography. Indexed. LCN: 2002041245. ISBN: 0-521-80609-7 (cloth), -00068-8 (paper).

This volume inaugurates the "New Cambridge Bible Commentary" (NCBC), which "aims to elucidate the Hebrew and Christian Scriptures for a wide range of intellectually curious individuals." In his fifty-page introduction to the book of Revelation, Witherington, professor of NT at Asbury Theological Seminary in Kentucky, treats its authorship, date, and audience; resources, rhetoric, and restructuring; social setting in western Asia Minor; Christology; genre; and content. Then after providing a fourteen-page reading list, he presents a sociorhetorical commentary on each passage: visionary material—handle carefully (Rev 1:1-13); the heavenly Son of Man (1:4-20); postcards from the edge (2–3); the throne room vision (4–5); the seven seals (6:1–8:5); the seven trumpets (8:5–11:19); the woman and the dragon (12); and so forth. In each case there are sections entitled "a closer look" and "bridging the horizons." A six-page appendix deals with Rev 20:4-6 and the "millennial problem."

R. D. WITHERUP, *101 Questions and Answers on Paul* (New York—Mahwah, NJ: Paulist, 2003, paper $16.95) xii and 217 pp., 4 maps. Bibliography. LCN: 2003004563. ISBN: 0-8091-4180-9.

Based on many years of experience teaching Paul's letters to seminarians, priests, and ministers, as well as to lay adult education groups, this volume presents responses to 101 questions about Paul under seven headings: Paul's life and ministry, Paul the person, the communities and companions of Paul, Paul's letters, Paul's theology, Paul's ethics, and Paul's legacy. The questions include the following: What kind of education did Paul receive? Was he ever married? Was Phoebe an ordained deacon? How does Paul treat the

OT in his writings? What does Paul mean by the expression "in Christ"? What does Paul mean by freedom? and Why is Paul so important to Christianity? Also included are a six-page introduction and a five-page annotated bibliography. Witherup is also the author of *Biblical Fundamentalism* (2001).

BIBLICAL THEOLOGY

P. Balla, *The Child-Parent Relationship in the New Testament and its Environment,* Wissenschaftliche Untersuchungen zum Neuen Testament 155 (Tübingen: Mohr Siebeck, 2003, €69) xii and 279 pp. Bibliography. Indexed. ISBN: 3-16-148006-6.

Accepted in 2001 as a *Habilitationsschrift* by the Evangelical-Lutheran Theological University in Budapest, this investigation of the child-parent relationship in NT times explores what were the duties of children toward their parents, the grounds for those duties, and the boundaries to those duties (beyond which they need not be performed). After a four-page introduction, it discusses these issues in the environment of the NT: from Homer to the end of the Greek classical period, Greek and Latin sources from the Hellenistic period to the 3rd century A.D., and Jewish sources in the centuries before the turn of the era. Then it considers the child-parent relationship in various parts of the NT: the Gospel tradition, traditions in the Pauline corpus, and the rest of the NT. Balla, the author of *Challenges to New Testament Theology. An Attempt to Justify the Enterprise* (1997), concludes that Jesus' radical call to some disciples was not understood by the early church as a breach of the expectation of their pagan and Jewish environment that children owe honor to their parents.

K. Berger, *Kann man auch ohne Kirche glauben?,* Gütersloher Taschenbücher 1457 (Gütersloh: Gütersloher Verlagshaus, 2003, paper €9.90) 230 pp. Bibliography. Indexed. ISBN: 3-579-01457-9.

After evoking the NT images of the boat (Mt 8:23-27) and the roots of the olive tree (Rom 11:16-24), Berger, professor of NT theology on the Evangelical theological faculty at the University of Heidelberg, presents his biblical, historical, and theological insights regarding the church under the following headings: believing without the church, believing in spite of the church, believing on account of the church, believing with the church, believing in the church, and believing through the church. He concludes by sketching his vision of the church of the future.

B. E. Bowe, *Biblical Foundations of Spirituality. Touching a Finger to the Flame* (Lanham, MD: Rowman & Littlefield, 2003, cloth $70, paper $24.95) xv and 221 pp., 4 tables. Bibliography. Indexed. LCN: 2003006157. ISBN: 0-7425-3156-2 (cloth), -3157-0 (paper).

In this introduction to biblical spirituality, Bowe, professor of NT at the Catholic Theological Union in Chicago, invites readers to "touch their fingers to the flame" of the sacred text known as the Bible. After exploring the nature and meaning of the word "spirituality," she offers reflections on passages from the various parts of the OT and NT under the following headings: God beyond all names; the riddle of the world; the God of blessing and salvation; I have heard their cry; royal power and the covenant dream; prophetic spirituality; Wisdom has built herself a house; that man Jesus; Pauline spirituality; and a new heaven and a new earth. Questions for reflection appear at the end of each chapter, and a glossary is included. Bowe concludes that an integrated biblical spirituality involves the personal (humility), interpersonal (gracious love), and societal (just action) dimensions of faith.

G. Cavalcoli, *Il mistero dell'Incarnazione del Verbo,* Sacra Doctrina Monografie (Bologna: Edizioni Studio Domenicano, 2003, paper €16) 424 pp. ISBN: 88-7094-498-0.

After a five-page introduction, Cavalcoli, a Dominican priest and professor of theology at the Studio Teologico Accademico Bolognese, presents a biblical and theological study of the mystery of the incarnation of the Word in nine chapters: the doctrine of the incarnation, Jesus as the Son and the Word of the Father, person and nature, the person of Christ, the act of the incarnation, the incarnation according to K. Rahner, the humanity of Christ, the human origins of Jesus, and the scope of the incarnation. He concludes that the statements of the Council of Chalcedon about the incarnation and Christology in general provide a precious synthesis of the biblical and patristic teachings, and should always provide theological guidance for the church. The monograph appears as *Sacra Doctrina* 48 (3-4, '03).

E. P. Clowney, *Preaching Christ in All of Scripture* (Wheaton, IL: Crossway, 2003, paper $15.99) 189 pp., fig. Indexed. LCN: 2002154807. ISBN: 1-58134-452-X.

Clowney, professor emeritus of practical theology and former president of Westminster Theological Seminary in Philadelphia, contends that preaching Christ from the OT means preaching sermons that take account of the full drama of redemption and its realization in Christ. After showing that Christ is present in the whole OT and offering advice about preaching sermons that present Christ, he provides the texts of thirteen sermons that illustrate how particular biblical passages (Lk 15:11-32; Gen 22:1-19; 28:10-22; 32; Exod 34:1-9; etc.) seen in their contexts do present Christ.

J. Frey, J. Rohls, and R. Zimmermann (eds.), *Metaphorik und Christologie,* Theologische Bibliothek Töpelmann 120 (Berlin—New York: de Gruyter, 2003, €98) ix and 424 pp. Indexed. ISBN: 3-11-017645-9.

After Zimmermann's 34-page introduction to paradigms of a metaphorical Christology, this volume presents twenty essays on metaphorical Christology in the NT (six), metaphor and Christology in the history of the church and in the history of theology (five), systematic perspectives on christological metaphoricity (five), and the process and production of christological metaphors (four). The papers most pertinent to the NT field are by K. Erlemann on Jesus' self-presentation in the Synoptic parables; J. Schröter on metaphorical Christology, with reference to Paul's christological metaphors; P. Müller on Son and Son of God—bridges between metaphors and titles; Zimmermann on the aesthetics and hermeneutics of images of Christ in John's Gospel ("you will see greater things than these," Jn 1:50); M. Karrer on speaking images—the Christology of Revelation; and Frey on Savior, God, and Morning Star—metaphor and Christology in 2 Peter.

A. F. Glasser et al., *Announcing the Kingdom. The Story of God's Mission in the Bible* (Grand Rapids: Baker, 2003, paper $26.99) 400 pp. Bibliography. Indexed. LCN: 2003040099. ISBN: 0-8010-2626-1.

This volume explores the emergence and development of the kingdom of God motif within both the OT and the NT taken as a whole, in order to understand more deeply God's mission through God's people in God's world. The presentation of the biblical material and theological reflection on it appears under six major headings: God's mission in the beginning, God's mission through Israel, God's mission among the nations, God's mission through Jesus the Christ, God's mission through the Holy Spirit by the church, and God's mission extends to the end of time. Glasser, dean emeritus of the School of World Mission at Fuller Theological Seminary in Pasadena, CA, wrote this work in collaboration with three colleagues at Fuller: C. E. Van Engen, D. S. Gilliland, and S. B. Redford. The kingdom of God perspective has been one of Glasser's major contributions to missiology. It has helped to broaden missiological reflection, to break the impasse between evangelism and social action, to create the possibility of ecumenical conversations about missiology, and to highlight the social and political implications of the kingdom of God for missionary activity. P. G. Hiebert has provided a three-page foreword.

D. Halter, *Cain et Abel. Nos frères en humanité* (Poliez-le-Grand: Editions du Moulin, 2003, paper €10.37) 83 pp. ISBN: 2-88469-016-6. Distributed by Desclée de Brouwer, Paris.

After describing Cain and Abel as figures who haunt our imagination and providing the

French text of Gen 4:1-16, Halter, pastor of the Reformed church in Valais (Switzerland) and author of *Ce n'était pas la saison des figues* (1998), reflects on various aspects of their story with reference to other OT and NT texts and to our own human experience. He treats them under these headings: my brother as a mystery who resists me; the blessing of Cain; why God accepted Abel's sacrifice and rejected Cain's; Cain and God in relation to other figures; and Cain and Abel as our brothers in humanity.

J. D. HAYS, *From Every People and Nation. A Biblical Theology of Race,* New Studies in Biblical Theology 14 (Leicester, UK: Apollos, 2003, paper £12.99; Downers Grove, IL: InterVarsity, 2003, paper $19) 240 pp. Bibliography. Indexed. ISBN: 0-85111-290-0 (A), 0-8308-2616-5 (IV).

Hays, chair of the department of biblical studies and theology at Ouachita Baptist University in Arkansas, examines both those biblical texts that speak to universal aspects of race and those that concern the relationship of black and white Christians in the church today. After a seven-page introduction, he considers the ethnic make-up of the OT world; creation, blessing, and race (Genesis 1–12); Israel, the Torah, foreigners, and intermarriage; Israel and black Africa during the monarchy; racial issues in the prophets; the ethnic make-up of the NT world; race and the theology of Luke-Acts; and race, Pauline theology, and the Apocalypse. Hays concludes that the biblical world was multiethnic, and blacks were involved in God's unfolding plan of redemption from the beginning.

C. C. HILL, *Study Guide for In God's Time. The Bible and the Future* (Grand Rapids—Cambridge, UK: Eerdmans, 2003, paper $5) vi and 47 pp. ISBN: 0-8028-2654-7.

This study guide is meant to aid discussion of the issues raised in Hill's 2002 work *In God's Time. The Bible and the Future* [*NTA* 47, pp. 183-184]. Its eight lessons correspond to the book's seven chapters and conclusion. Each lesson includes an introduction, Scripture readings, preview questions, a summary of main points, content questions, reflection and application questions, and group activities. An appendix deals with worship resources, including hymns and prayers, related to the subject of eschatology. Hill is professor of NT at Wesley Theological Seminary in Washington, DC.

L. W. HURTADO, *Lord Jesus Christ. Devotion to Jesus in Earliest Christianity* (Grand Rapids—Cambridge, UK: Eerdmans, 2003, $55) xxii and 746 pp. Bibliography. Indexed. LCN: 2003048048. ISBN: 0-8028-6070-2.

Hurtado, professor of NT language, literature, and theology at the University of Edinburgh, and author of *One God, One Lord* (1988; 2nd ed., 1998) and *At the Origins of Christian Worship* (1999), describes this work as a historical analysis of the beliefs and religious practices that constituted devotion to Jesus as a divine figure in earliest Christianity, and of the role of the figure of Jesus in the religious life and thought of earliest Christianity (ca. A.D. 30-170). After a 26-page introduction, he considers forces and factors (Jewish monotheism, Jesus, religious experience, religious environment) and traces the theme of devotion to Jesus in early Pauline Christianity, Judean Jewish Christianity, Q and early devotion to Jesus, Jesus books (Gospels), Johannine Christianity, other early Jesus books, 2nd-century Christian movements, radical diversity (Valentinus, Marcion), and proto-orthodox devotion, respectively. He concludes that early Christians were proclaiming and worshiping Jesus, indeed living and dying for his sake, well before the doctrinal/creedal developments of the 2nd century.

M. A. KRELL, *Intersecting Pathways. Modern Jewish Theologians in Conversation with Christianity*, AAR Cultural Criticism Series (Oxford—New York: Oxford University Press, 2003, $39.95) ix and 200 pp. Bibliography. Indexed. LCN: 2002008643. ISBN: 0-19-515935-7.

After an introduction to uncovering Jewish-Christian dialectic in history, Krell, assistant professor of Judaic studies at the University of Arizona, analyzes the theologies of four

20th-century Jewish thinkers who have constructed theologies based on their interaction with Christian thought and culture: from the outside looking in—F. Rosenzweig's construction of a Jewish theology in light of his ambivalent encounter with Christianity; H. J. Schoeps's "critical-Protestant" theology—a Jewish-Christian amalgamation; beyond borders—R. Rubenstein's critique of Judaism in relation to Christianity after the Holocaust; and between dialectic and dialogue—I. Greenberg's organic model of the Jewish-Christian relationship. He concludes that the Jewish-Christian dialectic provides Jews, Christians, and other religious groups with an illustration of the complexity of a multicultural society in which different groups coexist and define themselves through conflict and negotiation.

D. M. LEVY, *The Tabernacle. Shadows of the Messiah. Its Sacrifices, Services, and Priesthood* (Grand Rapids: Kregel, 2003, $22.99) 221 pp. Illustrated. Bibliography. Indexed. ISBN: 0-8254-3158-1.

Levy, foreign field director for The Friends of Israel, notes that while only two chapters in the Bible are devoted to a description of the creation of the world, fifty chapters concern the tabernacle and its related ministries. He observes that knowledge of the tabernacle is foundational for understanding Christ's fulfillment of God's redemptive program. In his effort to approach the topic "simply, systematically, and scripturally," he discusses the tabernacle (brazen altar, brazen laver, golden lampstand, etc.), the sacrificial system (sacrificial offerings, burnt offering, meal offering, etc.), and the priesthood (called to serve, clothed for service, consecrated for service, etc.).

J. R. MICHAELS (ED.), *The Spirit of Prophecy Defended* (Boston—Leiden: Brill, 2003, $159) lix and 521 pp., frontispiece, 3 plates. Bibliography. Indexed. LCN: 2003044433. ISBN: 0-391-04185-1.

The work known alternatively as *The General Delusion of Christians* and *The Spirit of Prophecy Defended*, which is traditionally ascribed to John Lacy, was first published in 1713 and reprinted in 1832 by Edward Irving. It is an apology for the miracles, signs, and wonders of the Christian past and of the so-called French Prophets, a small ecstatic movement in 18th-century England that traced its roots to the Montanists. In his nineteen-page introduction to the 2003 edition, Michaels, professor emeritus of religious studies at Southwest Missouri State University and adjunct professor of NT at Bangor Theological Seminary, describes the work as an important but grossly neglected bridge across the centuries, linking at least three prophetic movements: the Montanists of the 2nd and 3rd centuries, the French Prophets in England in the early 18th century, and the movement centering on Irving in Scotland and London in the 19th century. He characterizes the work as the most comprehensive theological tract to come out of the French Prophets movement. The present retypeset edition is based on Irving's 1832 reprint and includes Irving's 23-page preface and his footnotes commenting on Lacy's argumentation, as well as Lacy's recently discovered and previously unknown marginalia.

C. M. PATE AND D. W. KENNARD, *Deliverance Now and Not Yet. The New Testament and the Great Tribulation,* Studies in Biblical Literature 54 (New York—Bern: Lang, 2003, $94.95) xx and 633 pp. Bibliography. Indexed. LCN: 2003004792. ISBN: 0-8204-6703-0.

Pate, professor of Bible at Ouachita Baptist University in Arkansas, and Kennard, professor of Bible at Bryan College in Tennessee, take as their starting point A. Schweitzer's concept of "atoning tribulation" by which he meant that the basis for Paul's teaching that the church has been mystically rescued from the great tribulation is Christ's vicarious death on the cross. After a fifteen-page introduction, they treat backgrounds: atonement in Greco-Roman literature; early Judaism, mimetic atonement, and the great tribulation; and deliverance now and vicarious atonement—*1 Enoch* and the Dead Sea scrolls. Next under the heading "deliverance now," they consider the Pauline and Johannine approaches to the great tribulation: "saved from the wrath to come"—Paul on the great tribulation; "filling up that which is lacking in Christ's afflictions"—Paul and the messianic woes; suffering as dying, a sign of deliverance from the messianic woes—Pauline mysticism; and John—union with Jesus and deliverance from the messianic woes. Then under "deliverance not yet," they discuss consistent eschatology (Mark, James, 1 Peter, Jude and 2 Peter), inaugurated eschatology (Matthew, Luke-Acts), the messianic woes and the educational value of suffering (Hebrews), and apocalypse now and not yet (Revelation). Finally they reflect on the historical Jesus and the great tribulation. Pate and Kennard conclude that in the NT the viewpoints of individual vicarious atonement (deliverance from messianic woes) and collective mimetic atonement (deliverance not yet from messianic woes) are based on the mystical and nonmystical perceptions of the nature of the risen Jesus.

H. Peskett and V. Ramachandra, *The Message of Mission. The Glory of Christ in All Time and Space,* The Bible Speaks Today: Bible Themes (Downers Grove, IL: InterVarsity, 2003, paper $16; Leicester, UK: Inter-Varsity) 288 pp. ISBN: 0-8308-2407-3 (USA), 0-85111-326-5 (UK).

Peskett, vice principal of Trinity College in Bristol, and Ramachandra, secretary for dialogue and social engagement (Asia) of the International Fellowship of Evangelical Students, contend that the grand narrative of the Bible may be accurately summarized in this sentence: God makes and chooses a people for himself, so that he may be glorified throughout the world. In developing this thesis they consider fifteen passages from the Bible whose messages converge in one way or another on this theme. They treat the texts under four major headings: world horizons (Col 1:15-23; Gen 1:26-31 and 2:15-20; Isa 44:24–45:25; Jn 1:1-18), the international purposes of God (Gen 12:1-4; Deut 10:12-20; Jonah 1–4; Isa 49:1-26), three-in-one mission (Lk 4:16-30; Mt 28:16-20; Jn 12:20-26 and 13:34-35; Acts 2:1-47; 19:8-41), and doxology (Psalm 104; Rev 21:1–22:5). A study-guide with questions pertaining to each passage is included.

J. Piper, J. Taylor, and P. K. Helseth (eds.), *Beyond the Bounds. Open Theism and the Undermining of Biblical Christianity* (Wheaton, IL: Crossway, 2003, paper $15.99) 416 pp. Bibliography. Indexed. LCN: 2002155192. ISBN: 1-58134-462-7.

The essays in this volume contend that "open theism" presents a God who may be compatible with contemporary sentiments but one who is not the God of the Bible. After a three-page foreword by Piper and a six-page introduction by Taylor, it presents eleven essays under five headings: historical influences (two); philosophical presuppositions and cultural context (two); anthropomorphisms, revelation, and interpretation (two); what is at stake in the openness debate (three); and drawing boundaries and conclusions (two). The contributions most pertinent to the NT field are by R. Fuller on the rabbis and the claims of openness advocates; M. R. Talbot on true freedom as the liberty that Scripture portrays as worth having; A. B. Caneday on God's self-revelation in human likeness as veiled glory—a biblical theology of God's anthropomorphic self-disclosure; B. A. Ware on the gospel of Christ; and W. Grudem on when, why, and for what we should draw new boundaries. A sixteen-page bibliography on open theism compiled by Taylor is included.

S. E. Porter and A. R. Cross (eds.), *Dimensions of Baptism. Biblical and Theological Studies*, JSNT Supplement Series 234 (London—New York: Sheffield Academic Press, 2002, £80 or $160) xvi and 401 pp. Bibliography. Indexed. ISBN: 0-8264-6203-0.

After a six-page introduction by the editors, this volume presents nineteen essays on baptism in the NT (nine), in the early church (three), and in contemporary theology (seven). Those papers most pertinent to the NT field are by I. H. Marshall on the meaning of the verb "baptize"; B. Chilton on John the Baptist—his immersion and his death; C. A. Evans on the baptism of John in a typological context; J. B. Green on "she and her household were baptized" (Acts 16:15)—household baptism in Acts; Porter on whether Paul baptized himself—a problem of the Greek voice system; H. Sherman on "getting in and staying in"—unexpected connections between E. P. Sanders on Paul and expectations of baptism today; Cross on Spirit- and water-baptism in 1 Cor 12:13; J. R. Michaels on "by water and blood"—sin and purification in John and 1 John; Cross on the meaning of "baptisms" in Heb 6:2; D. F. Wright on out, in, out—Jesus' blessing of the children and infant baptism; and E. Ferguson on Christian and Jewish baptism according to *Epistle of Barnabas.*

T. P. RAUSCH, *Who Is Jesus? An Introduction to Christology* (Collegeville, MN: Liturgical Press, 2003, paper $23.95) xi and 217 pp. Indexed. LCN: 2003044616. ISBN: 0-8146-5078-3.

Describing his approach as a bipolar or dialectical Christology, Rausch, professor of Catholic theology at Loyola Marymount University of Los Angeles, seeks to take seriously both the work of historical-critical scholarship and the faith and life of the church. After an eight-page introduction, he discusses the three quests for the historical Jesus, methodology, the Jewish background, Jesus and his movement, the preaching and ministry of Jesus, the death of Jesus, the resurrection, NT Christologies, from the NT to Chalcedon, sin and salvation, and a contemporary approach to soteriology. A four-page glossary is included. Rausch concludes that the doctrine of the Trinity articulates the Christian experience of the self-revelation of God through Jesus and in his Spirit, and that Jesus is the symbol of God's presence—understanding symbol in its fullest and deepest sense.

J. ROUSSE-LACORDAIRE, *Jésus dans la tradition maçonnique. Rituels et symbolismes du Christ dans la franc-maçonnerie française,* Jésus et Jésus-Christ 87 (Paris: Desclée, 2003, paper 23) 250 pp. Bibliography. ISBN: 2-7189-0974-9.

While Free-Masonry was born and developed in a Christian milieu, the figure of Jesus is presented in the Masonic tradition in very different ways and far distant from those that the Christian churches recognize. In this historical study of the figure of Jesus in the French Masonic tradition, Rousse-Lacordaire, a Dominican and the librarian of the Dominican library of the Saulchoir, as well as a teacher of the history of Christian esotericism at the Institut catholique de Paris, shows how the figure of Jesus appears in some crucial and surprising places in Masonic ritual. After a seven-page introduction, he describes French Free-Masonry between Scotland and England, and then considers the figure of Jesus in the metamorphoses of Hiram, from one temple to another (the Temple of Solomon and of Hiram, the Christ-temple, the Templars), and the "Rosy Cross" in search of primitive Christianity. J. Doré has provided a four-page preface.

B. SESBOÜÉ, *Jésus-Christ, l'unique médiateur. Essai sur la rédemption et le salut.* Tome 1, *Problématique et relecture doctrinale,* Jésus et Jésus-Christ 33 (2nd ed.; Paris: Desclée, 2003, paper €27) 400 pp. ISBN: 2-7189-0972-2.

The corrected and updated version of a work published in 1988. Sesboüé, a Jesuit who is professor of theology at the Centre Sèvres in Paris, first considers the contemporary and traditional problematic that conditions approaches to soteriology: the contemporary malaise, the doctrinal situation of soteriology, and Christ the mediator as the first reference of soteriology. Next he provides a sketch of the doctrinal history of soteriology, with particular attention to the perspective of "descending mediation" and to the key terms in Scripture and in the course of tradition: "for us," "for our sins," and "for our salvation"; Christ the illuminator—salvation by revelation; Christ the conqueror—redemption; Christ the liberator; Christ the divinizer; and Christ as the justice of God. Then he treats the theme of "ascending mediation" under four headings: the sacrifice of Christ, suffering expiation and propitiation, satisfaction, and from substitution to solidarity. Finally he discusses reconciliation and pardon.

M. SLEE, *The Church in Antioch in the First Century* CE. *Communion and Conflict,* JSNT Supplement Series 244 (London—New York: Sheffield Academic Press, 2003, £50 or $100) xiii and 214 pp. Bibliography. Indexed. ISBN: 0-8264-6683-4.

This volume examines the problem of Gentile entry into the church at Antioch during the period from A.D. 50 to 100 and the related issue of Jewish-Gentile table fellowship. After a ten-page introduction, it first considers (with particular attention to Gal 2:1-14 and Acts 15) the origins of the church in Antioch, the early conflicts concerning the terms of Gentile entry and Jewish-Gentile table fellowship, and the Jerusalem conference called to resolve these early conflicts. Then with reference to *Didache* 1–10 it examines the author's attitude to Gentiles in his church, and with reference to *Didache* 11–16 it discusses the authority conflicts and polemics against outsiders as they relate to the Gentile problem. Finally it treats the attitude of the Matthean community to the issue of Gentile entry to the church and Jewish-Gentile table fellowship. Slee concludes that on the issue of Jewish-Gentile table fellowship the Jerusalem church leaders vacillated, the Antioch church bowed down to Jerusalem, the Didachist sought a compromise, and the Matthean Gospel reinforced a Jewish conservatism that would embrace Gentiles only on its own terms—and that ultimately all these positions were doomed to failure.

W. M. SWARTLEY, *Homosexuality. Biblical Interpretation and Moral Discernment* (Scottdale, PA—Waterloo, ON: Herald, 2003, paper $14.99 or $23.49 Can.) 248 pp. Bibliography. Indexed. LCN: 2003003795. ISBN: 0-8361-9245-1.

Swartley, professor of NT at Associated Mennonite Biblical Seminary, seeks to contribute to a richer understanding of and humble commitment to both Scripture and those with homosexual struggle and/or identity who come to the church for counsel and support. After describing his own journey with regard to the topic of the Bible and homosexuality, he discusses the pertinent texts in the OT and Judaism, in Jesus' teachings and the Gospels, and in the Pauline writings. Then he engages in an analysis of contemporary western culture, presents a hermeneutical analysis and reflection on the basic emphases in the larger canonical witness, considers the church's belief and response, and offers a model for congregational discernment. He concludes that the way forward on this matter involves being more explicit about the authority of Scripture, listening to voices from the worldwide church, and being proactive in providing pastoral care to all in our congregations. Seven appendixes are included.

D. O. VIA AND R. A. J. GAGNON, *Homosexuality and the Bible. Two Views* (Minneapolis, MN: Fortress, 2003, paper $13) x and 117 pp. Bibliography. Indexed. ISBN: 0-8006-3618-X.

In this volume two NT scholars examine the biblical passages on the subject of same-sex sexual behavior and how this relates to modern questions of construing homosexuality and sexual orientation. Via, professor emeritus of NT at Duke University Divinity School and author of *What Is New Testament Theology?* (2002), argues that if we look at a number of biblical themes in the light of contemporary knowledge and experience, we can justifiably override the unconditional biblical condemnations of homosexual practice. Gagnon, associate professor of NT at Pittsburgh Theological Seminary and author of *The Bible and Homosexual Practice* (2001), contends that Jesus' and Paul's views on love and grace reinforce the need for strong commandments against sexual immorality, including same-sex intercourse. Also included are responses by each author to the other.

H. WEISS, *A Day of Gladness. The Sabbath among Jews and Christians in Antiquity* (Columbia, SC: University of South Carolina Press, 2003, $39.95) x and 262 pp., table. Bibliography. Indexed. LCN: 2002013379. ISBN: 1-57003-468-0.

After a nine-page introduction, Weiss, professor emeritus at St. Mary's College in Notre Dame, Indiana, and author of *Paul of Tarsus. His Gospel and Life* (1989), discusses the Sabbath in early Judaism, in Philo's writings, among the Samaritans, in Josephus' writings, in the Synoptic Gospels, in the Gospels of John and Thomas, in Paul's letters, in the letter to the Colossians, in the letter to the Hebrews, and among Jews and Christians, respectively. He concludes that Christian attitudes toward the Sabbath were as varied as those found among Jews, that the Sabbath offers a valuable window through which to view Jewish-Christian relations in the 1st century, and that more than any other element in the religious life of early Christians the Sabbath demonstrates the firmness of the ties that bound Christians with Jews.

J. H. YODER, *The Jewish-Christian Schism Revisited,* ed. M. G. Cartwright and P. Ochs (Grand Rapids—Cambridge, UK: Eerdmans, 2003, paper $30) viii and 290 pp. Indexed. ISBN: 0-8028-1362-3.

Between 1971 and 1996 Yoder (1927-97) wrote a series of ten essays revisiting the Jewish-Christian schism in which he argued that, properly understood, Jesus did not reject Judaism, Judaism did not reject Jesus, and Paul's universal mandate for the salvation of the nations is best understood not as a product of Hellenization but rather in the context of his Jewish heritage. This volume presents the essays under four major headings: *tertium datur* (three); the free church vision and the Jewish tradition (three); refusing mislocated dualisms of Judaism (three); and Christians and Jews seeking the Shalom of the city (one). The topics include Jesus the Jewish pacifist, Paul the Judaizer, and Judaism as a "non-non-Christian" religion. Also included are an introduction by the editors, a preface by Yoder, commentaries after each essay by Ochs, an afterword by Cartwright, two appendixes, and a glossary.

THE WORLD OF THE NEW TESTAMENT

J. N. ADAMS, M. JANSE, AND S. SWAIN (EDS.), *Bilingualism in Ancient Society. Language Contact and the Written Text* (Oxford—New York: Oxford University Press, 2002, $98) x and 483 pp., 3 tables. Bibliography. Indexed. ISBN: 0-19-924506-1.

After a twenty-page introduction by Adams and Swain, this volume presents essays by D. R. Langslow on approaching bilingualism in corpus languages; and K. Versteegh on dead or alive—the status of the standard language. Next there are four studies of Greek-Latin bilingualism: F. Biville on the Greco-Romans and Greco-Latin—a terminological framework for cases of bilingualism; Adams on bilingualism at Delos; Swain on possible bilingualism in Cicero—the evidence of code-switching; and M. Leiwo on from contact to mixture—bilingual inscriptions from Italy. Then there are six articles on Greek and other languages: I. Rutherford on interference or "translationese"—some patterns in Lycian-Greek bilingualism; P. Fewster on bilingualism in Roman Egypt; C. Brixhe on interactions between Greek and Phyrgian under the Roman empire; Z. Rubin on *Res Gestae Divi Saporis*—Greek and Middle Iranian in a document of Sasanian anti-Roman propaganda; D. G. K. Taylor on bilingualism and diglossia in late antique Syria and Mesopotamia; and Janse on aspects of bilingualism in the history of the Greek language. Finally there are two papers on Latin and other languages: P. Burton on assessing Latin-Gothic interaction; and P. Flobert on Latin-Frankish bilingualism in 6th century Gaul—the Latin of Clovis.

L. ADKINS AND R. A. ADKINS, *Dictionary of Roman Religion* (Oxford—New York: Oxford University Press, 2000, paper $18.95) xvi and 288 pp. Illustrated. Bibliography. Indexed. ISBN: 0-19-514233-0.

The paperback edition of a work published by Facts on File in 1996, this dictionary of Roman religion contains more than 1,400 entries arranged in alphabetical order from Abandinus (a Celtic god) to Zosimus (a pagan historian). It covers topics such as festivals, sacrifices, temples, burial rites, deities and spirits, and historical religious events. It also discusses the various religions present in the Roman religious world such as Mithraism, Druidism, Judaism, and Christianity. The entries range from brief definitions to short essays on important aspects of religious practice, and most offer suggestions for further reading. A seven-page glossary is included. The authors, who also collaborated on *Handbook to Life in Ancient Rome* (1994), have provided a four-page introduction.

W. ADLER AND P. TUFFIN, *The Chronography of George Synkellos. A Byzantine Chronicle of Universal History from the Creation* (Oxford—New York: Oxford University Press, 2002, $135) lxxxviii and 638 pp. Indexed. ISBN: 0-19-924190-2.

In the early 9th century George Synkellos, a monk of Constantinople, set out to compose in Greek a universal chronicle beginning from the creation of the universe. At his death another monk, Theophanes Confessor, completed the narrative from the reign of the emperor Diocletian to his own time. The purpose of the chronicle was to confirm the orthodox dating of the incarnation of Jesus Christ in the 5,500th year from the creation of the universe. The work is important because of the ancient sources that it incorporates and because of the information that it provides about the origins and development of early Christian chronography. In their sixty-page introduction, Adler, professor of early Christianity and Judaism at North Carolina State University, and Tuffin, senior lecturer in classics at Adelaide University, treat Synkellos and the Christian chronographic tradition, Synkellos' contribution to chronography, modes of chronological argumentation, and so forth. Then on pp. 1-559 they present their annotated version of "A Selection of Chronography Composed by George the Monk, who was the Synkellos of Tarasios, Patriarch of Constantinople, from Adam up to Diocletian."

S. AHITUV (ED.), *Historical Atlas of the Jewish People* (New York—London: Continuum, 2003, $50) xiii and 482 pp. Illustrated. Indexed. LCN: 2002035184. ISBN: 0-8264-1470-2.

The framework for this atlas was provided in somewhat different form by the historical-atlas series published in separate volumes by Carta in English, Modern Hebrew, and other languages. The material has been updated and revised with maps adapted to fit the present format and style. It is divided into three major parts: ancient times, the Middle Ages, and modern times. The main contributors were Y. Aharoni, M. Avi-Yonah, S. Safrai, A. F. Rainey, Z. Safrai, H. Beinart, E. Friesel, and S. Dellapergola. The parts most pertinent to the NT field deal with the Hellenistic period, the Maccabees, the Roman conquest, the time of Jesus, the First Revolt against the Romans, the Second Revolt against the Romans, renewal of Jewish settlement in Palestine, and the talmudic sages.

D. C. ALLISON, *Testament of Abraham,* Commentaries on Early Jewish Literature (Berlin—New York: de Gruyter, 2003, €98) xvi and 527 pp. Bibliography. Indexed. ISBN: 3-11-017888-5.

In his fifty-page introduction to *Testament of Abraham,* Allison, professor of NT exegesis and early Christianity at Pittsburgh Theological Seminary in Pennsylvania, discusses the Greek texts, the other versions, the relationship between the two Greek recensions, whether the work is Jewish or Greek, its local origin, date, genre, structure, and literary themes and leading ideas. Then he presents for each of the twenty chapters translations of the long and short recensions, as well as verse-by-verse comments under these headings: (1) Abraham's virtues, Michael's assignment; (2) Michael and Abraham meet each other; (3) signs and wonders; (4) God commissions Michael again; (5) Isaac's dream; (6) recognition of Michael's identity; and so forth. He observes that although *Testament of Abraham* candidly displays the human denial of death, it does so with humor and sympathy and is ultimately optimistic, at least for all those whose bad deeds do not exceed their good deeds.

Apocryphité. Histoire d'un concept transversal aux religions du Livre. En hommage à Pierre Geoltrain, ed. S. C. Mimouni, Bibliothèque de L'École des Hautes Études, Sciences Religieuses 113 (Turnhout: Brepols, 2002, paper €52) v and 333 pp., plate, fig. Bibliography. ISBN: 2-503-51349-2.

Of the nineteen papers honoring Professor Geoltrain, the ones most pertinent to the NT world include those by Mimouni on the concept of "apocryphal" in ancient and medieval Christianity; C. Aslanov on reminiscences of Sirach 5:1-21 in synagogal hymns written in late antiquity or the early Middle Ages; F. Culdaut on *Chaldean Oracles* and the notion of "apocryphal"; D. A. Bertrand on the notion of "apocryphal" in the argumentation of *Refutation of All Heresies;* J.-D. Dubois on the notion of "apocryphal" in the Manichaean milieu; A. Le Boulluec on "contested," "inauthentic," and "impious" writings according to Eusebius of Caesarea (*Hist. eccl.* 3.25); C. Jullien and F. Jullien on Edessa in *Acts of Mār Māri;* J.-N. Péres on the interpretation of the parable of the virgins in *Epistle of the Apostles;* F. Brossard-Dandré on the passion of James "the Less" according to ps.-Abdias and its sources; N. Balley on J. Lefèvre d'Étaples—a humanist dealing with apocryphal texts; I. Backus on the use of NT apocryphal texts in Lutheran manuals of the 16th and 17th centuries; and J.-L. Quantin on approaches (by H. Dodwell, J. S. Mill, and J. E. Grabe) to the problem of the NT canon in the 17th and 18th centuries. A photograph of Geoltrain is included.

P. ATHANASSIADI AND M. FREDE (EDS.), *Pagan Monotheism in Late Antiquity* (Oxford—New York: Oxford University Press, 2001, paper $21) vii and 211 pp., 3 plates, 2 maps. Bibliographies. Indexed. LCN: 98-37019. ISBN: 0-19-924801-X.

The paperback edition of the work described in *NTA* 44, p. 414, this volume contains essays by M. L. West on developments toward monotheism; Frede on monotheism and pagan philosophy in later antiquity; J. Dillon on monotheism in the gnostic tradition; S. Mitchell on the cult of Theos Hypsistos between pagans, Jews, and Christians; Athanassiadi on theology and theurgy in the *Chaldean Oracles;* and W. Liebeschuetz on the significance of the speech of Praetextatus. The editors have provided a twenty-page introduction.

D. L. BALCH AND C. OSIEK (EDS.), *Early Christian Families in Context. An Interdisciplinary Dialogue,* Religion, Marriage, and Family (Grand Rapids—Cambridge, UK: Eerdmans, 2003, paper $28) xix and 412 pp., 8 plates, 28 figs. Bibliography. Indexed. LCN: 2003043428. ISBN: 0-8028-3986-X.

After a six-page introduction by the editors, this volume presents seventeen essays under six headings: archaeology of *domus* and *insulae* (three); domestic values—equality, suffering (two); women (four); slaves (three); children (two); and implications for theological education (three). The contributors are A. Wallace-Hadrill on *domus* and *insulae* in Rome—families and housefuls; M. Trümper on the material and social environment of Greco-Roman households in the east—the case of Hellenistic Delos; E. M. Meyers on the problems of gendered space in Syro-Palestinian domestic architecture—the case of Roman-period Galilee; P. Lampe on the language of equality in early Christian house churches—a constructivist approach; Balch on Paul's portrait of Christ crucified (Gal 3:1) in light of painting and sculptures of suffering and death in Pompeiian and Roman houses; S. Dixon on sex and the married woman in ancient Rome; R. S. Kraemer on typical and atypical family dynamics—the case of Babatha and Berenice; M. Y. MacDonald on whether Celsus was right—the role of women in the expansion of early Christianity; R. Saller on women, slaves, and the economy of the Roman household; D. B. Martin on slave families and slaves in families; J. A. Harrill on the domestic enemy—a moral polarity of household slaves in early Christian apologies and martyrdoms; Osiek on female slaves, *porneia,* and the limits of obedience; B. Rawson on death, burial, and commemoration of children in Roman Italy; C. Laes on *delicia* children in the Roman household (desperately different?); A.-J. Levine on theological education, the Bible, and history—détente in the culture wars; T. F. Sedgwick on theological education and the analogical imagination; and M. M. Mitchell on why family matters for early Christian literature.

A. H. BECKER AND A. Y. REED (EDS.), *The Ways that Never Parted. Jews and Christians in Late Antiquity and the Early Middle Ages,* Texts and Studies in Ancient Judaism 95 (Tübingen: Mohr Siebeck, 2003, €74) viii and 410 pp., 10 figs., table. Indexed. ISBN: 3-16-147966-1.

After a 33-page introduction by the editors, this volume presents essays by P. Fredriksen on What "parting of the ways"?—Jews, Gentiles, and the ancient Mediterranean city; D. Boyarin on semantic differences, or "Judaism"/"Christianity"; R. A. Kraft on the weighing of the parts—pivots and pitfalls in the study of early Judaisms and their early Christian offspring; A. S. Jacobs on the lion and the lamb—reconsidering Jewish-Christian relations in antiquity; M. Goodman on modeling the "parting of the ways"; D. Frankfurter on beyond "Jewish Christianity"—continuing religious subcultures of the 2nd and 3rd centuries and their documents; E. L. Gibson on the Jews and Christians in *Martyrdom of Polycarp*—

entangled or parted ways; A. Tropper on tractate *Abot* and early Christian succession lists; Reed on "Jewish Christianity" after the "parting of the ways"—approaches to historiography and self-definition in the Pseudo-Clementines; A. Salvesen on a possible convergence of the ways—the Judaizing of Christian Scripture by Origen and Jerome; D. Stökl ben Ezra on Whose fast is it?—the Ember Day of September and Yom Kippur; N. Koltun-Fromm on Zippora's complaint that Moses is not conscientious in the deed—exegetical traditions of Moses' celibacy; R. S. Abusch on Rabbi Ishmael's miraculous conception—Jewish redemption history in anti-Christian polemic; A. Cameron on Jews and heretics as a possible category error; J. G. Gager on whether Jewish Christians saw the rise of Islam; and Becker on going beyond the spatial and temporal *limes*—questioning the "parting of the ways" outside the Roman empire.

N. BELAYCHE AND S. C. MIMOUNI (EDS.), *Les communautés religieuses dans le monde Gréco-Romain. Essais de définition,* Bibliothèque de l'École des Hautes Études, Sciences Religieuses 117 (Turnhout: Brepols, 2003, paper €45) 350 pp. Bibliographies. ISBN: 2-503-52204-1.

After introductory essays by Belayche on the search for "markers" of Greco-Roman "religious" communities and by Mimouni on how one might designate a community in the Jewish world of the 1st century A.D., this volume presents seven papers in search of a definition: A. Logeay on why religious communities were formed—Seneca and some responses of Roman imperial Stoicism; W. Van Andringa on cities and communities of expatriates in the Roman empire—the case of *cives Romani consistentes;* J. Scheid on community and community—some ambiguities as seen in the *thiasoi* of Roman Egypt; M.-F. Baslez on research on the *yāḥād* of the Qumran manuscripts in its Semitic and Greek environment; T. Rajak on synagogue and city in Asia Minor; A. Le Boulluec on heresiological discourse and denominations of the "sects"; and Belayche on religious communities and life in the cities of Roman Galilee from the 2nd to the 4th century A.D. Then there are seven articles about tests for "markers" of a religious community: E. Main on the question of the resurrection of the dead as a point of focalizing the polemics between Pharisees and Sadducees; Mimouni on the ritual of adhesion (baptism) in the Christian communities of the 1st century—research on origins; L. Vana on whether the *birkat hā-mînîm* is a prayer against Jewish-Christians; R. Bloch on going beyond apologetic discourse—Flavius Josephus and the magicians; É. Rebillard on religious groups and the choice of burial in late antiquity; J.-D. Dubois on the introduction of Manichaeism in Egypt; and C. Jullien and F. Jullien on community and dissidence—with particular attention to *Acts of Mār Māri.* J. A. North has provided a concluding essay on the religious communities of the Greco-Roman world. The volume originated under the auspices of the Centre d'études des religions du Livre.

A. BLASIUS AND B. U. SCHIPPER (EDS.), *Apokalyptik und Ägypten. Eine kritische Analyse der relevanten Texte aus dem griechisch-römischen Ägypten,* Orientalia Lovaniensia Analecta 107 (Leuven—Paris: Peeters, 2002, €50) x and 327 pp. and 16 plates. Bibliography. Indexed. ISBN: 90-429-1113-1.

Based on papers prepared for two symposia held at the University of Bonn in 2000 and 2001, this volume first presents three essays by Schipper and Blasius on research on "apocalyptic" texts from Egypt; Schipper on clarifying the concepts of "apocalyptic," "messianism," and "prophecy"; and Blasius on the question of spiritual resistance in Greco-Roman Egypt—the historical situation. Then there are seven textual studies: H. Felber on the "Demotic Chronicle"; H. J. Thissen on the "Lamb of Bocchoris"; L. Koenen on the "Apology of the Potter to King Amenophis," or the "Potter's Oracle"; J.-D. Gauger on "Nectanebo's Dream"—the Greek version; K. Ryholt on "Nectanebo's Dream," or the "Prophecy of Petesis"; J. F. Quack on an alleged apocalyptic passage in the "Ostraka of Hor"; and Quack on a new prophetic text from Tebtynis. A final essay by Blasius and Schipper takes up various aspects of the question about apocalyptic and Egypt that are raised by the introductory and textual studies.

J. BOARDMAN, J. GRIFFIN, AND O. MURRAY (EDS.), *The Oxford Illustrated History of the Roman World* (Oxford—New York: Oxford University Press, 2001, paper $24.95) viii and 456 pp., 8 plates, 4 maps, table. Illustrated. Bibliographies. Indexed. ISBN: 0-19-285436-4.

The reissued one-volume paperback edition of a work published first as part of *The Oxford History of the Classical World* in 1986 and then as a separate volume along with a companion volume entitled *Greece and the Hellenistic World* in both hardback and paperback formats in 1988. The sixteen essays in this volume tell the story of Rome from its origins as a cluster of villages on the hills around the Forum to its possession of an empire that united the Mediterranean world and a great deal besides: M. Crawford on early Rome and Italy, E. Rawson on the expansion of Rome, P. G. McC. Brown on the first Roman literature, M. Griffin on Cicero and Rome, R. Nisbet on the poets of the late republic, D. Stockton on the founding of the empire, N. Purcell on the arts of government, R. O. A. M. Lyne on Augustan poetry and society, J. Griffin on Virgil, A. Lintott on Roman historians, D. Russell on the arts of prose in the early empire, R. Jenkyns on Silver Latin poetry and the Latin novel, A. Meredith on later philosophy, R. Ling on the arts of living, J. Matthews on Roman life and society, and R. J. A. Wilson on Roman art and architecture. Also included are an introduction by J. Griffin and a final essay by H. Chadwick on taking leave of antiquity.

A. B. BOSWORTH, *The Legacy of Alexander. Politics, Warfare, and Propaganda under the Successors* (Oxford—New York: Oxford University Press, 2002, $65) xiii and 307 pp., 2 tables. Bibliography. Indexed. LCN: 2002074913. ISBN: 0-19-815306-6.

This set of thematic studies is dedicated to the thirty years after the death of Alexander the Great in 323 B.C. and is intended as a prelude to a general history of the period of the Successors (Diadochi). After a 28-page introduction, it treats the politics of the Babylon settlement; Macedonian numbers at the death of Alexander; the campaign in Iran—turbulent satraps and frozen elephants; Hieronymus' ethnography—Indian widows and Nabataean nomads; the rise of Seleucus; and Hellenistic monarchy—success and legitimation. A six-page appendix concerns the chronology of events between 323 and 311 B.C. Bosworth, professor of classics and ancient history at the University of Western Australia, is the author of *Alexander and the East. The Tragedy of Triumph* (1996).

A. J. BOYLE AND W. J. DOMINIK (EDS.), *Flavian Rome. Culture, Image, Text* (Leiden—Boston: Brill, 2003, €199 or $249) xvii and 754 pp. Illustrated. Bibliography. Indexed. ISBN: 90-04-11188-3.

The twenty-five essays in this volume examine various aspects of the politics, literature, and culture of ancient Rome during the Flavian principate (A.D. 69-96): Boyle on reading Flavian Rome; R. Mellor on the new aristocracy of power; J. M. Cody on conquerors and conquered on Flavian coins; A. Hardie on poetry and politics at the Games of Domitian; J. Pollini on slave-boys for sexual and religious service—images of pleasure and devotion; J. E. Packer on *plurima et amplissima opera*—parsing Flavian Rome; D. Fredrick on architecture and surveillance in Flavian Rome; J. Henderson on *par operi sedes*—Mrs. Arthur Strong and Flavian style, the Arch of Titus, and the Cancelleria reliefs; R. Evans on containment and corruption—the discourse of Flavian empire; P. Sinclair on the rhetoric of writing and reading in the preface to Pliny's *Natural History;* T. Murphy on Pliny's *Natural History* as the prodigal text; C. Ando on a religion for the empire; J. L. Penwill on expelling the mind—politics and philosophy in Flavian Rome; P. Vasunia on Plutarch and the return of the archaic; J. A. Smith on Flavian drama—looking back with Octavia; D. D. Markus on the politics of epic performance in Statius; Dominik on Hannibal at the gates—programmatizing Rome and *Romanitas* in Silius Italicus' *Punica* 1 and 2; C. E. Newlands on the emperor's *Saturnalia*—Statius, *Silvae* 1.6; M. Wilson on after the silence—Tacitus, Suetonius, and Juvenal on Domitian; M. Beard on the triumph of Flavius Josephus; S. Mason on Flavius Josephus in Flavian Rome—reading on and between the lines; B. K. Gold on *accipe diuitias et vatum maximus esto*—money, poetry, mendicancy, and patronage in Martial; H.

Fearnley on reading the imperial revolution—Martial, *Epigrams* 10; E. Gunderson on the Flavian amphitheater—all the world as stage; and A. Zissos on spectacle and elite in the *Argonautica* of Valerius Flaccus.

G. R. Boys-Stones, *Post-Hellenistic Philosophy. A Study of its Development from the Stoics to Origen* (Oxford—New York: Oxford University Press, 2001, $80) x and 241 pp. Bibliography. Indexed. ISBN: 0-19-815264-7.

Boys-Stones, lecturer in classics at the University of Durham, considers the philosophical basis of the Stoics' theory that fragments of an ancient and divine wisdom could be reconstructed from mythological traditions, and shows that Platonism was founded on an argument that Plato had achieved a full reconstruction of this wisdom, and that subsequent philosophies had only regressed once again in their attempts to improve on his achievement. He first discusses ancient wisdom in Stoic exegesis: the outlook of primitive humankind—beginnings of a theory; the recovery of primitive wisdom in early Stoicism; primitive wisdom and Stoic exegesis after Posidonius; antiquity in Greco-Egyptian anti-Semitism; and antiquity in Jewish apologetic. Then he examines how ancient tradition was treated in post-Hellenistic philosophy: the authority of Plato and primitive wisdom; divergence and disagreement—the Platonist alternative to skepticism; the invention of Hebraeo-Christian orthodoxy; and the "dependency" theme.

G. R. Boys-Stones (ed.), *Metaphor, Allegory, and the Classical Tradition. Ancient Thought and Modern Revisions* (Oxford—New York: Oxford University Press, 2003, $74) x and 305 pp. Bibliography. Indexed. ISBN: 0-19-924005-1.

After the editor's five-page introduction and D. Innes's essay on metaphor, simile, and allegory as ornaments of style, this volume presents five articles on "metaphor": C. G. Leidl on the harlot's art—metaphor and literary criticism; E. E. Pender on Plato on metaphors and models; P. Crowther on literary metaphor and philosophical insight—the significance of Archilochus; G. E. R. Lloyd on the problem of metaphor—Chinese reflections; and M. Silk on metaphor and metonymy—Aristotle, R. Jakobson, P. Ricoeur, and others. Then there are five papers on "allegory": A. Laird on figures of allegory from Homer to Latin epic; D. Obbink on allegory and exegesis in the Derveni papyrus—the origin of Greek scholarship; Boys-Stones on the Stoic's two types of allegory; D. Russell on the rhetoric of the *Homeric Problems;* and M. Edwards on Origen on Christ, tropology, and exegesis.

G. J. Brooke and P. R. Davies (eds.), *Copper Scroll Studies*, JSP Supplement Series 40 (London—New York: Sheffield Academic Press, 2002, $95) xvi and 344 pp., frontispiece, 35 figs., 9 tables. Bibliography. Indexed. ISBN: 0-8264-6055-0.

After a nine-page introduction by Brooke, this volume presents five papers on opening, restoring, and reading the Qumran Copper Scroll (3Q15): R. Bertholon, N. Lacoudre, and J. Vasquez on the conservation and restoration of the scroll; P. R. Davies on J. Allegro and the Cooper Scroll; W. Johnson on H. W. Baker—the Copper Scroll and his career; M. J. Lundberg and B. Zuckerman on the potential of photographic and computer imaging technology for the study of the Copper Scroll; and É. Puech on some results of a new examination of the scroll. Then there are seven archaeological and linguistic studies: H. Eshel on aqueducts in the Copper Scroll; J. F. Elwolde on 3Q15's linguistic affiliation, with lexicographical comments; A. Lange on the meaning of *dema*ᶜ in the Copper Scroll and ancient Jewish literature; J. K. Lefkovits on whether the Copper Scroll treasure is fact or fiction—the abbreviation *kk* versus *kkryn;* J. Lübbe on the Copper Scroll and language issues; S. J. Pfann on *kelei dema*ᶜ—tithe jars, scroll jars, and cookie jars; and L. H. Schiffman on the architectural vocabulary of the Copper Scroll and the Temple Scroll. Finally there are ten articles on interpreting the Copper Scroll: M. Bar-Ilan on the process of writing the Copper Scroll; R. Fidler on *inclusio* and symbolic geography in the Copper Scroll; S. Goranson on further reflections on the text; I. Knohl on new light on the Copper Scroll and 4QMMT; P. Muchowski on forty years of discussion about the origin of 3Q15; B. L. Segal on novel approaches to the Copper Scroll; B. Thiering on whether the Copper Scroll is King Herod's bank account; L. Tov on paleographical observations regarding the cover art; M. O. Wise on D. J. Wilmot and the Copper Scroll; and A. Wolters on paleography and literary structure as guides to reading the Copper Scroll.

P. BROWN, *Poverty and Leadership in the Later Roman Empire,* Menahem Stern Jerusalem Lectures (Hanover, NH—London: University Press of New England, 2002, cloth $35, paper $15.95) xi and 160 pp. Indexed. LCN: 2001002533. ISBN: 1-58465-145-8 (cloth), -146-6 (paper).

Based on lectures delivered in Jerusalem in May 2000, the three essays in this volume explore the emergence of "the poor" as a distinct social class in late antiquity, one for which the Christian church claimed a special responsibility. The three chapters concern "lover of the poor"—the creation of a public virtue; "governor of the poor"—the bishops and their cities; and "condescension"—poverty and solidarity in the eastern Roman empire. Brown, professor of history at Princeton University and author of *The Rise of Western Christendom* (1996), draws not only on Greek and Latin sources for the later Roman empire but also on Jewish sources to document the interactions between Middle Eastern provincial societies and classical Roman traditions. He discerns in this period a shift from the classical "civic" model of society to the medieval and Byzantine model of a Christian society in which the rich were constantly challenged to bridge the division between "rich" and "poor" by "acts of mercy" to the poor.

H. CANCIK AND H. SCHNEIDER (EDS.), *Brill's New Pauly. Encyclopedia of the Ancient World. Antiquity.* Vol. 1, *A-ARI* (Leiden—Boston: Brill, 2002, €160 or $186) lxi and 579 pp. (cols. 1-1158), 9 figs., 19 maps, 6 stemmata, 2 tables. Bibliographies. ISBN: 90-04-12258-3.

The English edition of *Der Neue Pauly* (whose German version is being published by Verlag J. B. Metzler, beginning in 1996) is intended as an aid to the study of ancient Greek and Roman culture and its presence in all periods of European and world history. The project's chronological scope ranges from the "Aegean Koine" (middle of the 2nd millennium B.C.) to the formation of early medieval Europe (A.D. 600 to 800). Its emphases include the influence of the oriental precursors of Greek and Roman culture, the incorporation of Byzantine studies, strengthening of economic and social history as well as the history of daily life, an expansion of the history of philosophical terminology, and equal treatment of various (verbal, visual, and material) sources. The entries are arranged alphabetically and, if applicable, placed in chronological order. The first volume covers items from "A" to "Arius," and includes articles on Aaron (by B. Ego), the Abgar legend (C. Markschies), abortion (H. King), the Roman province of Achaia (E. Olshausen), Achilles Tatius (M. Fusillo), Aesop (M. J. Luzzatto), Agnostos Theos (C. Harrauer), alchemy (J. Weyer), Alexander the Great (E. Badian), allegory (C. Walde), alms (J. Hahn), amphitheatre (I. Nielsen), anatomy (V. Nutton), Arabia (J. Pahlitzsch), architect and architecture (C. Höcker), and Areopagus (P. J. Rhodes). C. F. Salazar served as managing editor and D. E. Orton as assistant editor for this volume of the English edition.

H. CANCIK AND H. SCHNEIDER (EDS.), *Brill's New Pauly. Encyclopedia of the Ancient World. Antiquity.* Vol. 2, *ARK-CAS* (Leiden—Boston: Brill, 2003, €160 or $186) xviii and 595 pp. (cols. 1-1190), 39 figs., 23 maps, 6 stemmata, 5 tables. Bibliographies. ISBN: 90-04-12265-6.

The second volume in this encyclopedia of the ancient world covers items from "Arktos" to "Casuentus." It includes articles on the Armenians (K. Savvidis), Artemis (F. Graf), artists (A. A. Donohue), the *Arvales fratres* (J. Scheid), associations (P. Herz), astronomy (F. Krafft), Augustus (D. Kienast), authors (U. Schmitzer), Baal (H. Niehr), bakeries (A. Burford Cooper), *baptisterium* (I. Nielsen), barbarians (V. Losemann), *Epistle of Barnabas* (C. Markschies), betting (S. Müller), Bible (D. Baatz), biology (S. Föllinger), book (G. Camassa), brigandry (B. D. Shaw), canon of the Bible (M. Rese), and cartography (R. Talbert). The managing editor of the English edition is C. F. Salazar, and the assistant editors for volume two are A. Möller, A. Ruppel, and D. Warburton. The thirty-four subject editors include R. Brändle, Cancik, Graf, G. W. Most, and J. Niehoff.

J. D. CHAPLIN, *Livy's Exemplary History* (Oxford—New York: Oxford University Press, 2000, $75) xii and 245 pp. Bibliography. Indexed. ISBN: 0-19-815274-4.

Based on a doctoral dissertation supervised by J. Luce and presented in 1993 to Princeton University, this volume investigates how Livy illustrates the usefulness of *exempla.* Taking as a starting point the episode of the disaster at the Caudine Forks, it shows how constructing a narrative organized around *exempla* allowed Livy, who was poised between the collapse of the Roman republic and the founding of the Roman empire, to make the Romans' past meaningful for their future. After a 31-page introduction to Livy's use of *exempla,* Chaplin discusses Caudium as event and *exemplum;* speaker, audience, and *exemplum;* reading the past; past and present; precedents and change; and Livy, Augustus, and *exempla.* She concludes that *exempla* were attractive to triumviral and Augustan Rome not only as a sophisticated vehicle for creating political stability and for ordering a complicated history but also as a reassuring reminder that all was not lost and that the interpretation of that complex past could lead to a more secure future. A twelve-page appendix lists people, events, and procedures referred to as models for imitation or avoidance in the surviving books of Livy.

J. CHARLESWORTH ET AL., *Miscellaneous Texts from the Judaean Desert,* Discoveries in the Judaean Desert 38 (Oxford: Oxford University Press, Clarendon Press, 2000, $120) xvii and 250 pp. and 36 plates and 26 figs., map, 16 tables. Bibliographies. ISBN: 0-19-924261-5.

This volume presents editions of texts from several sites in the Judean Desert beyond Qumran: Ketef Jericho (archaeological missions of 1986 and 1993), Naḥal Sdeir (= Naḥal David), Naḥal Ḥever and Naḥal Ḥever/Seiyal, Naḥal Mishmar, Naḥal Se'elim, and unknown provenance. The texts included in the volume are mainly documentary papyri in Aramaic and Greek, though a few papyri are in Hebrew. The corpus also includes several literary texts, mainly leather fragments of the Hebrew Bible. The editors of the texts are Charlesworth, N. Cohen, H. Cotton, E. Eshel, H. Eshel, P. Flint, H. Misgav, M. Morgenstern, K. Murphy, M. Segal, A. Yardeni, and B. Zissu. The Hebrew and Aramaic concordances were prepared by S. and C. Pfann, and the indexes to the Greek documentary texts were compiled by Cohen. J. C. VanderKam and M. Brady served as consulting editors for the volume.

J. CIECIELĄG, *Poncjusz Piłat, Prefekt Judei,* Biblioteka Zwojów tło Nowego Testamentu 11 (Kraków—Mogilany: Enigma, 2003, paper 30 Zl) 151 pp. Illustrated. Bibliography. Indexed. ISBN: 83-86110-54-6.

With reference to the pertinent texts in Josephus' writings and in the NT, this volume discusses five aspects of the career of Pontius Pilate as prefect of Judea: Pilate and Judea as a Roman province, the episode of the "standards" and the affair of the aqueduct, the episode of the "shields" and the massacre of the Galileans, Pilate and Jesus, and the Samaritans and the downfall of Pilate. Ciecieląg is also the author of *Polityczne dziedzictwo Heroda Wielkiego* (2002).

C. COLPE, *Iranier — Aramäer — Hebräer — Hellenen. Iranische Religionen und ihre Westbeziehungen. Einzelstudien und Versuch einer Zusammenschau,* Wissenschaftliche Untersuchungen zum Neuen Testament 154 (Tübingen: Mohr Siebeck, 2003, €179) xvii and 709 pp. ISBN: 3-16-147800-2.

In this collection, Colpe, professor emeritus of general religious history and historical theology at the Free University of Berlin, investigates what can be said about Persian history, culture, and religion in antiquity, especially in relation to Aramean, Hebrew, and Hellenistic religious and cultural currents. The volume first presents a systematic and methodological treatment of basic questions, as well as a comprehensive historical sketch.

Then it provides sixty-two studies on specific matters that Colpe has written over the years. Their topics include light symbolism in ancient Iran and ancient Judaism; the "heavenly journey of the soul" as a philosophical and history-of-religions problem; Ezra research between 1927 and 1967; the tradition and origin of *Oracle of Hystaspes;* Jewish, Christian, and Iranian parallels in historical perspective; the great king and the son of man; the Arsacides according to Josephus; Parthian religion and Parthian art; Mithra-worship, the Mithras cult, and the existence of the Iranian mysteries; the Greek, syncretistic, and Iranian teachings about the cosmic composition; Sethian and Zoroastrian ages of the world; the question of the Iranian origins of gnosis; the Iranian role in the origin of the Mithras-mysteries; from Hellenistic, baptist, and marginal Judaism to dualistic gnosis; magic, *mageia,* and magus; and the evil god and the god who rescues from evil—whether this is the teaching of Marcion or Zarathustra.

C. D. N. COSTA, *Greek Fictional Letters* (Oxford—New York: Oxford University Press, 2001, cloth $80, paper $27.50) xxiii and 189 pp. Bibliography. Indexed. LCN: 2001021841. ISBN: 0-19-924001-9 (cloth), -924546-0 (paper).

The fictional letters contained in this book were written between ca. 100 B.C. and A.D. 500, and fall into two major categories: independent compositions that do not form part of a narrative and are called "comic" or "imaginary," and letters that are attributed to famous philosophers and other historical characters and are called "philosophic." After an eleven-page introduction, this volume presents on facing pages the Greek texts and translations of letters under the names of Aelian, Alciphron, Philostratus, Aristaenetus, Anacharsis, Diogenes, Crates, Socrates, the Socratics, Euripides, Themistocles, Hippocrates, and Chion. Comments on the texts (mainly about philology and background) are provided on pp. 125-186. Costa is emeritus professor of classics at the University of Birmingham.

A. DALBY, *Empire of Pleasures. Luxury and indulgence in the Roman world* (London—New York: Routledge, 2000, $42) x and 335 pp., 10 maps. Illustrated. Bibliography. Indexed. LCN: 00-035317. ISBN: 0-415-18624-2.

In this sequel to *Siren Feasts. A history of food and gastronomy in Greece* (1996), Dalby focuses on Latin literature from about 50 B.C. to A.D. 150, and surveys how the provinces and their products were present in the minds of Roman writers and readers. His goal is to describe not how things were but how they seemed—and how they tasted, and so he provides recipes from ancient sources for some luxurious and exotic flavors and aromas of Roman literature. After a seven-page introduction, he presents the material under the following headings: *imperium sine fine,* Ausonia, Vesper, Aurora, Barbaricum, *saeva urbs,* and the use of empire. He gives particular attention to how the Romans linked sexual and gastronomic pleasures.

P. R. DAVIES AND J. M. HALLIGAN (EDS.), *Second Temple Studies.* Vol. 3, *Studies in Politics, Class and Material Culture,* JSOT Supplement Series 340 (London—New York: Sheffield Academic Press, 2002, £55 or $105) ix and 246 pp. Bibliography. Indexed. ISBN: 0-8264-6030-5.

After a twelve-page introduction by Davies, this volume [see *NTA* 39, pp. 532, 534] presents essays by K. Hoglund on the material culture of the Persian period and the sociology of the Second Temple period; J. W. Wright on a tale of three cities—urban gates, squares, and power in Iron Age II, Neo-Babylonian, and Achaemenid Judah; L. L. Grabbe on the Jews and Hellenization—M. Hengel and his critics; Hoglund on the material culture of the Seleucid period in Palestine—social and economic observations; R. A. Horsley and P. Tiller on Ben Sira and the sociology of the Second Temple; Halligan on conflicting ideologies concerning the Second Temple; R. Doran on Jewish education in the Seleucid period; Horsley on the expansion of Hasmonean rule in Idumea and Galilee—toward a historical sociology; J. Pasto on the origin, expansion, and impact of the Hasmoneans in light of comparative ethnographic studies (and outside of its 19th-century context); and Grabbe on betwixt and between—the Samaritans in the Hasmonean period.

M. de Jonge, *Pseudepigrapha of the Old Testament as Part of Christian Literature. The Case of the* Testaments of the Twelve Patriarchs *and the Greek* Life of Adam and Eve, Studia in Veteris Testamenti Pseudepigrapha 18 (Leiden—Boston: Brill, 2003, €75 or $94) viii and 281 pp. Bibliography. Indexed. LCN: 2003052250. ISBN: 90-04-13294-5.

In 1953 de Jonge argued that *Testaments of the Twelve Patriarchs* is a Christian document incorporating Jewish traditions. Since then he has found that this is just one example of many, and that this fact calls for a paradigm shift in OT Pseudepigrapha research. This volume makes use of essays written by de Jonge along these lines since 1990. All of them have been revised, the material has been rearranged to avoid repetition, and some chapters have been added. The first four essays take up some general questions: OT Pseudepigrapha as an ill-defined category of writings; the OT Pseudepigrapha as witnesses to the authority of the OT in the early church; developing a different approach; and the Christian transmission of OT Pseudepigrapha—some cases. The next six chapters consider the case of *Testaments of the Twelve Patriarchs*: defining the major issues in studying it; the work as a document transmitted by Christians; its relation to Qumran fragments; Levi in the *Aramaic Levi Document* and *Testament of Levi;* the two great commandments in *Testaments;* and possible light on Paul from this work. Finally three chapters are devoted to the case of the Greek *Life of Adam and Eve*: the Christian origin of the work; the washing of Adam in the Acherusian Lake (37:3) in the context of early Christian notions of the afterlife (with L. M. White); and the Greek *Life of Adam and Eve* and the NT writings. De Jonge is emeritus professor of NT and early Christian literature at Leiden University.

S. Delamarter, *A Scripture Index to Charlesworth's* The Old Testament Pseudepigrapha (London—New York: Sheffield Academic Press, 2002, £14.99 or $24.95) viii and 99 pp. ISBN: 0-8264-6431-9.

This Scripture index to the sixty-five ancient texts included in *The Old Testament Pseudepigrapha* (1983, 1985) edited by J. H. Charlesworth contains all the references (almost 8,000) to the Protestant Scriptures contained in the footnotes and in the margins of the two volumes [*NTA* 28, p. 328; 30, p. 118]. After Charlesworth's six-page essay on biblical stories and quotations reflected and even adumbrated in the OT Pseudepigrapha, and Delamarter's four-page introduction to the index, the volume presents Scripture indexes (OT and NT) for volume 1 (pp. 11-51) and for volume 2 (pp. 52-99). Each entry notes the biblical text (Gen 1:1) and the place where it is cited (TAb 11:9 ftnt e = *Testament of Abraham* 11:9, footnote e).

B. Dignas, *Economy of the Sacred in Hellenistic and Roman Asia Minor,* Oxford Classical Monographs (Oxford—New York: Oxford University Press, 2002, $85) xiv and 364 pp., 5 maps. Bibliography. Indexed. LCN: 2002070187. ISBN: 0-19-925408-7.

The revised and expanded version of a doctoral dissertation directed by S. R. F. Price and presented to Oxford University, this investigation of the economic and political role of sanctuaries in Hellenistic and Roman Asia Minor proposes a triangular relationship of city, cult, and ruler, and explores the cults as entities with independent interests and powers different from those of the cities that host them. After a twelve-page introduction to sanctuaries and cities, it deals with the assessing of sacred wealth: finances, land, and administration. Next it considers the cults under Hellenistic rule: royal attitudes—words and deeds; kings as mediators between city and cult; and sanctuaries, cities, and Hellenistic rulers. Then it discusses the cults under Roman rule: Roman attitudes—words and deeds; emperors and governors as mediators between city and cult; and sanctuaries, cities, and rulers. Finally it reflects on sanctuaries in Asia Minor between continuity and change: urban cults versus rural cults; priestly authority—Asia Minor versus Greece; and maintaining the "economy of the sacred." Two appendixes are included. Dignas concludes that at all times (good and bad alike) the model of the triangle between city, cult, and ruler can be applied and may be regarded as having endured for several centuries.

D. Dimant, *Qumran Cave 4.* Vol. 21, *Parabiblical Texts, Part 4: Pseudo-Prophetic Texts*, Discoveries in the Judaean Desert 30 (Oxford: Oxford University Press, Clarendon Press, 2001, $105) xiv and 278 pp. and 12 plates, fig., table. Bibliographies. ISBN: 0-19-924542-8.

This fourth and last volume of the "parabiblical" texts from Qumran Cave 4 is devoted to a group of texts (4Q383, 385-391) concerned with the rewriting in different ways of the books of Ezekiel and Jeremiah. After a three-page general introduction, Dimant, professor of Bible and ancient Jewish literature at the University of Haifa, provides a ten-page introduction to 4QPseudo-Ezekiel and editions (introductions, transcriptions, notes on readings, translations, comments, analyses) of 4Q385, 4Q386, 4Q385b, 4Q388, and 4Q385c, respectively. Then after a 26-page introduction to 4QApocryphon of Jeremiah, she presents editions of the manuscripts of that work as it appears in 4Q383, 4Q385a, 4Q387, 4Q388a, 4Q389, 4Q390, and 4Q387a, respectively. While she had access to transcriptions and preliminary notes made by J. Strugnell, Dimant has based her edition on an independent reading of the manuscripts. S. and C. Pfann compiled the concordance.

G. Dorival et al., *David, Jésus et la reine Esther. Recherches sur le Psaume 21 (22 TM)*, Collection de la Revue des Études juives 25 (Leuven: Peeters, 2002, paper €60) v and 401 pp. Indexed. LCN: 2002068403. ISBN: 90-429-1174-3.

While in the Christian tradition LXX Psalm 21 (MT 22) was interpreted as David's prophecy regarding Jesus, in the rabbinic tradition it was related to Esther's success in convincing the king to spare the Jewish people of Susa from the massacre planned by Haman. After Dorival's nine-page introduction, this volume presents seven articles on the texts of Psalm 21 (MT 22): Dorival on the Septuagint and Masoretic texts; Dorival on the Qumran variants; P. Cassuto on the Targum; A.-G. Martin on the Peshitta and the Syro-Hexaplar; N. Bosson and A. Boud'hors on the Coptic versions; U. Rüsen-Weinhold on the Septuagint—a critical apparatus; and J. Irigoin on the metrical and rythmic composition of the psalm. Then there are four essays on ancient interpretations of Psalm 21 (MT 22): C.-B. Amphoux on this psalm in the NT, Cassuto with Dorival on rabbinic texts pertaining to this psalm, Dorival on the ancient interpretation of the psalm, and M. Dulaey on Augustine's interpretation of the psalm. Finally M. Bauks provides a survey of how Psalm 21 (MT 22) was treated in OT research during the 20th century.

P. duBois, *Slaves and Other Objects* (Chicago—London: University of Chicago Press, 2003, $45 or £31.50) xvii and 290 pp. Illustrated. Bibliography. Indexed. LCN: 2002152496. ISBN: 0-226-16787-9.

DuBois, professor of classics and comparative literature at the University of California at San Diego and author of *Sappho Is Burning* (1995) and *Trojan Horses. Saving the Classics from Conservatives* (2001), seeks to indicate the ways in which the ubiquitous slaves of ancient Greece are often invisible to those commemorating ancient Athens as one of the founding sites of Western civilization, and observes that they often seem like furnishings of Greek life—useful objects for the conduct of everyday life but often difficult to manage and incessantly reminding free persons of the possibility of their own enslavement. After a 29-page introduction, she considers the artworks of the Greeks and their representations of slaves and slavery under four headings: communicating with the dead—slaves and everyday life; Greeks in the museum; dildos—slavery and sexuality; and the slave body. Then she focuses on textual materials: slavery as metaphor, slavery and freedom; the woman enslaved; the slave Plato; Aesop the fabulist; Aristotle, or the political theory of possessive mastery; and irate Greek masters and their slaves—the politics of anger. DuBois concludes that slaves formed an inextricable part of the fabric of everyday life in classical Athens.

D. Dueck, *Strabo of Amasia. A Greek Man of Letters in Augustan Rome* (London—New York: Routledge, 2000, $90) ix and 227 pp., fig., map, 3 tables. Bibliography. Indexed. LCN: 99-087661. ISBN: 0-415-21672-9.

Based on a doctoral dissertation directed by J. Geiger and presented in 1996 to the

Hebrew University of Jerusalem, this volume argues that Strabo of Amasia in Pontus absorbed the political and cultural atmosphere of Augustan Rome (the result of years spent there as an adult), and that this duality offers a key to understanding his character and writings. After discussing Strabo's background and antecedents, Dueck considers Strabo and the Greek tradition; Strabo and the world of Augustan Rome; geography, politics, and empire; Greek scholars in Augustan Rome; and Strabo's *Geography* as a "colossal work." She concludes that in his *Geography* Strabo relied on centuries of Greek geography and ethnography, produced a *magnum opus* presenting a new attitude to the entire *oikoumene,* and did so with his special approach and style of pragmatism, universalism, and Stoicism.

T. E. DUFF, *Plutarch's* Lives. *Exploring Virtue and Vice* (Oxford—New York: Oxford University Press, 2002, paper $29.95) xx and 425 pp. Bibliography. Indexed. LCN: 98-40794. ISBN: 0-19-925274-2.

The corrected paperback edition of a work first published in 1999 [*NTA* 45, p. 195], this volume explores two related aspects of Plutarch's *Parallel Lives*: their moralizing purpose, and the comparative structure through which Plutarch's moralizing is so often mediated. After a ten-page introduction, it considers Plutarch's moralizing program: the programmatic statements of the *Lives,* moralism in Plutarch's *Lives,* and the soul of a Plutarchan hero. Next it explores virtue and vice with reference to some case studies: the lives of Pyrrhus and Marius, of Phochion and Cato Minor, of Lysander and Sulla, and of Coriolanus and Alcibiades. Then it discusses writing in parallel: *synkrisis* and the *synkriseis* in the *Parallel Lives,* and the politics of parallelism. The appendixes deal with (1) Plutarch and ancestors, and (2) Plutarch and chronology. Duff concludes that in *Parallel Lives* Plutarch does not preach a message of Greco-Roman cultural unity or reconciliation, but rather provides a Greek response to Roman power and a statement of resistance. The work is a revised version of Duff's doctoral dissertation directed by R. Hunter and presented in 1994 to Cambridge University

B. D. EHRMAN, *Lost Christianities. The Battles for Scripture and the Faiths We Never Knew* (Oxford—New York: Oxford University Press, 2003, $30) xv and 294 pp. Illustrated. Bibliography. Indexed. LCN: 2003053097. ISBN: 0-19-514183-0.

In his presentation of the various forms of early Christianity and how many of them came to be suppressed, reformed, or forgotten, Ehrman, chair of the department of religious studies at the University of North Carolina at Chapel Hill, examines lost books that have now been found and other books that were marginalized by the victorious party but have been known by scholars for centuries. After a seven-page introduction, he treats some forgeries and discoveries: the ancient discovery of a forgery—Serapion and *Gospel of Peter;* the ancient forgery of a discovery—*Acts of Paul and Thecla;* the discovery of an ancient forgery—the Coptic *Gospel of Thomas;* and the possible forgery of an ancient discovery—M. Smith and *Secret Gospel of Mark.* Then he considers heresies and orthodoxies: at polar ends of the spectrum—early Christian Ebionites and Marcionites; Christians "in the know"—the worlds of early Christian gnosticism; and on the road to Nicea—the broad swath of proto-orthodox Christianity. Finally he reflects on winners and losers: the quest for orthodoxy; the arsenal of the conflicts—polemical treatises and personal slurs; additional weapons in the polemical arsenal—forgeries and falsifications; the invention of Scripture—the formation of the proto-orthodox NT; and winners, losers, and the question of tolerance. Ehrman concludes that our religious histories encompass not only the forms of belief and practice that emerged as victorious from the conflicts of the past but also those that were overcome, suppressed, and eventually lost.

B. D. EHRMAN, *Lost Scriptures. Books that Did Not Make It into the New Testament* (Oxford—New York: Oxford University Press, 2003, $30) vi and 342 pp. LCN: 2003045965. ISBN: 0-19-514182-2.

The companion volume to Ehrman's *Lost Christianities,* this volume presents translations of forty-seven early Christian texts, each provided with a concise introduction. Nineteen of the translations were done by Ehrman. While most of the texts are presented in their entirety, in some cases lengthy extracts provide a sense of what the books were like. They appear under six headings: noncanonical Gospels (seventeen), noncanonical Acts of the apostles (five), noncanonical Epistles and related writings (thirteen), noncanonical Apocalypses and revelatory treatises (seven), and canonical lists (five). The texts include *Gospel of Thomas, Gospel of Peter, Gospel of Mary, Secret Gospel of Mark, Acts of John, Acts of Thecla, 3 Corinthians,* the correspondence of Paul and Seneca, *Letter of Barnabas, Apocalypse of Peter, On the Origin of the World,* Hymn of the Pearl, and the Muratorian Canon.

C. EILERS, *Roman Patrons of Greek Cities*, Oxford Classical Monographs (Oxford—New York: Oxford University Press, 2002, $80) xiii and 334 pp., 3 figs., 5 tables. Bibliography. Indexed. ISBN: 0-19-924848-6.

After reflecting on the meaning of the terms "patron" and "client" in the Greco-Roman world, Eilers, associate professor of classics at McMaster University in Ontario, examines what forms personal patronage took in Rome and how patronage of cities relates to them, treats the Roman tradition by which generals became patrons of the cities that they conquered, reconsiders the idea that patronage was inheritable, and describes what patrons were expected to do for their client cities. Then in an attempt to explain a Roman institution in a Greek context, he discusses when and why patronage appeared, how common and effective it was, and why it declined. Six appendixes are included. Eilers concludes that the patron-client relationship was attractive as a metaphor because there were real patrons and clients in Roman society, and that the decline of patronage was due to the consolidation of monarchic power. The work began as a doctoral dissertation at Oxford University under the supervision of B. Levick.

Eretz-Israel. Archaeological, Historical and Geographical Studies. Vol. 27, *Hayim and Miriam Tadmor Volume,* ed. I. Ephʿal, A. Ben-Tor, and P. Machinist (Jerusalem: Israel Exploration Society, 2003, $90) xxvii and 229 pp. and xii and 291* pp. Illustrated. Bibliographies. ISBN: 965-221-050-1.

The fifty-five articles (thirty in English, French, or German, and twenty-five in Modern Hebrew) in this volume honoring the Tadmors reflect their scholarly interests. Hayim Tadmor's areas of inquiry have included the historiography and history of the Assyrian, Babylonian, and Persian empires, biblical historiography, and the history of the land of Israel in the first millennium B.C., while Miriam Tadmor's area of expertise has been the figurative art of the land of Israel in the Bronze Age. The contributors to the non-Hebrew section include F. M. Cross on some problems in Old Hebrew orthography with special attention to the third person masculine singular suffix on plural nouns (*-âw*); B. Halpern on the Assyrian astronomy of Genesis 1 and the birth of Milesian philosophy; L. D. Levine on "Sargon's letter to the gods"; G. S. Merker on an ivory mirror handle from Corinth; B. N. Porter on intimidation and friendly persuasion—reevaluating the propaganda of Ashurnasirpal II; A. J. Spalinger on epigraphs in the battle of Kadesh reliefs; J. H. Tigay on divine creation of the king in Ps 2:6; and I. J. Winter on ornament and the "rhetoric of abundance" in Assyria. The contributors to the Hebrew section include S. Aḥituv on Jeremiah in Egypt; S. Bunimovitz and Z. Lederman on the last days of Beth Shemesh and the *pax Assyriaca* in the Shephelah of Judah; T. Dothan on a decorated ivory lid from Tel Miqne-Ekron; N. Wazana on "I removed the boundaries of nations" (Isa 10:13)—border shifts as a Neo-Assyrian tool of political control in Ḫattu; J. Weinberg on whether the Hebrew Bible is a book about exile; B. A. Levine on "Ah, Assyria! Rod of my rage" (Isa 10:15)—biblical monotheism as seen in an international, political perspective; M. Anbar on "Let the gods come for the treaty (ceremony)"—the custom of sending the images of the gods to treaty ceremonies; R. Reich and E. Shukron on the Gezer water system; and E. Stern on the Assyrian impact on the material culture of Palestine. Also included are personal tributes to H. Tadmor (by Machinist) and M. Tadmor (by Y. Meshorer), lists of their publications, and English summaries of the Hebrew articles.

T. V. EVANS, *Verbal Syntax in the Greek Pentateuch. Natural Greek Usage and Hebrew Interference* (Oxford—New York: Oxford University Press, 2001, $111) xxiii and 335 pp., 19 tables. Bibliography. Indexed. ISBN: 0-19-827010-0.

The revised version of a doctoral dissertation supervised by J. Lee and submitted in 1997 to the University of Sydney, this volume aims to show that the verbal syntax of the Greek Pentateuch, once degrees of influence from the underlying Hebrew have been gauged, can provide valuable information on the development of the Koine Greek verbal system. After a ten-page introduction, it discusses the Greek verbal system with particular attention to aspect, and describes differences in linguistic coding between the Greek and Hebrew verbal systems. Next it assembles and analyzes the data for the formal Hebrew-Greek matches of all verbal forms in the Greek Pentateuch under two headings: preliminary questions concerning Greek-Hebrew comparisons, and data and interpretation. Then it presents detailed studies on four features of verbal syntax in the Greek Pentateuch: the perfect system, the optative mood, the relative frequencies of imperfect and aorist indicative forms, and periphrastic tense forms. Evans concludes that the Greek Pentateuch (and indeed the entire Septuagint) is an important witness for the history of the Greek verbal system during the early postclassical period when important changes were in progress.

D. FAIRBAIRN, *Grace and Christology in the Early Church*, Oxford Early Christian Studies (Oxford—New York: Oxford University Press, 2003, $74) xvii and 257 pp., 9 tables. Bibliography. Indexed. ISBN: 0-19-925614-4.

Based on a doctoral dissertation directed by L. Wickham at Cambridge University, this volume seeks to show that there was an intimate relationship between the early church's understanding of grace and its description of Christ's person, and to substantiate the view that there was a consensus in the 5th-century church about the person of Christ. After discussing grace and the central issue of the christological controversy, Fairbairn considers Christ as the uniquely graced man in Theodore and Nestorius, grace as the sharing of divine communion in Cyril's early writings, God's own Son as the source of grace in Cyril's later writings, grace as deepening communion with God in Cassian's monastic writings, grace and the Savior's personal subject in Cassian's *De incarnatione Domini,* and grace and the Logos' double birth in the early church.

T. B. FALLS, *St. Justin Martyr. Dialogue with Trypho,* rev. T. P. Halton, ed. M. Slusser, Selections from the Fathers of the Church 3 (Washington, DC: Catholic University of America Press, 2003, cloth $44.95, paper $24.95) xvi and 229 pp. Bibliography. Indexed. LCN: 2002151620. ISBN: 0-8132-1341-X (cloth), -1342-8 (paper).

This volume presents a revision of Falls's 1948 translation of Justin's *Dialogue with Trypho,* with an updated, select bibliography. The translation has been checked against M. Marcovich's 1997 critical edition of the Greek text, and his divisions of chapters into subsections and italicization of biblical citations have been incorporated. Halton, the editor of the Fathers of the Church series in which Falls's work originally appeared, has provided a four-page introduction to this edition in which he notes that Justin's *Dialogue with Trypho* is central to the study of how Christians and Jews related to each other in the 2nd century A.D. Slusser served as editor.

M. FOX, *Collected Essays on Philosophy and on Judaism.* Vol. 1, *Greek Philosophy, Maimonides;* vol. 2, *Some Philosophers;* vol. 3, *Ethics, Reflections,* ed. J. Neusner, Academic Studies in the History of Judaism (Binghamton, NY: Global Publications, Binghamton University, 2001, paper $25 each) xxx and 222 pp., xvi and 170 pp., xvi and 228 pp. Bibliography. LCN: 2001004123. ISBN: 1-58684-144-0 (vol. 1), -145-9 (vol. 2), -146-7 (vol. 3).

These three volumes contain thirty-four essays by Professor Fox (1922-96) arranged under the following headings: Greek philosophy (three), Maimonides (six), some philosophers (twelve), ethics (five), and reflections (eight). The articles most pertinent to the biblical world concern the trials of Socrates; the doctrine of the mean in Aristotle and Maimonides; a history of the doctrine of the mean from Homer through Plato; Kierkegaard and rabbinic Judaism; Judaism, secularism, and textual interpretation; the Mishnah as a source for Jewish ethics; the holiness of the Holy Land; and theodicy and anti-theodicy in biblical and rabbinic literature. Each volume contains J. T. Fox's memoir of Professor Fox, and the first volume provides a list of his publications. A photograph of him appears on the outside back cover of each volume.

K. L. GACA, *The Making of Fornication. Eros, Ethics, and Political Reform in Greek Philosophy and Early Christianity,* Hellenistic Culture and Society 40 (Berkeley—Los Angeles—London: University of California Press, 2003, $60 or £39.95) xvii and 359 pp. Bibliography. Indexed. LCN: 2002012604. ISBN: 0-520-23599-1.

Gaca, assistant professor of classical studies at Vanderbilt University, examines whether the patristic sexual rules of 2nd-century Christianity differed notably from the Greek philosophical sexual principles that the patristic writers used to help formulate their own. After an introduction to ancient Greek sexual blueprints for social order, she discusses Greek philosophical sexual reforms: desire's hunger and Plato the regulator; crafting eros through the Stoic *logos* of nature; and the reproductive technology of the Pythagoreans. Then she considers Greek biblical sexual rules and their reworking by Paul and Philo: rival plans for God's sexual program in the Pentateuch and Paul; from the Prophets to Paul—converting whore culture into the Lord's veiled bride; and Philo's reproductive city of God. Finally she treats patristic transformations of the philosophical, Pauline, and Philonic rules: driving Aphrodite from the world—Tatian and his encratite argument; prophylactic grace in Clement's emergent church sexual ethic; the fornicating justice of Epiphanes; and the demise of Greek eros and reproduction. Gaca concludes that Paul's ideas about sexual morality and social change were as revolutionary in their formulation as those of Plato, the Pythagoreans, and the early Stoics.

H. GEVA ET AL., *Jewish Quarter Excavations in the Old City of Jerusalem conducted by Nahman Avigad, 1969-1982.* Vol. 2, *The Finds from Areas A, W and X-2. Final Report* (Jerusalem: Israel Exploration Society—Institute of Archaeology, Hebrew University of Jerusalem, 2003, $90) viii and 568 pp., frontispiece. Illustrated. Bibliographies. ISBN: 965-221-051-X.

The first volume of reports on the archaeological excavations conducted by the late Professor Avigad in the Jewish Quarter of the Old City of Jerusalem between 1969 and 1982 was described in *NTA* 45, pp. 198-199. This volume presents the small finds of all types and periods discovered in areas A, W, and X-2. Its twenty-five chapters are divided into four sections: First Temple period (four); Second Temple period (twelve); Roman, Byzantine, and early Islamic periods (three); and various periods (six). The contributions most pertinent to the NT field are by Geva on Hellenistic pottery from areas W and X-2; Geva and R. Rosenthal-Heginbottom on local pottery from area A; Rosenthal-Heginbottom on Hellenistic and early Roman fine ware and lamps from area A; D. T. Ariel on imported amphora fragments from area A; R. Reich on local seal impressions of the Hellenistic period; Reich on stone vessels, weights, and architectural fragments; Reich on fragments of clay stoves; M. Hershkovitz on gemstones; S. Rozenberg on wall painting fragments from area A; L. Habas on an incised depiction of the Temple menorah and other cult objects of the Second Temple period; Geva on bone and ivory artifacts (with an appendix by L. K. Horwitz on osteological identification of bone and ivory artifacts); A. Zitronblat and Geva on metal artifacts; Y. Gorin-Rosen on glass vessels from area A (with an addendum on glass vessels from areas W and X-2); E. Eshel on Aramaic ostraca from areas W and X-2; and Geva on stamp impressions of the *Legio X Fretensis.*

I. GRADEL, *Emperor Worship and Roman Religion,* Oxford Classical Monographs (Oxford: Oxford University Press, Clarendon Press, 2002, $85) xvii and 398 pp. Illustrated. Bibliography. Indexed. LCN: 2001058835. ISBN: 0-19-815275-2.

The substantial revision and expansion of a 1995 Oxford doctoral dissertation supervised by S. R. F. Price, this investigation of the Roman state cult in Italy during the empire gives particular attention to the *Arval Acta,* and argues that emperor worship was perfectly in keeping with Roman religious traditions as the ancient Romans understood them. After a 26-page introduction, it treats the topic of emperor worship and Roman religion under the following headings: before the Caesars; Caesar's divine honors; beyond Rome—"by municipal deification"; the Augustan settlement; the Augustan heritage; the emperor's *genius* in state cult; "in every house"—the emperor in the Roman household; corporate worship; *numen Augustum;* a parallel—C. Manlius, Caeretan "Caesar"; and "heavenly honors decreed by the senate"—from emperor to *divus.* Three appendixes are included. Gradel concludes that by worshiping the ruling Roman emperor his subjects established with him a social contract mutually binding for both parties, and that by receiving such honors the emperor was morally obliged to return benefactions (that is, to rule well).

R. M. Grant, *Second-Century Christianity. A Collection of Fragments* (2nd ed.; Louisville, KY—London: Westminster John Knox, 2003, paper $19.95) vi and 111 pp. Bibliography. Indexed. LCN: 2003043083. ISBN: 0-664-22638-8.

The new paperback edition of a work first published in 1946, this anthology presents brief introductions and thirty-nine selections from writings pertinent to 2nd-century Christianity under three major headings: pagan witnesses, Christian churches (Alexandria, Jerusalem, Antioch, Asia Minor, Greece, Carthage, Gaul, Rome), and identifying heresy. The authors include Epictetus, Pliny the Younger, Suetonius, Hegesippus, Papias, Melito, Irenaeus, Basilides, and Valentinus. Grant is emeritus professor at the University of Chicago Divinity School.

D. M. Gropp, M. Bernstein, et al., *Wadi Daliyeh II. The Samaria Papyri from Wadi Daliyeh and Qumran Cave 4.* Vol. 28, *Miscellanea, Part 2,* Discoveries in the Judaean Desert 28 (Oxford: Oxford University Press, Clarendon Press, 2001, $150) xv and 255 pp. and 63 plates, 4 tables. Bibliographies. ISBN: 0-19-924925-3.

The first part of this volume contains Gropp's editions of the Aramaic papyri from Wadi Daliyeh (WDSP 1-38), written in Official Aramaic, the standard language of scribes in the Persian period. These papyri are all documentary and contain mainly deeds of slave sales, and so they provide information that enhances our understanding of certain aspects of the society and formulaic language of the 4th century B.C. The second part provides editions of miscellaneous texts mainly from Qumran Cave 4. Of special significance are the texts designated as 4Q368 (4QApocryphal Pentateuch A), 4Q371-373 (4QNarrative and Poetic Composition$^{a\text{-}c}$), and 4Q377 (4QApocryphal Pentateuch B) that provide further insights into the group of apocryphal and pseudepigraphical texts found at Qumran and should be studied in conjunction with other volumes containing "parabiblical texts." The volume also includes a few texts of unknown origin. The editors of texts in this section are Bernstein, M. Brady, J. Charlesworth, P. Flint, H. Misgav, S. Pfann, E. Schuller, E. J. C. Tigchelaar, and J. VanderKam. The whole volume was prepared in consultation with VanderKam and Brady. The concordance of texts from Wadi Daliyeh was prepared by Y. Shemesh, and the concordance of Qumran texts and those of unknown origin was compiled by S. and C. Pfann.

E. S. Gruen, *Diaspora. Jews amidst Greeks and Romans* (Cambridge, MA—London: Harvard University Press, 2002, $42.50) xi and 386 pp. Bibliography. Indexed. LCN: 2001052767. ISBN: 0-674-00750-6.

Gruen, professor of history and classics at the University of California at Berkeley, and author of *Heritage and Hellenism. The Reinvention of Jewish Tradition* (1998), contends that for Jews in the Diaspora of antiquity the joint goals of retaining a Jewish identity and accommodating to circumstances were often successfully achieved. After an eleven-page introduction, he considers Jewish life in the Diaspora as it was experienced in Rome, Alexandria, and the province of Asia, respectively, and discusses civic and sacral institutions in the Diaspora. Then he deals with literary manifestations of Jewish responses to

Diaspora life as revealed in Diaspora humor (in historical fiction and in biblical recreations), Jewish constructs of Greeks and Hellenism, and the relationship between Diaspora and homeland. Gruen concludes that the respect and awe paid to the Holy Land by Jews living elsewhere stood in full harmony with their commitment to local community and allegiance to Gentile governance.

S. HAAR, *Simon Magus: The First Gnostic?,* Beihefte zur Zeitschrift für die neutestamentliche Wissenschaft und die Kunde der älteren Kirche 119 (Berlin—New York: de Gruyter, 2003, €98) xxiii and 385 pp., 8 tables. Bibliography. Indexed. ISBN: 3-11-017689-0.

The revised version of a doctoral dissertation directed by M. Lattke and accepted in 2002 by the University of Queensland, this volume examines the ancient literary portraits of Simon of Samaria through a critical and analytical review of the pertinent sources, including Acts 8:4-25 and other literature from the first four centuries A.D. It seeks not so much to uncover the "historical" Simon as to clarify the certainties and uncertainties surrounding Simon who is sometimes called "the first gnostic." After a nine-page introduction, it surveys the history of research on Simon and gnosticism, gathers the pertinent sources (Greco-Roman, NT, early Christian), and considers Simon as a magician and as a gnostic, respectively. Haar concludes that while from the viewpoint of ancient Christian writers Simon was a heretic and the author of all heresies, from the viewpoint of "Simon" or at least from the evidence of his reconstructed teachings he was a charismatic figure adept at the traditions of the Magoi, who exercised considerable ability, authority, and influence.

U. HACKL, H. JENNI, AND C. SCHNEIDER, *Quellen zur Geschichte der Nabatäer. Textsammlung mit Übersetzung und Kommentar,* Novum Testamentum et Orbis Antiquus 51 (Fribourg: Universitätsverlag, 2003, 130 SFr; Göttingen: Vandenhoeck & Ruprecht) xv and 730 pp., 2 plates, 14 maps, table. Bibliography. Indexed. ISBN: 3-7278-1410-1 (U), 3-525-53952-5 (V&R).

The Nabataeans rose to power in antiquity by reason of their control over the trade routes between Arabia and the Mediterranean, and their capital Petra is a record of their importance set in stone. After a three-page prolegomenon, this volume first (on pp. 4-106) discusses the geographical areas in which the Nabataeans lived, the history of those areas up to the 4th century B.C., the written sources for the history of the Nabataeans, the Nabataeans in light of the written sources, their trade and economy, their religion, and their place in the tension between Greco-Roman and oriental cultures. Then (pp. 107-620) it presents the written sources with translations and commentaries under two headings: inscriptions, papyri, and coin legends according to the places where they were found from north to south; and Greek and Latin sources in the alphabetical order of their authors' names. The authors include Appian, Dio Cassius, Diodorus, Josephus, Nicolaus of Damascus, Pliny, Plutarch, Strabo, and Tacitus. The appendix (on pp. 621-730) includes a chronological chart, bibliography, various indexes, maps, and plates. The three authors are associated with the University of Basel. D. Keller also contributed to the volume.

W. V. HARRIS, *Restraining Rage. The Ideology of Anger Control in Classical Antiquity* (Cambridge, MA—London: Harvard University Press, 2001, $52) xii and 468 pp. Bibliography. Indexed. LCN: 2001047076. ISBN: 0-674-00618-6.

In this study of attempts in the Greco-Roman world at controlling anger, Harris, professor of history at Columbia University and director of the Center for the Ancient Mediterranean, as well as author of *Ancient Literacy* (1989), shows how the discourse of anger control was of crucial importance in politics, the family, and the slave economy. Under the heading "approaches," he discusses striving for anger control, science and feelings, the Greek and Latin terminology, the minds of ancient authors, a tradition of self-control, and philosophies of restraining rage (with an appendix on treatises on the emotions and on anger). Next under "anger in society and in the state," he treats the heroes and the archaic state, living together in the classical polis, the Roman version, restraining the angry ruler, and woman and anger.

Then under "intimate rage," he deals with family and friends and with slavery. Finally under "anger and the invention of psychic health," he considers anger as a sickness of the soul in classical Greece; whether one can cure emotions—Hellenistic and Roman anger therapy; and from sickness to sin—early Christianity and anger. Harris concludes that while early Christians took an anti-anger message to people outside the social elite, their message was more ambivalent than the anger teaching of the most severe classical moralists.

S. HARRISON, J. HILTON, AND V. HUNINK, *Apuleius. Rhetorical Works* (Oxford—New York: Oxford University Press, 2001, $72) ix and 225 pp. Bibliography. Indexed. LCN: 2001021767. ISBN: 0-19-815292-2.

The rhetorical texts by Apuleius, the 2nd-century A.D. Latin writer and author of *Metamorphoses* or *The Golden Ass,* are some of the few Latin speeches surviving from the period and constitute important evidence for Latin and North African social and intellectual culture in the 2nd century A.D. The *Apologia* is Apuleius' self-defense against a charge of magic delivered in North Africa in A.D. 158-159; the *Florida* ("flowery pieces") is a collection of excerpts from an earlier anthology of Apuleian speeches, most apparently delivered at Carthage in the 160s; and *De Deo Socratis,* probably also from the 160s, is an oration in the form of a popular philosophical lecture on the "god" of Socrates, the inner voice that advised him. After a ten-page general introduction by Harrison, this volume presents introductions to and translations of Apuleius' *Apologia* (by Hunink), *Florida* (by Hilton), and *De Deo Socratis* (by Harrison, with a translation of the "false preface" by Hilton). Harrison served as editor.

S. J. HARRISON (ED.), *Texts, Ideas, and the Classics. Scholarship, Theory, and Classical Literature* (Oxford—New York: Oxford University Press, 2001, $85) xiii and 330 pp. Bibliography. Indexed. ISBN: 0-19-924746-3.

Prepared for a conference entitled "Working Together" held at Oxford in 1997, the essays in this volume seek to promote the idea that in the contemporary context of the study and interpretation of classical literature at universities, conventional classical scholarship and modern theoretical ideas need to work with each other in the common task of the interpretation of texts. After Harrison's eighteen-page general introduction, the section introductions and papers appear under five headings: literary language (three), narrative (four), genre (three), historicism (three), and reception/history of scholarship (four). The contributors include M. Silk on Pindar meets Plato—theory, language, value, and the classics; Harrison on picturing the future—the proleptic ecphrasis from Homer to Virgil; J. Moles on the false dilemma between Thucydides' *History* and historicism; J. Henderson on the historicalities of Polybius and F. W. Walbank; I. A. R. De Smet on the value of Renaissance and early modern scholarship for today's classicists; and P. L. Schmidt on Latin studies in Germany between 1933 and 1945—institutional conditions, political pressures, and scholarly consequences.

T. HEIMERL, *Das Wort gewordene Fleisch. Die Textualisierung des Körpers in Patristik, Gnosis und Manichäismus* (Frankfurt—Bern: Lang, 2003, paper $55.95) 431 pp. Bibliography. ISBN: 3-631-50846-8.

Prepared as a *Habilitationsschrift* at the Catholic theological faculty in Graz, this volume analyzes and compares the various approaches to the body in three religious streams (patristic, gnostic, and Manichaean) in late antiquity. After general comments about patristic literature and theology, it deals with the following themes pertaining to the body in patristic texts: the tortured body—martyrdom, the body as holy, the body in asceticism, and the body in the resurrection. Next it discusses gnosis (historical and social background, sources, origin and development, theological foundations) and deals with various approaches to the body in gnostic texts: the body as a covering or wrapper, the unfortunate body, the threatening body, the transcended body, and the female body—attempt at synthesis. Then it reflects on Manichaeism (Mani and the development of Manichaeism, historical and social background, Manichaean writings, theological foundations, further influence in the west) and analyzes the approaches to the body in Manichaean texts: the body regarded as foreign, the body of *exemplum vanitatis,* care for the body, escape from the body, and female bodies. Finally it compares the three approaches under four headings: the transient body, the desirous and the controlled body, the body as covering or wrapper, and the female body.

J. HENDERSON, *Telling Tales on Caesar. Roman Stories from Phaedrus* (Oxford—New York: Oxford University Press, 2001, $72) x and 286 pp. Illustrated. Bibliography. Indexed. ISBN: 0-19-924095-7.

Phaedrus was a freedman of Augustus who put Aesop's *Fables* into five books of Latin verse in the reign of Tiberius. After a two-page preface and a five-page introduction, this volume presents a dozen entertaining short stories in easy-going classical Latin, with new translations and discussions: We are not amused—Tiberius Caesar and the flunkey; the only good Caesar—Divus Augustus and the case of the widow and the wicked freedman; another hard luck story—Phaedrus' tale; *L'Acteur-Roi*—piper prince breaks a leg and gets a good hand (with an appendix on "It's the real thing—grunt Piggy grunt"); the price of fame—Pompey the Great and the queen's shilling; talent spotting—King Demetrius meets the poet Menander; your life is in their hands—the king and Dr. Cobbler; and kings of fable and fables of kings—Emperor Ape, Sick lion, Dictator Kite, Tyrant Pisistratus, King Log and King Watersnake, and other wolves. Henderson, reader in Latin literature at the University of Cambridge, shows how Phaedrus told short and clear Roman parables of power and powerlessness, and explained and protested at the Caesars.

S. R. HOLMAN, *The Hungry Are Dying. Beggars and Bishops in Roman Cappadocia*, Oxford Studies in Historical Theology (Oxford—New York: Oxford University Press, 2001, $52) xviii and 231 pp., map. Bibliography. Indexed. LCN: 00-058877. ISBN: 0-19-513912-7.

Based on a doctoral dissertation directed by S. A. Harvey and accepted by Brown University, this volume focuses on a collection of sermons about poverty, starvation, and disease by three leading bishops of late antiquity: Basil of Caesarea, Gregory of Nazianzus, and Gregory of Nyssa. Written between A.D. 368 and 382 in Roman Cappadocia, these sermons are important for what they tell us about the history of poverty relief and the role of 4th-century Christian theology in constructing the concept of the involuntary poor. After a 28-page introduction, Holman treats *leitourgia* and the poor in the early Christian world; hunger—famine, relief, and identity in Basil's Cappadocia; penury and divine gift—the poor as fiscal body; and diseased and holy—the *peri philoptōchias* sermons and the transforming body. The appendix (pp. 183-206) contains translations of one sermon by Basil and two by Gregory of Nyssa. Holman concludes that the sermons view the poor—and construct an image of the poor they view—from "between the courtyard and the altar" (see Joel 2:17), the traditional biblical location where repentance and self-reform begins.

S. HORNBLOWER AND A. SPAWFORTH (EDS.), *The Oxford Classical Dictionary* (3rd ed., rev.; Oxford—New York: Oxford University Press, 2003, $110) lv and 1640 pp. Bibliographies. ISBN: 0-19-860641-9.

The third edition (1996) of this work was described in *NTA* 41, pp. 398-399. In this revised version of that edition many small slips have been corrected and one new definition entry (on "epinician poetry") has been included. It also adds to the main list of contributors a number of "daggers" indicating "deceased" scholars. Its more than 6,200 entries cover politics, government, and the economy; religion and mythology; law and philosophy; science and geography; languages, literature, art, and architecture; archaeology and historical writing; military history; and social history, sex, and gender.

E. J. HUNT, *Christianity in the Second Century. The Case of Tatian* (London—New York: Routledge, 2003, cloth $95, paper $30.95) xii and 240 pp. Bibliography. Indexed. LCN: 2002037152. ISBN: 0-415-30405-9 (cloth), -30406-7 (paper).

The revised version of a doctoral dissertation directed by F. Young and D. Taylor and submitted to the University of Birmingham in 1999, this volume seeks to clarify the forces that were acting within 2nd-century Christianity by focusing on Tatian (ca. A.D. 120-180), a figure who is presented as bordering on the heretical. After a four-page introduction and a fifteen-page survey of Christianity in the 2nd century, it compares Tatian's *Oration to the Greeks* with Valentinian texts, examines how far Justin Martyr influenced Tatian, discusses the influence that contemporary Hellenistic philosophy may have had on Tatian, reflects on Tatian's place in the development of a Christian philosophy, and compares Tatian's *Oration* with later Syriac texts in an attempt to discover whether (and how) Tatian influenced the Christianity of his homeland. A two-page appendix deals with the accusation by Clement of Alexandria (*Stromateis* 3.82.2) that Tatian rejected the OT because he considered it to have been produced by another god. Hunt concludes that in Irenaeus' charge of Valentinianism and Encratism against Tatian we are faced with political propaganda rather than a true representation of Tatian's views.

K. IERODIAKONOU (ED.), *Topics in Stoic Philosophy* (Oxford: Oxford University Press, Clarendon Press, 2001, paper $21.95) viii and 259 pp. Bibliography. Indexed. LCN: 98-29537. ISBN: 0-19-924880-X.

The paperback edition of a work published in 1999, this volume contains a 22-page introduction by the editor on the decline and revival of the study of Stoicism as well as eight essays on various aspects of Stoic philosophy: J. Barnes on Aristotle and Stoic logic, M. Mignucci on the liar paradox and the Stoics, M. Frede on the Stoic conception of the good, B. Inwood on rules and reasoning in Stoic ethics, D. Sedley on the Stoic-Platonist debate on *kathēkonta,* P. Mitsis on the Stoic origin of natural rights, D. Obbink on the Stoic sage in the cosmic city, and S. Bobzien on Chrysippus' theory of causes.

A. KAHANE AND A. LAIRD (EDS.), *A Companion to the Prologue of Apuleius'* Metamorphoses (Oxford—New York: Oxford University Press, 2001, $85) xv and 325 pp., fig. Bibliography. Indexed. LCN: 2001021919. ISBN: 0-19-815238-8.

Developed from a colloquium held at Oxford in 1996, the papers in this volume seek not only to clarify the prologue of Apuleius' *Metamorphoses* but also to throw light on the nature and poetics of prologues in general. After a five-page introduction by the editors, this volume presents under the heading "language and Latinity" the Latin text, a translation, and a textual commentary on the prologue by S. Harrison and M. Winterbottom, as well as two essays by R. G. M. Nisbet and J. G. F. Powell. Then there are three essays on the text's cultural contexts (M. B. Trapp, M. J. Edwards, S. Swain), three on intertexts (B. Gibson, E. Gowers, W. S. Smith), two on topography (K. Clarke, D. Innes), four on literary history (K. Dowden, A. Bitel, J. Morgan, R. H. F. Carver), two on identity and stability (Y. L. Too, J. Henderson), two on dialogue and reader (I. J. F. de Jong, N. W. Slater), two on voice and writing (D. Fowler, Kahane), and three on narrative and prologue (M. Zimmerman, P. James, Laird).

Z. J. KAPERA (ED.), *Ossuarium Jakuba, brata Jezusa. Odkrycie, które podzieliło uczonych,* Biblioteka Zwojów tło Nowego Testamentu 12 (Kraków—Mogilany: Enigma, 2003, paper 30 Zl) 162 pp., 8 plates. Illustrated. Bibliography. ISBN: 83-86110-53-8.

After a two-page introduction by Kapera, this volume presents twelve essays (all in Polish) on various aspects of the "James ossuary" [see § 47-508]. They concern the identity of James the brother of the Lord (J. Ciecieląg); surprising disputes about the James ossuary (Kapera, P. Flesher); Jewish graves and ossuaries (R. Bogacz, P. Nowogórski); the inscription on the ossuary of James (Flesher, R. I. S. Altman, P. Dec); the James ossuary and the NT (E. Szewc, Flesher, M. Wróbel); and O. Golan, the ossurary's owner (Kapera). Also included is Kapera's four-page bibliography of recent publications on the James ossuary.

G. A. KENNEDY, *Progymnasmata. Greek Textbooks of Prose Composition and Rhetoric,* SBL Writings from the Greco-Roman World 10 (Atlanta: Society of Biblical Literature, 2003, paper $29.95) xviii and 231 pp., 2 tables. Bibliography. Indexed. LCN: 2002155099. ISBN: 1-58983-061-X.

The *progymnasmata* ("preliminary exercises") were assigned by Greek grammarians to young students after they had learned to read and write as preparation for declamation and were continued in rhetorical schools as written exercises even after declamation had begun. After an eight-page introduction, Kennedy, professor emeritus of classics at the University of North Carolina at Chapel Hill and author of *A New History of Classical Rhetoric* (1994), provides brief introductions to and translations of four Greek treatises written during the time of the Roman empire but studied throughout the Roman and Byzantine periods: the *Exercises* of Aelius Theon; the *Preliminary Exercises* attributed to Hermogenes; the *Preliminary Exercises* of Aphthonius the Sophist; and the *Preliminary Exercises* of Nicolaus the Sophist. Also included are translations of selections from the commentary on the *Progymnasmata* of Aphthonius attributed to John of Sardis, including fragments of the treatise on *Progymnasmata* by Sopatros. The curriculum described in these works provided basic training in oral and written expression, but also inculcated cultural values and an understanding of the conventional literary forms—fable, narrative, chreia, ecphrasis, comparison, and so on—that were the building blocks of the epics, dramas, histories, and lyric poetry characteristic of the Greco-Roman period.

K. L. King, *What Is Gnosticism?* (Cambridge, MA—London: Harvard University Press, Belknap Press, 2003, $29.95) xiv and 341 pp. Bibliography. Indexed. LCN: 2003041851. ISBN: 0-674-01071-X.

King, professor of the history of ancient Christianity at Harvard Divinity School and author of *The Gospel of Mary* (2003), analyzes the 20th-century study of gnosticism in order to illustrate where and how it has been entangled in the ancient Christian discourse of orthodoxy and heresy. She contends that there was and is no such thing as gnosticism if we mean by it some kind of ancient religious entity with a single origin and a distinct set of characteristics, and argues that gnosticism is a term invented in the early modern period to aid in defining the boundaries of normative Christianity. After reflecting on why gnosticism is so hard to define, she considers how gnosticism came to be regarded as a heresy in patristic times, the place of gnosticism in A. von Harnack's work and his concept of the essence of Christianity, the contributions of the history-of-religions school, the reconsideration of gnosticism under the influence of works by W. Bauer and H. Jonas, developments after the Nag Hammadi discovery (with regard first to categories and origins, and then to typology), and what will happen to the category of gnosticism. Also included is a nine-page note on methodology.

J. Klawans, *Impurity and Sin in Ancient Judaism* (Oxford—New York: Oxford University Press, 2000, $65) xiii and 242 pp. Bibliography. Indexed. LCN: 99-34714. ISBN: 0-19-513290-4.

Based on a doctoral dissertation supervised by D. W. Halivni, A. F. Segal, and H. L. Hendrix, and presented to Columbia University in New York, this volume first reviews past scholarship, and considers ritual and moral impurity in the Hebrew Bible, as well as moral impurity in the Second Temple period. Then it discusses ritual and moral impurity in ancient Jewish literature: impurity and sin in the literature of Qumran; ritual impurity and sin in tannaitic literature; *siluk ha-Shekinah*—sin, defilement, and the departure of the divine presence; and ritual and moral impurity in the NT. Klawans concludes that without denying the significance of ritual impurity for a full understanding of ancient Jewish sectarianism, perhaps the most important ramification of his study is the recognition that the notion of moral impurity plays an equally important role in the dynamic of ancient Jewish sectarian diversity.

A. F. J. Klijn, *The Acts of Thomas. Introduction, Text, and Commentary,* Supplements to Novum Testamentum 108 (2nd, rev. ed.; Leiden—Boston: Brill, 2003, €89 or $111) xiv and 258 pp. Indexed. LCN: 2003052100. ISBN: 90-04-12937-5.

The revised and updated version of a work first published in 1962, this volume presents a fifteen-page introduction to *Acts of Thomas,* and provides for each of its 170 chapters a translation and commentary. In his introduction, Klijn, emeritus professor at the University of Groningen, and author of *Jewish-Christian Gospel Tradition* (1991), suggests that *Acts of Thomas* originated in the Syriac-speaking eastern church in the early 3rd century A.D., and that the ideas expressed in it were the common property of the religious world in the east and were adapted by what is called gnosticism. The main text is divided into thirteen "acts" plus an account of the martyrdom of Thomas. While Klijn has changed the content of the introduction extensively, the commentary remains substantially as it was in the first edition (though with many additions).

D. G. Kyle, *Spectacles of Death in Ancient Rome* (London—New York: Routledge, 2001, paper $24.95) xii and 288 pp., 5 plates, 2 maps. Bibliography. Indexed. LCN: 97-43475. ISBN: 0-415-24842-6.

The paperback edition of the work described in *NTA* 44, pp. 201-202, this investigation of the spectacles of death in ancient Rome explores the origins and development of the games, the identity of the victims and why they were chosen, how the corpses were disposed of, the religious and ritual aspects of institutionalized violence, and the savage treatment given to defiant Christians. Kyle is associate professor of ancient history at the University of Texas at Arlington.

J. E. Lendon, *Empire of Honour. The Art of Government in the Roman World* (Oxford—New York: Oxford University Press, 2001, paper $24.95) xii and 320 pp. Bibliography. Indexed. ISBN: 0-19-924763-3.

This paperback edition of a work published in 1997 contains a new two-page preface. Lendon, associate professor of history at the University of Virginia, seeks to describe and analyze the role that relations of honor played in the Roman imperial government in the first four centuries A.D. After a 29-page introduction, he discusses honor and influence in the Roman world, the emperor, officials, the Roman army, and Agamemnon's empire. An eight-page appendix deals with the Latin and Greek lexicon of honor. He contends that honor served as a way of talking and thinking about Roman government, and that honor was both a species of power and a way—connived in by rulers and ruled—of concealing the terrible realities of imperial rule.

P. Létourneau, *Le Dialogue du Sauveur (NH III, 5). Texte établi, traduit et présenté,* Bibliothèque Copte de Nag Hammadi, Section "Textes" 29 (Quebec: Les Presses de l'Université Laval, 2003, paper; Louvain: Peeters, €85) xiii and 330 pp. Bibliography. Indexed. ISBN: 90-429-1218-9 (P).

In his 48-page introduction to *Dialogue of the Savior,* Létourneau, author of *Jésus, Fils de l'homme et Fils de Dieu* (1993), discusses the Nag Hammadi codex in which it is preserved, the manuscript, the nature of the text, its literary genre, sources and redaction, content, and structure. Next he presents on facing pages the Coptic text and a French translation, along with textual notes below. Then on pp. 107-307 he provides a commentary on the various parts of the work under the following headings: title and colophon (120,1 and 147,[23]); the initial discourse of the Savior (120,2–124,22); the dialogue (124,23–147,[22]); knowledge as the principle of salvation (124,23–128,23a); gnosis, liberation from the powers, and the way toward the place of life (128,23b–134,24a); eschatological salvation (134,24b–146,20a); the events of the end (134,24b–139,13a); the knowledge of revelation (139,13b–143,10); the events of the end—II (143,11–146,20a); and conclusion

(146,20b–147,22). The various indexes (Greco-Coptic words, proper names, Coptic words, forms of conjugation, triadic pronouns) were prepared by W.-P. Funk.

J. Lieu, *Neither Jew Nor Greek? Constructing Early Christianity*, Studies of the New Testament and Its World (London—New York: T&T Clark, 2002, £40 or $60) xiii and 263 pp. Bibliography. Indexed. ISBN: 0-567-08909-6.

After an eight-page introduction, this volume presents twelve essays on the following topics: "the parting of the ways"—theological construct or historical reality [§ 39-1739]; whether God-fearers make good Christians (1994); the race of the God-fearers [§ 40-1292]; ignoring the competition—emergent Christianity and competing cults; the "attraction of women" in/to early Judaism and Christianity—gender and the politics of conversion [§ 43-1967]; circumcision, women, and salvation [§ 39-447]; history and theology in Christian views of Judaism (1992); accusations of Jewish persecution in early Christian sources (1998); reading in canon and community—Deut 21:22-23 as a test case for dialogue (1995); the forging of Christian identity and *Letter to Diognetus* (1998); the NT and early Christian identity; and "I am a Christian"—martyrdom and the beginning of "Christian" identity. Lieu is professor of NT studies at King's College, London.

A. A. Long, *Epictetus. A Stoic and Socratic Guide to Life* (Oxford: Oxford University Press, Clarendon Press, 2002, $35) xiv and 310 pp. Bibliography. Indexed. LCN: 2001052070. ISBN: 0-19-924556-8.

Long, professor of classics at the University of California at Berkeley and co-author (with D. N. Sedley) of *The Hellenistic Philosophers* (1987), seeks to provide an accessible guide to reading Epictetus both as a remarkable historical figure and as a thinker whose recipe for a free and satisfying life can engage our modern selves in spite of our cultural distance from him. Building his presentation on translations of almost 150 excerpts from Epictetus' discourses, he first situates Epictetus in his intellectual and cultural context, and reflects on the methodology of his discourses under the following headings: Epictetus in his time and place, the discourses, the Socratic paradigm, and philosophy and pedagogy. Next he translates two of Epictetus' short discourses in full and gives a detailed analysis of their style and thought. Then he focuses on themes and concepts that are central to Epictetus' thought and its fundamental unity: natures—divine, human, and animal; from theology to ethics; autonomy and integrity; and appropriate actions and feelings. In the epilogue Long gives a selective account of Epictetus' afterlife in Europe and America, and asks what we can make of him today. He concludes that though Epictetus did not presume that his Stoicism would work well for everyone, he was convinced that it was worth everyone's while to respond to his challenges and to see what each could do with them.

J. W. Ludlow, *Abraham Meets Death. Narrative Humor in the* Testament of Abraham, JSP Supplement Series 41 (London—New York: Sheffield Academic Press, 2002, £45 or $90) x and 209 pp., 18 figs. Bibliography. Indexed. ISBN: 0-8264-6204-9.

Based on a doctoral dissertation directed by J. Endres and presented to the Graduate Theological Union in Berkeley, CA, this investigation of narrative elements in *Testament of Abraham* argues that the differing narrative strategies of each recension, especially the use of humor in Recension A, offer the clue for unlocking the relationship between the two recensions. After a seven-page introduction, it asks whether *Testament of Abraham* belongs to a genre and considers the use of humor in the work. Next it discusses the characterizations of Abraham, Michael, and Death, respectively. Then it examines the plot of the work, and compares the Greek manuscripts. Two appendixes are included. Ludlow concludes that Recension A gives us the best sense of the original comic, parodic tale of *Testament of Abraham,* whose comic narrative elements, but not its spirit, live on in Recension B's later abridgment.

C. MARKSCHIES, *Gnosis. An Introduction,* trans. J. Bowden (London—New York: T&T Clark, 2003, cloth £40 or $80, paper £12.99 or $24.95) xi and 145 pp., table. Bibliography. Indexed. ISBN: 0-5670-8944-4 (cloth), -8945-2 (paper).

The English version of *Die Gnosis* (2001) with additions by the author, this introduction to gnosis considers issues of terminology, the ancient sources (critiques, reports, original texts, related nongnostic texts), early forms of gnosis in antiquity (Jewish gnosis, the question of gnosis in the NT, early representatives of gnosis), the great systems of ancient gnosis (Marcion and the Marcionites, Valentinus and the Valentinians, the so-called "Barbelo-gnostics," Sethian gnosis), Manichaeism as the culmination and conclusion of gnosis (the life and teachings of Mani), whether there were ancient communities of gnostics, and gnosis in antiquity and the present. Markschies, professor of historical theology at the University of Heidelberg, gives particular attention to how ancient gnosis served in the attempt to make Christianity and its specific worldview understandable to semieducated contemporaries and thus competitive in a religious market of possibilities.

S. MASON, *Josephus and the New Testament* (2nd ed.; Peabody, MA: Hendrickson, 2003, paper $16.95) xviii and 318 pp., 3 figs., 3 maps, 5 tables. Bibliographies. Indexed. LCN: 2003013535. ISBN: 1-56563-795-X.

The first edition (1992) of this study of how to approach Josephus so that he will shed light on NT texts was described in *NTA* 37, p. 308. After stating the book's purpose, Mason, professor of humanities (classics and religious studies) at Vanier College, York University, Ontario, considers the use and abuse of Josephus, the career of Josephus, the writings of Josephus, who's who in the NT world, early Christian figures mentioned by Josephus, and Josephus and Luke-Acts. He concludes with general comments on the significance of Josephus for NT study. In his three-page preface to the second edition, he notes that while the format and logic of the original have been retained, the content has changed in significant ways to the point that this version marks a generational change from its parent.

S. MASON, *Life of Josephus. Translation and Commentary* (Boston—Leiden: Brill, 2003, paper $44.95) liv and 287 pp., 8 plates, 2 maps. Bibliographies. Indexed. LCN: 2003049585. ISBN: 0-391-04205-X.

The paperback edition of the work described in *NTA* 45, p. 623, this volume contains a 42-page introduction to Josephus' *Life,* a new literal translation of the work and extensive notes below the main text, and five appendixes.

B. MAYER (ED.), *Jericho und Qumran. Neues zum Umfeld der Bibel,* Eichstätter Studien 45 (Regensburg: Pustet, 2000, paper €34.90) 326 pp., 32 plates, 9 figs., 2 maps, 5 photos, 6 tables. Bibliographies. Indexed. ISBN: 3-7917-1731-6.

Of the nine essays in this volume, dedicated to the memory of G. Kurth (1912-90), those most pertinent to the NT and its world are by M. Neubrand on the theological significance of the wilderness/desert in the Bible; G. Fassbeck on the archaeology of Qumran and its interpretations; and J. Zangenberg on Khirbet Qumran in the regional context of the Dead Sea. Also included are three reports on aspects of the cemeteries at Khirbet Qumran, with special attention to the findings from the 1956 campaign and the Collectio Kurth: O. Röhrer-Ertl, F. Rohrhirsch, and D. Hahn on the anthropological data and their initial evaluation; Röhrer-Ertl, Rohrhirsch, M. Baumann, E. Bayer, and G. Bonani on the natural-science data; and Rohrhirsch and Röhrer-Ertl on the attempt to establish a distinctive religious character for Khirbet Qumran. The other articles are by J. F. Thiel, Röhrer-Ertl, and R. Wenning. Also included are photographs of Kurth and a biographical essay about him by Röhrer-Ertl, and a foreword by Mayer.

T. A. J. MCGINN, *Prostitution, Sexuality, and the Law in Ancient Rome* (Oxford—New York: Oxford University Press, 2003, paper $35) xvi and 416 pp. Bibliography. Indexed. LCN: 97-17435. ISBN: 0-19-516132-7.

The paperback edition of a work first published in 1998, this volume investigates the legal rules affecting the practice of female prostitution at Rome from ca. 200 B.C. to A.D. 250, with particular attention to the relation of the legal norms to their social contexts. After an introduction to law in society, it treats civic disabilities—the status of prostitutes and pimps as Roman citizens; the *Lex Iulia et Papia;* emperors, jurists, and the *Lex Iulia et Papia;* the *Lex Iulia de adulteriis coercendis;* emperors, jurists, and the *Lex Iulia de adulteriis coercendis;* the taxation of Roman prostitutes; *ne serva prostituatur*—restrictive covenants in the sale of slaves; prostitution and the law of the jurists; and diversity and unity in Roman legal perspectives on prostitution. McGinn, associate professor of classical studies at Vanderbilt University, concludes that the attempt to strike a balance between tolerance and degradation explains much detail in those areas of the Roman law that deal with prostitution and its practitioners. This work is based on a 1986 doctoral dissertation directed by B. W. Frier at the University of Michigan.

R. T. McLay, *The Use of the Septuagint in New Testament Research* (Grand Rapids—Cambridge, UK: Eerdmans, 2003, paper $30) xiv and 207 pp. Bibliography. Indexed. LCN: 2003052854. ISBN: 0-8028-6091-5.

McLay, associate professor of biblical studies at St. Stephen's University in New Brunswick and author of *The OG and Th Versions of Daniel* (1996), seeks to show how an informed knowledge of the Greek Jewish Scriptures enhances our understanding of the NT. After a sixteen-page introduction, he considers the use of Scripture in the NT (the texts, comparing the Old Greek and the Masoretic texts, comparing the NT to both of them, theories on the use of Scripture in the NT), the identification of a source as Greek or Hebrew (whether the source is Greek or Hebrew, translation technique, five presuppositions for translation technique), a model for translation technique, the origin of the Septuagint and its history (the origins of the Septuagint, the remaking of the LXX text, analyzing a citation), and the impact of the Septuagint on the NT (Scripture in the early church, the use of the LXX in the NT). With reference to specific NT passages, McLay illustrates how the theology of the NT exhibits the distinct influence of the Greek scriptural tradition by its use of vocabulary, citations of Scripture, and theological concepts.

F. Meijer, *Kaiser sterben nicht im Bett. Die etwas andere Geschichte der römischen Kaiserzeit. Von Caesar bis Romulus Augustulus (44 v.Chr.–476 n.Chr.),* trans. N. Albrecht (Darmstadt: Primus, 2003, €24.90) 189 pp., map, 3 stemmata. Illustrated. Bibliography. ISBN: 3-89678-231-2.

The German version of a work published in Dutch under the title *Keizers sterven niet in bed* (2001), this "somewhat different" history of the Roman empire from Julius Caesar to Romulus Augustulus (44 B.C. to A.D. 476) takes its title from the fact that very few of the more than eighty official Roman emperors died natural deaths "in bed"; most were murdered, often in gruesome ways. After a ten-page introduction, Meijer, professor of ancient history at the University of Amsterdam, treats the Julio-Claudian emperors, the "year of the four emperors," the Flavian emperors, the Antonine emperors, the African and Syrian emperors, the soldier emperors, Diocletian and the tetrarchy, Constantine and the struggle for power, the Constantinian dynasty, the late 4th century, the divided empire, and the end of antiquity. K. Brodersen has provided a new two-page postscript to the German edition.

T. Muraoka, *A Greek-English Lexicon of the Septuagint. Chiefly of the Pentateuch and the Twelve Prophets* (Louvain—Paris: Peeters, 2002, €75) xxxi and 613 pp. Bibliography. LCN: 2002032683. ISBN: 90-429-1182-4.

The substantially expanded version of the lexicon published in 1993 under the title *A Greek-English Lexicon of the Septuagint (Twelve Prophets)* [*NTA* 39, p. 356], this volume incorporates the data relating to the Pentateuch as well as much data outside the Pentateuch and the Twelve Prophets. It contains some 4,500 lexemes, with some 1,500 lexemes being complete for the entire Septuagint. For about 60% of the 4,500 plus headwords all the relevant passages occurring in the corpus are either quoted or mentioned. Based on the Göttingen edition of the Septuagint, this work is a full-fledged lexicon (not merely a glossary) that provides not only translation equivalents in English but also definitions of senses, important lexicographical data, full analyses of high frequency lexemes such as prepositions and conjunctions, data on contemporary Koine and Jewish Greek (including the NT), morphological information, indications about Hebrew and Aramaic equivalents, and references to scholarly literature.

H.-G. NESSELRATH ET AL., *Dion von Prusa. Menschliche Gemeinschaft und Göttliche Ordnung: Die Borysthenes-Rede*, Texte zur Forschung: SAPERE 6 (Darmstadt: Wissenschaftliche Buchgesellschaft, 2003, €29.90) 207 pp., 2 figs. Bibliography. Indexed. ISBN: 3-534-15572-6.

In his "Borysthenes speech," the Greek orator and philosopher Dio of Prusa (also known as Dio Chrysostom) not only provides a fascinating picture of the city of Olbia/Borysthenes as an outpost of Hellenistic civilization but also develops Platonic and Stoic concepts of a good human community and the harmonious relationship between gods and humans in an orderly cosmos. After Nesselrath's sixteen-page introduction to the work, this volume presents on facing pages the Greek text and Nesselrath's translation of it, along with twenty-seven pages of notes on the text. Then there are four essays on the work: B. Bäbler on ancient Olbia as the stage for the work; Bäbler on "pants-wearing" Greeks in Scythia—manifestations and reception of ancient culture in marginal areas; M. Forschner on philosophy and politics—Dio's philosophical message in the work; and A. de Jong on Dio's Magi hymns—Zoroastrian myth or Greek fantasy.

J. NEUSNER, *The Comparative Hermeneutics of Rabbinic Judaism*, vols. 3-8, Academic Studies in the History of Judaism (Binghamton, NY: Global Publications, Binghamton University, 2000, paper $25 each) xxii and 431 pp., xv and 520 pp., xxiv and 306 pp., xxii and 275 pp., xxxii and 269 pp., xxiv and 303 pp. ISBN: 1-586840-12-6 (vol. 3), -13-4 (vol. 4), -15-0 (vol. 5), -14-2 (vol. 6), -16-9 (vol. 7), -17-7 (vol. 8).

The first two volumes in Neusner's inductive account of the hermeneutics of the principal documents of rabbinic Judaism were described in *NTA* 46, p. 410. These six volumes examine how the Mishnah, Tosefta, Jerusalem Talmud, and Babylonian Talmud approach the topics treated in the various rabbinic tractates. For individual tractates they consider the definition of the category-formation, the foundations of the halakic category-formation, the exposition of the components of the given category-formation by the Mishnah-Tosefta-Yerushalmi-Bavli, documentary traits, and the hermeneutics of the tractate. Volume 3 treats the tractates in Seder Nezikin: *Baba Qamma, Baba Mesia, Baba Batra, Sanhedrin* and *Makkot, Shebuot, Abodah Zarah,* and *Horayot*. Volume 4 deals with Seder Qodoshim: *Zebahim, Menahot, Hullin, Bekhorot, Arakhin, Temurah, Keritot,* and *Meilah*. Volume 5 considers tractates in Seder Tohorot: *Kelim, Ohalot, Negaim,* and *Parah*. Volume 6 contains the treatment of further tractates in Seder Tohorot: *Tohorot, Miqwaot, Zabim* and *Niddah, Makhshirin, Tebul Yom, Yadayim,* and *Uqsin*. Volume 7 turns to issues of generic hermeneutics: interstitiality, mixtures and connections, resolution of doubt, and demonstration of the many that yield the one and the one that yields the many. Volume 8 concerns the definition of the category-formations of the halakah with reference to the question: Why these, not others? It considers unrealized theories of halakic category-formation in the Mishnah's anomalous tractates and anomalous composites, in the Tosefta, in the Yerushalmi, and in the Bavli. Neusner concludes that through the provision of norms of conduct and conviction such as Scripture sets forth or logically invites, the halakah lays out an account of how the entire social order may be constructed to realize Eden once more, this time under God's rule.

J. NEUSNER, *Extra- and Non-Documentary Writing in the Canon of Formative Judaism.* Vol. 1, *The Pointless Parallel. Hans-Jürgen Becker and the Myth of the Autonomous Tradition in Rabbinic Documents*, Academic Studies in the History of Judaism (Binghamton, NY:

Global Publications, Binghamton University, 2001, paper $25) xliii and 304 pp. Bibliography. LCN: 2001003604. ISBN: 1-58684-106-8.

After explaining his differences with the German academic school of rabbinic studies represented by A. Goldberg, P. Schäfer, and Becker, Neusner explores the different kinds of relationships that exist between various rabbinic documents: differentiating kindred documents—*Genesis Rabbah* and *Leviticus Rabbah;* the shared pericope and the prior claim of *Leviticus Rabbah*—the relationship between *Leviticus Rabbah* and *Pesiqta deRab Kahana* (the form-analytical perspective); the shared *pisqa'* in *Pesiqta deRab Kahana* and *Pesiqta Rabbati;* shared traditions prior to and autonomous of the two Talmuds that do not link the Bavli to the Yerushalmi; and the prior rabbinic tradition and the autonomous tradition—the three stages in the formation of canonical documents. The two appendixes present criticisms of the approaches to these matters taken by Becker, Goldberg, and Schäfer.

J. NEUSNER, *Extra- and Non-Documentary Writing in the Canon of Formative Judaism.* Vol. 2, *Paltry Parallels. The Negligible Proportion and Peripheral Role of Free-Standing Compositions in Rabbinic Documents*, Academic Studies in the History of Judaism (Binghamton, NY: Global Publications, Binghamton University, 2001, paper $25) l and 323 pp. Bibliography. LCN: 2001003604. ISBN: 1-58684-107-6.

This volume samples other-than-documentary components, compositions, and composites of the Bavli, Mishnah, Tosefta, *Sifra,* and *Genesis Rabbah* that do not exhibit the distinctive traits of those documents, and shows that for the analyzed samples the extra- and nondocumentary writing forms a paltry proportion of the whole. In making his case, Neusner first considers extra- and nondocumentary writings in the Bavli's massive miscellanies. Then by analyzing the evidence of shared, autonomous traditions in samples of the Mishnah and Tosefta, *Sifra,* and *Genesis Rabbah,* respectively, he argues that a miniscule proportion of rabbinic documents is comprised by free-standing stories and that these few free-standing stories are tangential in the compositions where they occur.

J. NEUSNER, *Extra- and Non-Documentary Writing in the Canon of Formative Judaism.* Vol. 3, *Peripatetic Parallels*, Academic Studies in the History of Judaism (Binghamton, NY: Global Publications, Binghamton University, 2001, paper $25) lix and 321 pp. Bibliography. LCN: 2001003604. ISBN: 1-58684-113-0.

This volume reprises Neusner's work first published in 1985 under the title *The Peripatetic Saying. The Problem of the Thrice-Told Tale in Talmudic Literature* [*NTA* 30, pp. 252-253], in which he examined the recurrent use of a single saying or story, with revision and alteration, in several rabbinic documents under four headings: the Bavli at the end, the thrice-told-tale in rabbinic stories about Pharisees before A.D. 70, three theories of the peripatetic saying, and toward a general theory of rabbinic literature—the documentary picture of the formative age. This edition contains a new 29-page preface.

J. NEUSNER, *Formative Judaism. History, Hermeneutics, Law, and Religion. Ten Recent Essays*, Academic Studies in the History of Judaism (Binghamton, NY: Global Publications, Binghamton University, 2000, paper $25) x and 427 pp. ISBN: 1-586840-44-4.

The ten essays in this volume deal with issues in history (three), philosophy and hermeneutics (four), and law and literature (three). They concern the conception of history in classical Judaism; history, time, and paradigm in Scripture and Judaism; theodicy in Judaism; how Judaism reads the Bible; the Mishnah in the context of natural history; talmudic dialects—how the Talmud teaches analytical speech; the analogical-contrastive hermeneutics of the halakic category-formations; the haggadic role in halakic discourse—the case of Mishnah-Tosefta-Yerushalmi-Bavli *Taanit;* intentionality and life processes in the law of Judaism—*Hallah* and *Makhshirin;* and three of A. Steinsaltz's misconstructions of the Talmud.

J. NEUSNER, *The Incarnation of God. The Character of Divinity in Formative Judaism*, Classics in Judaic Studies (Binghamton, NY: Global Publications, Binghamton University, 2001, paper $25) lvi and 239 pp. Indexed. ISBN: 1-586841-09-2.

This edition of the work described in *NTA* 32, p. 394 contains a new 37-page introduction by Neusner. The thesis of the book is that in the final stage in the formation of the canon of the dual Torah the incarnation of God forms a principal aspect of the character of divinity. Its five parts treat the following topics: issues of method—category-formation and the classification of evidence; premise, presence, person—the character of divinity in the first statement of Judaism, A.D. 70-300; from person to personality—the character of divinity in the second phase of the Judaism of the dual Torah, A.D. 400-500; from personality to incarnation—the Bavli's classic statement of the dual Torah, A.D. 500-600; and narrative and the incarnation of God.

J. NEUSNER, *Invitation to the Talmud. A Teaching Book*, Classics in Judaic Studies (rev. ed.; Binghamton, NY: Global Publications, Binghamton University, 2000, paper $25) xxxiii and 359 pp. Indexed. ISBN: 1-586840-68-1.

Earlier printings of this work were noticed in *NTA* 29, p. 232, and 34, p. 272. The original edition was described in *NTA* 18, p. 259. This edition is a reprint of the 1998 printing by Scholars Press. Its six chapters concern the Talmud in context, the Mishnah, the Tosefta, the Palestinian Talmud, the Babylonian Talmud, and talmudic thinking and us.

J. NEUSNER, *Jews and Christians. The Myth of a Common Tradition*, Classics in Judaic Studies (Binghamton, NY: Global Publications, Binghamton University, 2001, paper $50) lv and 159 pp. Indexed. ISBN: 1-586841-08-4.

This edition of a work published in 1991 [*NTA* 35, p. 408] features a new 41-page introduction in which Neusner expands upon his thesis that Judaism and Christianity do not form a common tradition ("the Judeo-Christian tradition"). The essays concern Judaism and Christianity (different people talking about different things to different people), Judaism and Christianity in the 1st century (How shall we perceive their relationship?), the 4th-century confrontation of Christianity and Judaism (history and messiah; Who is Israel?—the aftermath), the absoluteness of Christianity and the uniqueness of Judaism (why salvation is not of the Jews), *shalom* (complementarity), whether Judaism can make any sense at all of Christianity (the case of Mary as Mother of God), and Judaism and Christianity (the Bavli and the Bible).

J. NEUSNER, *Rabbinic Narrative: A Documentary Perspective.* Vol. 1, *Forms, Types and Distribution of Narratives in the Mishnah, Tractate Abot and the Tosefta,* Brill Reference Library of Judaism 14 (Leiden—Boston: Brill, 2003, €99 or $124) xvi and 332 pp. Indexed. LCN: 2003050220. ISBN: 90-04-13023-3.

This volume inaugurates a project designed to identify the types and forms of narratives in the rabbinic writings, and to show that particular documents exhibit distinctive preferences among those types. It examines the types and forms of narrative in a given document, and investigates how these distinctive types and forms of narrative are distributed across the Jewish canonical documents of the formative age, the first six centuries A.D. It aims to prove that narratives form part of the documentary self-definition of the Mishnah and the Tosefta, and that the fulcrum of interpretation and analysis for narrative as much as for all other kinds of canonical writing in formative Judaism is the document. After a 23-page introduction and a chapter on "pseudo-narrative," it treats the forms, types, and distribution of narratives in the various tractates of the Mishnah (and *Abot*) and of the Tosefta, respectively. Neusner concludes with a chapter on the Mishnah and the Tosefta described and compared. In a twenty-page "bibliographical appendix" he enters into critical dialogue with recent studies of rabbinic narrative by D. Stern, C. Hezser, and G. Hasan-Rokem, respectively.

J. NEUSNER, *Scripture and the Generative Premises of the Halakhah: A Systematic Inquiry*, Academic Studies in the History of Judaism (4 vols.; Binghamton, NY: Global Publications, Binghamton University, 1999, paper $25 each) xlix and 156 pp., xxxvi and 163 pp., xxxvi and 198 pp., xxxvi and 202 pp. Bibliography. ISBN: 1-883058-84-8 (vol. 1), -85-6 (vol. 2), -86-4 (vol. 3), -87-2 (vol. 4).

These four volumes explore the relationships between the Pentateuch and the corpus of halakah set forth in the Mishnah-Tosefta-Yerushalmi-Bavli. They seek to produce answers to the following three questions: What halakah set forth by Moses in Scripture (the Written Torah) pertains to the halakah of the Oral Torah? What are the main points of the halakah set forth in the category formations presented in the Mishnah-Tosefta-Yerushalmi-Bavli? and What does Scripture contribute to the formation of the halakah, and what main points rest on other than explicit statements of Moses in the Pentateuch? The first volume treats halakah based on Scripture and halakic categories autonomous of Scripture. The second volume deals with scriptural topics derivatively amplified in the halakah. The third volume considers scriptural topics independently developed in the halakah from the *Babas* through *Miqwaot,* while the fourth volume discusses scriptural topics independently developed in the halakah from *Moed Qatan* through *Zebahim.* The tractates treated under the four main categories are each analyzed in a three-step process: description (the category and relevant verses of Scripture), analysis (the halakic problematic of the topic), and interpretation (Scripture and the generative premises of the halakah).

J. NEUSNER (ED.), *The 2001 Mathers Lecture, the 2001 Rosen Lecture, and Other Queen's University Essays in the Study of Judaism*, Academic Studies in the History of Judaism (Binghamton, NY: Global Publications, Binghamton University, 2001, paper $25) xi and 132 pp., fig. LCN: 2001005723. ISBN: 1-58684-155-6.

This volume contains essays by Neusner on the ethical imperatives of holiness—how in formative Judaism theology and law come to realization in everyday conduct; D. H. Akenson on "the Lord made it come luckily to pass"—the present moment in Judaic studies; H. W. Basser on uncovering the plots—the image of Rabbi Shimon bar Yohai; H. W. Basser on new light in old darkness—the NT and rabbinic sources; R. Basser on making emends (emendations in rabbinic texts)—maintaining a culture; Akenson on Christianity's problem with history and its lessons for Judaic studies; and Neusner on the nature of Israel's Gentile problem—rabbinic perspectives on Galatians 2.

J. NEUSNER, A. J. AVERY-PECK, AND W. S. GREEN (EDS.), *The Encyclopedia of Judaism.* Vol. 4, *Supplement One* (New York: Continuum, 2002, $150) xix and 437 pp., 32 plates. Bibliographies. Indexed. LCN: 2002014145. ISBN: 0-8264-1460-5.

This Continuum edition of the work published by Brill and described in *NTA* 47, p. 409 is intended for distribution in the USA and Canada. The volume contains thirty-two essays that supplement material in *The Encyclopedia of Judaism* [*NTA* 44, p. 630].

J. NEUSNER AND N. M. M. NEUSNER (EDS.), *The Book of Jewish Wisdom. The Talmud of the Well-Considered Life*, Classics in Judaic Studies (Binghamton, NY: Global Publications, Binghamton University, 2001, paper $25) 324 pp. Bibliography. Indexed. ISBN: 1-586841-18-1.

The paperback edition of the work described in *NTA* 41, p. 186, this volume presents translations of rabbinic texts on about 135 topics arranged in alphabetical order: arrogance, astrology and its antidote, attitude, blessings, and so forth. A 27-page introduction is included.

G. W. E. NICKELSBURG, *Ancient Judaism and Christian Origins. Diversity, Continuity, and Transformation* (Minneapolis, MN: Fortress, 2003, paper $23) xxii and 264 pp. Indexed. ISBN: 0-8006-3612-0.

In light of the discovery of the Dead Sea scrolls and recent revolutions in the methodology of biblical scholarship, Nickelsburg, emeritus professor of religion at the University of Iowa and author of *1 Enoch 1* (2001), aims to present a broad and synthetic picture of some of the results of modern scholarship on early Judaism, organized around a number of traditional topics: Scripture and tradition, Torah and the righteous life, God's activity in behalf of humanity, agents of God's activity, eschatology, and contexts and settings. In most chapters he first discusses the findings of contemporary research on early Judaism and then sketches some of the implications of this research for a possible reinterpretation of Christian origins. He concludes with remarks on diversity within early Judaism and early Christianity, and on where they differed and why they parted, the consequences of these events, and some possibilities in looking to the future.

E. PAGELS, *Beyond Belief. The Secret Gospel of Thomas* (New York: Random House, 2003, $24.95) xi and 241 pp. Indexed. LCN: 2002036840. ISBN: 0-375-50156-8.

In her first chapter ("from the feast of agape to the Nicene Creed"), Pagels, professor of religion at Princeton University and author of *The Origin of Satan* (1995), reflects in light of her own experience and of early Christian history on what it is about religious tradition and Christianity in particular that she loves (a haven for religious seekers) and does not love (a single, authorized set of beliefs, coupled with the conviction that it alone offers access to God). Then she contends that we can recover *Gospel of Thomas* as a way of embracing the diversity of religious traditions. And so she discusses in turn John's Gospel and *Gospel of Thomas* as Gospels in conflict [see § 44-263], God's words or human words [see § 47-1400], the canon of truth and the triumph of John [see § 47-1400], and Constantine and the catholic church. She concludes that our religious traditions and the communities that sustain them offer the testimony of innumerable people to spiritual discovery. Review articles about this book are abstracted in §§ 48-745r–747r.

S. PANAYOTAKIS, M. ZIMMERMAN, AND W. KEULEN (EDS.), *The Ancient Novel and Beyond,* Mnemosyne: Bibliotheca Classica Batava, Supplementum 241 (Leiden—Boston: Brill, 2003, €80 or $100) xxi and 489 pp., plate. Bibliography. Indexed. LCN: 2003045392. ISBN: 90-04-12999-5.

This volume presents thirty essays selected from the 100 or so papers prepared for the International Conference on the Ancient Novel held at the University of Groningen in July 2000. They appear under three headings: the ancient novel in context (ten), the ancient novel in focus (ten), and beyond the ancient novel (ten). The contributors include R. Stoneman on Alexander the Great in the Arabic tradition; F. I. Zeitlin on living portraits and sculpted bodies in Chariton's theater of romance; N. W. Slater on spectator and spectacle in Apuleius; A. Laird on fiction as a discourse of philosophy in Lucian's *Verae Historiae;* C. Chew on the representation of violence in the Greek novels and martyr accounts; Panayotakis on three death scenes in *Apollonius of Tyre;* Keulen on swordplay and wordplay—the phraseology of fiction in Apuleius' *Metamorphoses;* T. Whitmarsh on reading for pleasure—narrative, irony, and eroticism in Achilles Tatius; E. Sironen on the role of inscriptions in Greco-Roman novels; W. Hansen on strategies of authentication in ancient popular literature; J. Hallett on resistant (and enabling) reading—Petronius' *Satyricon* and Latin love elegy; and G. Schmeling on myths of person and place—the search for a model for the ancient Greek novel.

T. G. PARKIN, *Old Age in the Roman World. A Cultural and Social History,* Ancient Society and History (Baltimore, MD—London: Johns Hopkins University Press, 2003, $55) xiii and 495 pp., 3 figs., 9 tables. Bibliography. Indexed. LCN: 2002003288. ISBN: 0-8018-7128-X.

In this presentation of various aspects of aging and older people in the Roman world, Parkin, professor of classics at the University of Canterbury in Christchurch, New Zealand, and author of *Demography and Roman Society* (1992), first considers Roman definitions and statements of age, the demography of old age, and old age and the Romans—images and attitudes. Next he discusses rules of age in the Roman empire, rules of age in Roman

Egypt, and the realities of rules of age—proofs of age. Then he treats old age, marriage, and sexuality, along with aging and the Roman family. Finally he reflects on the marginality of old age, and concludes that in Roman times old age was regarded as part of the natural course of adult life, and that in that sense systematic and deliberate marginalization of older people did not occur. Three appendixes are included.

S. J. PFANN, P. ALEXANDER, ET AL., *Qumran Cave 4.* Vol. 26, *Cryptic Texts and Miscellanea, Part 1,* Discoveries in the Judaean Desert 36 (Oxford: Oxford University Press, Clarendon Press, 2000, $185) xvi and 739 pp. and 49 plates, fig., 14 tables. Bibliographies. ISBN: 0-19-827017-8.

This volume is composed of three sections. The first section contains a large group of miscellaneous texts mainly from Qumran Cave 4 along with a few texts of unknown Qumran origin. The largest groups of editions are by L. Stuckenbruck (4Q201, 4Q203, and 4Q206, with reeditions of 1Q23, 1Q24, 2Q26, and 6Q8) and by E. J. C. Tigchelaar and F. García Martínez (4Q208 and 4Q209). The second section presents editions of three ostraca from Khirbet Qumran by F. M. Cross and E. Eshel. The third section contains S. J. Pfann's editions of a large collection of compositions written in the Cryptic A Script (4Q249-250, 4Q313). The Hebrew and Aramaic concordances were compiled by S. J. and C. Pfann. The editors of the texts in this volume are Alexander, M. Broshi, E. Chazon, H. Cotton, Cross, T. Elgvin, D. Ernst, E. Eshel, H. Eshel, J. Fitzmyer, García Martínez, J. C. Greenfield, M. Kister, A. Lange, E. Larson, A. Lemaire, T. Lim, J. Naveh, D. Pike, M. Sokoloff, H. Stegemann, A. Steudel, M. Stone, Stuckenbruck, S. Talmon, S. Tanzer, Tigchelaar, E. Tov, G. Vermes, and A. Yardeni. The volume was prepared in consultation with J. C. VanderKam and M. Brady.

Philosophy and Power in the Graeco-Roman World. Essays in Honour of Miriam Griffin, ed. G. Clark and T. Rajak (Oxford—New York: Oxford University Press, 2002, $72) xvii and 348 pp., frontispiece. Bibliographies. Indexed. LCN: 2001059303. ISBN: 0-19-829990-7.

After a ten-page introduction by the editors, this volume honoring Griffin presents sixteen articles under four headings: philosophy and the state (four), the power of philosophy (four), power (four), and philosophy and religion (four). The contributors are L. Brown on whether Socrates agreed to obey the laws of Athens; M. C. Nussbaum on the worth of human dignity—two tensions in Stoic cosmopolitanism; J. Harries on Cicero and the defining of the *ius civile;* F. Millar on government and law—whether Ulpian was a philosopher in politics; M. Schofield on academic therapy—Philo of Larissa and Cicero's project in the *Tusculans;* M. Beagon on beyond comparison—M. Sergius, *Fortunae victor;* B. Levick on women, power, and philosophy at Rome and beyond; G. W. Bowersock on philosophy in the Second Sophistic; Z. Yavetz on Cicero as a man of letters in politics; D. Wardle on *deus* or *divus*—the genesis of Roman terminology for deified emperors and a philosopher's contribution; H. M. Cotton and A. Yakobson on *arcanum imperii*—the powers of Augustus; W. Eck on an emperor is made—senatorial politics and Trajan's adoption by Nerva; L. Alexander on "foolishness to the Greeks"—Jews and Christians in the public life of the empire; M. Atkins on old philosophy and new power—Cicero in 5th-century North Africa; P. Athanassiadi on the creation of orthodoxy in Neoplatonism; and J. Barnes on ancient philosophers. A portrait of Griffin and a list of her publications are included.

D. M. PIKE AND A. C. SKINNER, *Qumran Cave 4.* Vol. 23, *Unidentified Fragments,* Discoveries in the Judaean Desert 33 (Oxford: Oxford University Press, Clarendon Press, 2001, $135) xiii and 380 pp. and 41 plates, 2 tables. ISBN: 0-19-924955-5.

This volume presents editions of unclassified and unidentified fragments from Qumran with the aim of bringing them to the attention of specialists in the hope that some fragments may be identified subsequently as belonging to specific compositions published elsewhere. The term "unclassified" relates to groups of fragments which reflect an undetermined number of compositions, while the term "unidentified" refers to the remains of a specific unidentified composition. Under the heading "fragments from Cave 4 published for the first time," Pike and Skinner (on pp. 11-317) present editions of the texts according to their PAM (Palestine Archaeological Museum) numbers: PAM 43.660-680, 682-686, 688-701, and 44.102. Then on pp. 320-369. T. L. Szink provides transcriptions of unidentified fragments published in other volumes. Y. Shemesh compiled the concordance (pp. 372-380). The volume was prepared in consultation with J. C. VanderKam and M. Brady.

J. D. PLEINS, *When the Great Abyss Opened. Classic and Contemporary Readings of Noah's Flood* (Oxford—New York: Oxford University Press, 2003, $29.95) xiii and 242 pp. Bibliography. Indexed. LCN: 2002015356. ISBN: 0-19-515608-0.

In asking about the truth of Noah's flood story and how that truth is to be found, Pleins, professor of religious studies at Santa Clara University, explores new links between archaeology and myth, literary methods and the Bible, and science and belief. He treats the topic in ten chapters: of angels, mangers, and arks—Black Sea flooding and mountain mania; for the Bible tells me so!—competing ways to read Genesis; not as seamless as it seems—the literalist's lens; just after breakfast on Sunday, October 23, 4004 B.C.—fundamentalist literalism and creation "science"; from sarcophagus to ship—traditional and early scientific visions of the flood; weather reports?—adopting the mythic view; diverting the stream of tradition—reinventing the flood myth; race, sex, and the curse—when myths go wrong; Simone de Beauvoir aboard the ark—male hero fantasies and the second sex; and whether we can really dig up God—science, myth, and the flood today. An appendix discusses the J and P versions of the flood story. Pleins concludes that the chorus of symbols and truths in the biblical flood narrative should arouse a sense of wonder over stories that have stood at the heart of the human enterprise for centuries.

Proceedings of the Twelfth World Congress of Jewish Studies, Jerusalem, July 29 — August 5, 1997. Division B, *History of the Jewish People,* ed. R. Margolin (Jerusalem: World Union of Jewish Studies, 2000, paper) viii and 263* and 190 pp. ISSN: 0333-9068.

Of the twenty-nine papers in the "English section" of this volume, those most pertinent to the NT field are by H. Maccoby on the impact of the destruction of the Temple on Gentile Christianity; G. Bohak on ethnic stereotypes in the Greco-Roman world—Egyptians, Phoenicians, and Jews; M. L. Satlow on Jewish marriage in antiquity—the evidence of the inscriptions; J. Schwartz on dogs and cats in Jewish society in the Second Temple, Mishnah, and Talmud periods; J. Patrich on a government compound in Roman-Byzantine Caesarea; C. Arnould on the "Ecce Homo" Arch in Jerusalem—analysis of the architecture and new evidence for dating; H. Castritius on the comparative situation between Judaism and Christianity in the late Roman-early Byzantine world; and G. Herman on priests and Amoraic leadership in Sasanian Babylonia. Of the eighteen papers in the "Hebrew section," the ones most relevant to the NT field are by Y. Z. Eliav on the place of James' tomb and the status of the Temple Mount in Judaism and Christianity after A.D. 70; E. Regev on the collection of tithes by priests in the provinces of the land of Israel during the Hasmonean period; E. Freidheim on Jewish idolaters in the land of Israel during the mishnaic and talmudic periods; C. Shapira on the concept and institution of the *beth ha-midrash* in the mishnaic and talmudic periods; J. Janai on the *gornah* of Beth-shean/Scythopolis; D. Urman on a signet ring of Bar Kokhba(?) from the vicinity of Quneitra in the Golan; T. Grossmark on images of God in rabbinic literature borrowed from the sphere of the Roman spectacles; and E. Dvorjetski on the contribution of the Geniza to the study of the medicinal hot springs in the Land of Israel.

É. PUECH, *Qumrân Grotte 4.* Vol. 22, *Textes Araméens, première partie, 4Q529-549,* Discoveries in the Judaean Desert 31 (Oxford: Oxford University Press, Clarendon Press, 2001, $135) xviii and 439 pp. and 22 plates, fig., table. Bibliographies. ISBN: 0-19-827026-7.

This volume contains the *editio princeps* of the first group of Aramaic texts (4Q529-549) of the lot of Qumran Cave 4 manuscripts originally assigned to J. Starcky in 1956, and subsequently assigned to Puech. After a four-page preface, Puech presents editions (introductions, transcriptions, notes on readings, translations, comments) for the following works: Words of Michael (4Q529), Book of the Giants (4Q530-4Q533 with an appendix 4Q203 1), Birth of Noah (4Q534-536), Testament of Jacob (4Q537), Testament of Judah (4Q538), Testament of Joseph (4Q539), Apocryphon of Levi (4Q540-541), Testament of Qahat (4Q542), and Visions of ʿAmram (4Q543-549). The concordances were compiled by S. and C. Pfann. J. C. VanderKam and M. Brady served as consulting editors.

D. W. ROOKE, *Zadok's Heirs. The Role and Development of the High Priesthood in Ancient Israel,* Oxford Theological Monographs (Oxford—New York: Oxford University Press, 2000, $99) xiii and 386 pp. Bibliography. Indexed. ISBN: 0-19-826998-6.

The revision of a doctoral dissertation directed by S. Gillingham and submitted in 1996 to the University of Oxford, this systematic examination of the high priest in ancient Israel argues that the high priesthood does not appear in the sources as an office that bestowed ex officio civil leadership, but rather that the basic function of the high priest was as a cultic figure with cultic responsibilities. After considering the high priesthood according to the Priestly Writer, Rooke discusses the high priesthood to the end of the exile: high priesthood in the Deuteronomistic history, mysterious Melchizedek, and whether Ezekiel presents a vision of hierocracy. Next she treats the high priesthood in the Persian period: high priestly power in Haggai and Zechariah 1–8; Ezra and Nehemiah—the high priesthood in 5th-century Judah; the Elephantine papyri; high priesthood in the books of Chronicles; and after the canon—the later Persian period. Then she deals with the high priesthood from Alexander to Pompey: the hidden years—high priesthood under the Ptolemies; the Maccabean conquest—Jonathan and Simon the Maccabees; and the Hasmonean dynasty—John Hyrcanus and his successors. Rooke concludes that Israel as a whole and later Judah never envisaged a class of ruling priests as such.

S. H. RUTLEDGE, *Imperial Inquisitions. Prosecutors and Informants from Tiberius to Domitian* (London—New York: Routledge, 2001, $95) xiii and 416 pp., 3 tables. Bibliography. Indexed. LCN: 00-045735. ISBN: 0-415-23700-9.

In examining the function and role of *delatores* (political informants) and *accusatores* (malicious prosecutors) under the early principate from Tiberius to Domitian, Rutledge, assistant professor in the department of classics at the University of Maryland in College Park, seeks to offer the perspective of the Roman who collaborated with the imperial regime and felt that his interests were closely tied to the imperial court, and to throw into relief deeper and more enduring aspects of Roman society and politics that clarify our picture of how these figures are presented in the ancient sources. After a seventeen-page introduction, he provides a social and political history of *delatores* that is structured thematically and chronologically under the following headings: political and social advancement; *exercendas leges esse—delatores* and law enforcement; senatorial opposition and resistance—from Tiberius to Claudius, and from Nero to Domitian; the *domus principis—delatores* and factionalism in the imperial family; and conspiracy. Also included are a 106-page prosopographical survey of 109 *delatores,* four appendixes, and a glossary.

L. D. SANDGREN, *The Shadow of God. Stories from Early Judaism* (Peabody, MA: Hendrickson, 2003, $24.95) vi and 330 pp., 3 maps. Bibliography. LCN: 2003013536. ISBN: 1-56563-605-8.

Adopting the fictional persona of Leontius the scribe and librarian who worked with Josephus on his *Jewish Antiquities,* Sandgren, who lectures in Judaism, Christian origins, and historical fiction at the University of Florida, narrates fifteen stories about men and women in the Second Temple period that were left out of the *magnum opus*: "Figurines of Clay"—exiles in Babylon divide over serving Nebuchadnezzar; "Uriah's Dilemma"—returnees who struggle with Ezra's edict to separate from their foreign wives; "Great is Yah of Elephantiné"—Egyptian Jews seek permission to build their own temple to Yahweh; "The Foresight of Tobiah"—a merchant rides the waves of shifting superpowers; "The Lawless

Ones"—Maccabean vigilantes enforce the Law and gain political control; "The Pious Ones"—monastic Essenes interpret Scripture in current events to prepare for the apocalypse; and so forth.

T. F. Scanlon, *Eros & Greek Athletics* (Oxford—New York: Oxford University Press, 2002, cloth $74, paper $35) ix and 466 pp. Illustrated. Bibliography. Indexed. LCN: 2001021492. ISBN: 0-19-513889-9 (cloth), -514985-8 (paper).

The primary concern of this study is to characterize Greek athletics and body culture in its connections with religion, sexuality, and rituals for bringing youths to adulthood. It is based on an exploration of artistic and literary sources from the time of Homer in the 8th century B.C. to the end of the ancient Olympics in the late 4th century A.D. After a 22-page introduction, it treats the following topics: Greek athletics and religion; the ecumenical Olympics—the games in the Roman era; athletics, initiation, and pederasty; racing for Hera—a girls' contest at Olympia; "only we produce men"—Spartan female athletics and eugenics; girls' races in a cultic context at Brauron; Atalanta and athletic myths of gender; eros and Greek athletics; drama, desire, and death in athletic performance; and the nexus of athletics, religion, gender, and eros. Scanlon, professor of classics at the University of California at Riverside, concludes that athletics, sexuality, gender-formation, and religion were all linked to the Greek "contest" (*agōn*) system, and that Greek athletics reinforced the Greeks' interpretations of the past, their ethos of the present, and their visions of the future.

H.-M. Schenke, H.-G. Bethge, and U. U. Kaiser (eds.), *Nag Hammadi Deutsch.* Band 2, *NHC V,2–XIII,1, BG 1 und 4,* Die Griechischen Christlichen Schriftsteller der ersten Jahrhunderte, Neue Folge 12, Koptisch-Gnostische Schriften 3 (Berlin—New York: de Gruyter, 2003, €98) xxv and 520 pp. Bibliographies. Indexed. ISBN: 3-11-017656-4.

The first volume in this first complete German translation of the Nag Hammadi documents (and Codex Berolinensis 8502) appeared in 2001. This volume provides for the individual documents in Nag Hammadi Codices V through XIII bibliographical information, an introduction, and a translation (with notes below): U.-K. Plisch on *Apocalypse of Paul;* I. Schletterer and Plisch on *(First) Apocalypse of James;* Kaiser and Plisch on *(Second) Apocalyspe of James;* W. Beltz on *Apocalypse of Adam;* Schenke on *Acts of Peter and the Twelve Apostles;* Plisch on *Thunder, Perfect Mind;* K. Heyden and C. Kulawik on *Authoritative Teaching;* Schenke on *Concept of Our Great Power;* and so forth. The project was undertaken by the Berliner Arbeitskreis für Koptisch-Gnostische Schriften, which was founded by Schenke more than thirty years ago.

Semitic Papyrology in Context. A Climate of Creativity. Papers from a New York University conference marking the retirement of Baruch A. Levine, ed. L. H. Schiffman, Culture and History of the Ancient Near East 14 (Leiden—Boston: Brill, 2003, €69 or $86) xiv and 285 pp., 15 figs., photo, 14 tables. Indexed. LCN: 2002032271. ISBN: 90-04-12885-9.

Prepared for a conference held in March 2000 at New York University to mark Professor Levine's retirement, the twelve papers in this volume are by O. Goelet on ancient Egyptian scripts—literary, sacred, and profane; D. M. Gropp on the Samaria Papyri and the Babylonio-Aramean symbiosis; B. Porten on Elephantine and the Bible; E. Tov on the corpus of the Qumran Papyri; H. M. Cotton on the Roman census in the papyri from the Judean Desert and the Egyptian κατ' οἰκίαν ἀπογραφή; W. Eck on the language of power—Latin in the inscriptions of Iudaea/Syria Palaestina; R. Katzoff on oral establishment of dowry in Jewish and Roman law—*dbrym hnqnym bʾmyrh* and *dotis dictio;* Schiffman on witnesses and signatures in the Hebrew and Aramaic documents from the Bar Kokhba caves; F. E. Peters on the Roman Near East—the view from below; L. Koenen (in collaboration with R. C. Caldwell, R. W. Daniel, and T. Gagos) on the decipherment and edition of the Petra Papyri; G. Khan on an early Arabic legal papyrus; and M. R. Cohen on the voice of the Jewish poor in the Cairo Genizah. Also included are a two-page preface by Schiffman and a seventeen-page epilogue by Levine.

A. SHARROCK AND H. MORALES (EDS.), *Intratextuality. Greek and Roman Textual Relations* (Oxford—New York: Oxford University Press, 2000, $95) xii and 363 pp. Bibliography. Indexed. ISBN: 0-19-924093-0.

The essays in this volume examine the various ways in which ancient authors and modern readers negotiate the interrelations of whole and part, and construct and respond to perceived designs in the world of text. After a 39-page paper by Sharrock on intratextuality—texts, parts, and (w)holes in theory, it presents studies by R. Martin on wrapping Homer up—cohesion, discourse, and deviation in the *Iliad;* Morales on sense and sententiousness in the Greek novels; D. Fowler on epic in the middle of the wood—*mise in abyme* in the Nisus and Euryalus episode; E. Theodorakopoulos on Catullus, 64—footprints in the labyrinth; A. Laird on design and designation in Virgil's *Aeneid,* Tacitus' *Annals,* and Michelangelo's *Conversion of Saint Paul;* and C. Newlands on connecting the disconnected—reading Ovid's *Fasti.* Then there are articles by D. Kennedy on making a text of the universe—perspectives on discursive order in Lucretius' *De rerum natura;* J. Hesk on intratext and irony in Aristophanes; M. Fox on dialogue and irony in Cicero—reading *De republica;* and J. Henderson on the life and soul of the party—Plato's *Symposium.*

C. E. W. STEEL, *Cicero, Rhetoric, and Empire*, Oxford Classical Monographs (Oxford—New York: Oxford University Press, 2001, $65) x and 254 pp. Bibliography. Indexed. ISBN: 0-19-924847-8.

Based on a doctoral dissertation supervised by M. Winterbottom and written at Oxford University, this volume argues that in his many speeches that deal with issues arising from Rome's possession of an empire Cicero was operating with a concept of empire that depends not on territory but on the power wielded by individuals, and that this means that problems arising in the running of an empire can be presented as the result of personal failings rather than as endemic to governmental structures. After a twenty-page introduction, it considers Romans in the provinces—power, autonomy, and identity; how to become a Roman—the cases of Archias and Balbus; controlling the uncontrollable—Cicero and the generals; portrait of the orator as a great man—Cicero on Cicero; and imperial contexts. Steel concludes that essential to Cicero's rhetorical view of empire were its avoidance of problems and its "great man" presentation of events.

A. STEWART-SYKES, *The Life of Polycarp. An anonymous* vita *from third-century Smyrna,* Early Christian Studies 4 (Sydney: St Pauls Publications, 2002, paper $38.50 Aus) xii and 168 pp. Bibliography. Indexed. ISBN: 0-9577483-4-5.

The anonymous *Life of Polycarp* relates his coming to Smyrna from Syria as a boy, his climb up the ecclesiastical hierarchy, and the miracles that he performed. In an 84-page introduction to the work, Stewart-Sykes, Vicar of Sturminster Marshall, Kingston Lacy, and Shapwick in Dorset, England, discusses its date, authorship, function as a legitimatory philosophical *vita,* liturgical significance, and the manuscript and its previous editors. He concludes that *Life of Polycarp,* though a manifest forgery from the late 3rd century, is especially important as a witness to the liturgical life of the community in which it was produced, for the manner in which it bears witness to the Christian adoption of intellectual biography, and for the sidelong light that it casts on relations between Christians and others in 3rd-century Smyrna. Then he provides on facing pages the Greek text of *Life of Polycarp* (with textual notes below) and a translation, along with endnotes on the text (pp. 145-154).

S. TALMON, J. BEN-DOV, AND U. GLESSMER, *Qumran Cave 4.* Vol. 16, *Calendrical Texts,* Discoveries in the Judaean Desert 21 (Oxford: Oxford University Press, Clarendon Press, 2001, $110) xii and 263 pp. and 13 plates, 14 tables. Bibliographies. ISBN: 0-19-827016-X.

The Qumran calendrical texts, together with the previously published community documents, reveal that the Qumran community followed a solar calendar that differed fundamentally from the lunar calendar observed at the Temple in Jerusalem. This volume contains texts composed by the Qumran community that delineate its calendar (which was considered ordained by God) and indicate that the service cycle of the priestly courses in the Temple played a central role in the community's concept of chronology. It first presents (on pp. 1-166) a general introduction to and editions of (introductory observations, transcriptions, notes on readings, translations, comments) the Calendrical Documents and the Mishmarot in 4Q320-330, 4Q337, and 4Q394 1-2 by Talmon with the assistance of Ben-Dov. Then there are editions of the works known as *Ordo* (4Q334) by Glessmer (pp. 167-194) and *Otot* (4Q319) by Ben-Dov (pp. 195-244). The concordance (pp. 246-263) was prepared by Y. Shemesh.

J. TAYLOR, *Petra and the Lost Kingdom of the Nabataeans* (Cambridge, MA: Harvard University Press, 2002, $39.95) 224 pp., frontispiece, 3 maps. Illustrated. Bibliography. Indexed. ISBN: 0-674-00849-9.

Taylor, a writer and photographer whose books include *High Above Jordan, Petra,* and *Imperial Istanbul,* tells the story of the ancient Nabataeans in words and in pictures in nine chapters: they came from Arabia—the origins of the Nabataeans and the incense trade; into a habitation of dragons—settling in the land of Edom and the emergence of the kingdom; friends, foes, and neighbors—relations with Egypt, Syria, and Judea; days of glory, days of dust—from independence to Roman annexation; the miracle of Petra—the development of the capital; the delicate magic of life—Nabataean gods and places of worship; language, script, and graffiti—speaking Arabic, writing Aramaic, and carving inscriptions; Babatha—the life, loves, and litigation of a woman among the Nabataeans; and the afterglow of empire—Nabataeans and Christianity in the Byzantine era. The epilogue treats the Nabataeans in the Islamic world.

E. TOV, *The Texts from the Judaean Desert. Indices and An Introduction to the* Discoveries in the Judaean Desert *Series*, Discoveries in the Judaean Desert 39 (Oxford: Oxford University Press, Clarendon Press, 2002, $140) x and 452 pp., 72 tables. Bibliography. ISBN: 0-19-924924-5.

Composed at the end of the editorial process, this volume provides a general overview of and introduction to the thirty-eight volumes in the Discoveries in the Judaean Desert (DJD) series published from 1951 onward by Oxford University Press. It contains Tov's essay on the history and system of presentation in the DJD series; a list of texts from the Judean Desert (compiled by Tov with the collaboration of S. J. Pfann); an annotated list of the texts from the Judean Desert classified by content and genre (compiled by A. Lange with U. Mittmann-Richert); Tov's categorized list of "biblical texts" from the Judean Desert, and E. Ulrich's index of passages in the biblical texts; Tov's lists of specific groups of texts from the Judean Desert (papyrus texts, opisthographs, paleo-Hebrew texts, Greek texts, Aramaic texts, Nabataean texts, texts in cryptic scripts); a concordance of proper nouns in the nonbiblical texts from Qumran (compiled by M. G. Abegg); annotated lists of overlaps and parallels in the nonbiblical texts from Qumran and Masada (compiled by E. J. C. Tigchelaar); Tov's treatment of scribal notations in the texts from the Judean Desert; B. Webster's chronological index of texts from the Judean Desert; and a list of abbreviations. J. C. VanderKam and M. Brady served as consulting editors for this volume.

P. TURNER AND C. R. COULTER, *Dictionary of Ancient Deities* (Oxford—New York: Oxford University Press, 2001, paper $25) x and 597 pp. Bibliography. Indexed. LCN: 00-068457. ISBN: 0-19-514504-6.

The paperback edition of a work published in 2000 by McFarland & Co. under the title *Encyclopedia of Ancient Deities,* this volume seeks to give the general reader and scholars easy access to a broad range of mythologies related to deities. In addition to deities, it treats spirits, places, festivals, sacred objects, heroes, monsters, demigods, and mythical beasts. It contains over 10,000 entries, and covers not only classical European and Near Eastern topics but also Inuit, Native American, and African cultures. Major entries consist of the name of the deity or figure, alternate spellings or translations, the group of people who recognized the deity or mythology, alternate names, an explanation of the subject (origin, history, function), and cross-references. Turner is a writer and researcher, and Coulter was a novelist and engineer.

P. W. van der Horst et al. (eds.), *Persuasion and Dissuasion in Early Christianity, Ancient Judaism, and Hellenism*, Contributions to Biblical Exegesis and Theology 33 (Leuven—Paris: Peeters, 2003, paper €35) iv and 214 pp. Indexed. LCN: 2003043302. ISBN: 90-429-1280-4.

Prepared for a conference held in 2002, the ten essays in this volume are by J. den Boeft on propaganda in the cult of Isis; van der Horst on anti-Samaritan propaganda in early Judaism; G. Schimanowski on *Letter of Aristeas* between marginalization and self-presentation; F. Siegert on protreptic and polemic in Josephus' *Against Apion;* B. J. Koet on the question of trustworthy dreams—dreams and references to Scripture in 2 Maccabees 14–15, Josephus' *Antiquities* 11:302-347, and the NT; J. F. M. Smit on propagating a new οἶκος—a rhetorical reading of Mk 10:17-31; G. Van Oyen on irony as propaganda in Mk 15:39; B. J. Lietaert Peerbolte on Rom 15:14-29 and Paul's missionary agenda; R. Feldmeier on outsiders as the avant garde—social marginalization as missionary opportunity according to 1 Peter; and M. J. J. Menken on fulfillment of Scripture as a propaganda tool in early Christianity. Van der Horst edited the volume along with Menken, Smit, and Van Oyen. A four-page introduction is included.

L. Wexler (ed.), *Surveys and Excavations of Caves in the Northern Judean Desert (CNJD)—1993,* 'Atiqot 41, parts 1-2 (Jerusalem: Israel Antiquities Authority—Civil Administration in Judea and Samaria–Staff Officer of Archaeology, 2002, paper) xxiii and 280 pp., xxviii and 304 pp. Illustrated. Bibliographies. ISBN: 965-406-148-1 (part 1), -149-X (part 2).

Part of a program related to research on the Dead Sea scrolls, the campaign described in these volumes included comprehensive archaeological surveys and excavations in the northern Judean Desert conducted in 1993 ("Operation Scroll") for the purpose of discovering additional scrolls and other finds. The campaign was organized and carried out by A. Drori and Y. Magen (with the assistance of H. Hizmi), and involved approximately fifty archaeologists and a hundred team members, among them surveyors, photographers, conservators, pottery restorers, administrative staff, and volunteers, and about 170 laborers. The surveys were performed along most of the eastern cliffs of the Judean and Ramallah anticlines in the Judean Desert and Jordan Valley, from Wadi ed-Daliya in the north to Naḥal Deragot in the south. During the expedition approximately 650 caves and sites were surveyed, and some seventy of them were excavated. Large-scale excavations continuing until 2002 were also conducted at Qumran. This two-part issue of *'Atiqot* is divided by language: Part 1 is in Hebrew, and part 2 is in English. Within these two parts the results of the surveys and excavations are grouped according to the regions surveyed, which are designated by the Roman numerals I through XV. The survey articles appear in their entirety in Hebrew, with the illustrations in part 1. Part 2 contains a slightly abridged translation of the survey articles. The excavation reports and related studies with their accompanying illustrations appear in the language in which they were written. English abstracts of the Hebrew articles are also included in part 2. Studies concerning textiles and animal bones that deal with the finds from each cave on an individual basis appear in part 2. The English part also includes an article summarizing the numismatic finds and their significance. Coin catalogues appear throughout the volume, alongside the description of the caves and the finds uncovered in them. The contributors include Y. Peleg, Y. Hirschfeld, S. R. Wolff, H. Eshel, B. Zissu, Y. Gorin-Rosen, D. Weiss, F. Ibrahim, N. Tal, T. Schick, and D. T. Ariel. Wexler served as the volume editor, while the English editors were A. Roshwalb-Hurowitz, A. Gilboa, and L. Gershuny, and the English translators were D. Glick and I. Pommerantz.

What Athens Has to Do with Jerusalem. Essays on Classical, Jewish, and Early Christian Art and Archaeology in Honor of Gideon Foerster, ed. L. V. Rutgers, Interdisciplinary Studies in Ancient Culture and Religion 1 (Leuven: Peeters, 2002, paper €45) ix and 600 pp. Illustrated. Bibliography. Indexed. LCN: 2002190389. ISBN: 90-429-1122-0.

After a five-page introduction by Rutgers, this *Festschrift* honoring Professor Foerster presents seventeen articles under five headings: classical archaeology (four), Jewish archaeology (seven), early Christianity (three), epigraphy (two), and the Beth-shean archaeological project (one). The authors are K. Fittschen on the statue of a soldier with a cuirass from Samaria/Sebaste; R. Winkes on the Dionysiac sarcophagus at Roger Williams Park in Rhode Island; J. Patrich on Herod's hippodrome-stadium at Caesarea and the games conducted therein; P. Baumann on mythological heroes in the service of private representation—a case study on some late antique mosaics in the Holy Land; J. Magness on women at Qumran; A. Kloner and B. Zissu on the caves of "Simeon the Just" and "the Minor Sanhedrin"—two burial complexes from the Second Temple period in Jerusalem; M. Aviam and D. Syon on Jewish ossuaries in Galilee (with an appendix by A. Shapiro on petrographic examination of clay ossuaries); G. Koch on Jewish sarcophagi from the Roman empire and late antiquity; Z. Weiss on new light on the Rehov inscription—identifying the "Gate of Campon" at Beth-shean; Y. Eliav on *realia,* daily life, and the transmission of local stories during the talmudic period; S. Gruber on archaeological remains of Ashkenazic Jewry in Europe—a new source of pride and history; G. A. M. Rouwhorst on the reading of Scripture in early Christian liturgy; A. Provoost on a theoretical model concerning early Christian topography; B. Leyerle on children and disease in a 6th-century monastery; H. M. Cotton and W. Eck on a new inscription from Caesarea Maritima and the local elite of Caesarea Maritima; G. Lacerenza on Jewish magicians and Christian clients in late antiquity—the testimony of amulets and inscriptions; and S. Agady, M. Arazi, B. Arubas, S. Hadad, E. Khamis, and Y. Tsafrir on Byzantine shops in the street of the monuments at Beth-shean/Scythopolis (with appendixes by G. Bijovsky on the coins and Y. Goren on *eulogia* tokens—a provenance study).

T. WHITMARSH, *Greek Literature and the Roman Empire. The Politics of Imitation* (Oxford—New York: Oxford University Press, 2001, $80) xiv and 377 pp. Bibliography. Indexed. LCN: 2001036382. ISBN: 0-19-924035-3.

This investigation of Greek literary culture from the mid-1st to the early 3rd century A.D., the revival of classicizing ideals that modern scholars often call the "Second Sophistic," seeks to analyze the various associations between Greek literature and the Roman empire. After a 38-page introduction, it treats under the heading "the politics of imitation" repetition (the crisis of posterity) and education (strategies of self-making). Then under "Greece and Rome" it considers Rome uncivilized—exile and the kingdom; civilizing Rome—Greek pedagogy and the Roman emperor; and satirizing Rome—Lucian. Two appendixes are included. Whitmarsh lecturer in Hellenistic literature at the University of Exeter, UK, concludes that Greek cultural identity in the early Roman period was an intense concern, and that identities were made, contested, masked, ironized, dissimulated, or disavowed but not received as self-evident.

T. WHITMARSH AND H. MORALES, *Achilles Tatius. Leucippe and Clitophon* (Oxford—New York: Oxford University Press, 2001, $74) xl and 164 pp., map. Bibliography. ISBN: 0-19-815289-2.

Achilles Tatius' *Leucippe and Clitophon,* which was composed in the 2nd century A.D., is an example of the "ancient novel," which was part of the explosion of prose fiction writing that took place in the first few centuries of the Roman empire. In her 26-page introduction, Morales considers *Leucippe and Clitophon* and the ancient novel (genre, readers, author, date), its imaginative geography, its style and Sophistry, and melodrama and morality. Then Whitmarsh presents (on pp. 3-145) a new translation of the work that seeks to convey the genuine oddness of one of antiquity's "most conspicuously cracked geniuses." Also included are explanatory notes (pp. 146-162) and a glossary of names in *Leucippe and Clitophon* (pp. 163-164). Whitmarsh is lecturer in Hellenistic literature at the University of Exeter, and Morales is lecturer in classics and fellow of Newnham College, Cambridge.

M. F. WHITTERS, *The Epistle of Second Baruch. A Study in Form and Message*, JSP Supplement Series 42 (London—New York: Sheffield Academic Press, 2003, £55 or $110) xi and 199 pp. Bibliography. Indexed. ISBN: 0-8264-6216-2.

Based on a doctoral dissertation presented to the Catholic University of America in Washington, DC, this investigation of *2 Baruch* 78–87 argues that the letter is carefully crafted through its narrative context and genre to appeal to the religious allegiance of its audience, and is both united to and separated from *2 Baruch* in its textual history. After surveying the textual tradition and critical scholarship, the volume discusses the structure and components of *2 Baruch* 1–77 and 78–87, letter writing models for the epistle of Baruch (chaps. 78–87), and the origin and milieu of the letter. There are excursuses on when the book was written, and on testament and *2 Baruch* 78–87. Whitters concludes that *2 Baruch* 78–87 rode the narrative tide of Baruch's authority, and is a document that supports a religion that aims to win Gentiles to the Jewish faith.

P. WICK, *Die urchristlichen Gottesdienste. Entstehung und Entwicklung im Rahmen der frühjüdischen Tempel-, Synagogen- und Hausfrömmigkeit,* Beiträge zur Wissenschaft vom Alten und Neuen Testament 150 (2nd ed.; Stuttgart: Kohlhammer, 2003, paper €45) 423 pp., 2 figs. Bibliography. Indexed. ISBN: 3-17-018107-6.

The second edition of the work described in *NTA* 46, p. 419, this volume examines early Christian liturgical practices against the background of Jewish piety in general and of Temple, synagogue, and household gatherings in particular. After surveying the development of worship in ancient Israel and in early Judaism, it considers what various NT writings reveal about Christian worship, and traces further developments in the patristic period and later. Wick, who teaches NT at the University of Bochum, has provided a new one-page foreword to this edition.

J. E. WRIGHT, *Baruch ben Neriah. From Biblical Scribe to Apocalyptic Seer,* Studies on Personalities of the Old Testament (Columbia, SC: University of South Carolina Press, 2003, $34.95) xvi and 186 pp. Bibliography. Indexed. LCN: 2002013486. ISBN: 1-57003-479-6.

Wright, director of Judaic studies and associate professor of Hebrew Bible and early Judaism at the University of Arizona, and author of *The Early History of Heaven* (2000), traces the evolution of the depictions of Baruch ben Neriah, the prophet Jeremiah's scribal assistant, from the biblical materials through the early Jewish and Christian texts and traditions that either mention Baruch or were allegedly written by him. He treats the figure of Baruch under four headings: the scribe; the sage; the apocalyptic seer; and Baruch in later Jewish, Christian, and Islamic traditions. The epilogue traces the evolution of Baruch from scribe to sage and seer. Wright not only shows how biblical and postbiblical literature depicted Baruch but also highlights how the various depictions of Baruch reveal the leadership models and religious values cherished by the communities that created these texts and traditions.

M. WYKE, *The Roman Mistress. Ancient and Modern Representations* (Oxford—New York: Oxford University Press, 2002, $72) x and 452 pp. Illustrated. Bibliography. Indexed. LCN: 2001039751. ISBN: 0-19-815075-X.

Concerned with the production, dissemination, and consumption of woman as Roman mistress and with the deployment of the Roman mistress as a site for the display and interrogation of both ancient and modern genders and political systems, the ten essays in this volume explore the cultural production of modern Italy, Britain, and the USA as well as that of Augustan Rome. After an eight-page introduction, it presents five studies on "love poetry": mistress and metaphor in Augustan elegy; written women—Propertius' *scripta* *puella* (2.10-13); the elegaic woman in Rome—Propertius, Book 4; reading female flesh—Ovid, *Amores* 3.1; and taking the woman's part—gender and scholarship on love elegy. Then under "reception" it treats *meretrix regina*—Augustan Cleopatras; oriental vamp—Cleopatra in the 1910s; glamour girl—Cleopatra in the 1930s-1960s; *meretrix Augusta*—Messalina in the 1870s-1920s; and suburban feminist—Messalina in the 1930s-1970s. Wyke is senior lecturer in classics at the University of Reading.

G. K. YOUNG, *Rome's Eastern Trade. International commerce and imperial policy, 31 BC – AD 305* (London—New York: Routledge, 2001, $90) xv and 303 pp., 11 figs., 8 maps, 6 tables. Bibliography. Indexed. ISBN: 0-415-24219-3.

Based on a doctoral dissertation directed by P. Gallivan and presented to the University of Tasmania, this volume investigates the long-distance trade in the Roman East in the light of recent research, and discusses the political effects of this trade both on the societies of the East and on the empire itself. After a 26-page introduction, it considers the Red Sea trade in Egypt, the Arabian incense trade, the trade of Palmyra, trade in Syria and the north, and long-distance trade and the imperial government. Four appendixes are included. Young concludes that the picture that emerges from these analyses shows a largely unregulated environment in which nearly all of the initiative for the development and continuance of the eastern trade belonged to private individuals and perhaps some of the local governments of the Roman East.

M. ZETTERHOLM, *The Formation of Christianity in Antioch. A social-scientific approach to the separation between Judaism and Christianity* (London—New York: Routledge, 2003, $80) xiv and 272 pp., 9 figs. Bibliography. Indexed. LCN: 2002033316. ISBN: 0-415-29896-2.

The revised version of a doctoral dissertation directed by B. Holmberg and defended at Lund University in 2001, this study aims to contribute to an understanding of how the Jewish Jesus movement in Antioch turned into a Gentile religion and became separated from Judaism. After a seventeen-page introduction, it considers the setting in Antioch-on-the-Orontes (history, social and religious life), cultural and religious differentiation (constructing analytical tools, Antiochean Judaism revealed), evidence of interaction (riots and reactions, the paradox of attraction, the incident at Antioch), and politics and persecution (constructing analytical tools, the struggle for independence). Zetterholm concludes that the separation between Judaism and Christianity in Antioch was principally a separation between Jesus-believing Jews and Jesus-believing Gentiles, that Gentile adherents to the Jesus movement strove to become a legally-recognized voluntary association completely separated from Judaism, and that Jesus-believing Gentiles made use of an anti-Jewish ideology that was already prevalent in society.

ADDITIONAL BOOKS RECEIVED

J. ABRAHAM, *Eve: Accused or Acquitted? An Analysis of Feminist Readings of the Creation Narrative Texts in Genesis 1–3,* Paternoster Biblical and Theological Monographs (Carlisle, UK: Paternoster, 2002, paper £19.99) xxiv and 272 pp. Bibliography. Indexed. ISBN: 0-85364-971-5.

P. ALLEN AND B. NEIL (EDS.), *Maximus the Confessor and his Companions. Documents from Exile,* Oxford Early Christian Texts (Oxford—New York: Oxford University Press, 2002, $70) xv and 210 pp., 2 maps. Bibliography. Indexed. LCN: 2001059305. ISBN: 0-19-829991-5.

R. A. BAILEY AND G. A. WILLS (EDS.), *The Salvation of Souls. Nine Previously Unpublished Sermons on the Call of Ministry and the Gospel by Jonathan Edwards* (Wheaton, IL: Crossway, 2002, $19.99) 190 pp. Indexed. LCN: 2002010701. ISBN: 1-58134-451-1.

F. CATHERWOOD, *The Creation of Wealth. Recovering a Christian Understanding of Money, Work, and Ethics* (Wheaton, IL: Crossway, 2002, paper $14.99) 208 pp. Indexed. LCN: 2002005323. ISBN: 1-58134-352-3.

D. K. CLARK, *To Know and Love God. Method for Theology,* Foundations of Evangelical Theology (Wheaton, IL: Crossway, 2003, paper $35) 464 pp. Indexed. LCN: 2002156480. ISBN: 1-58134-484-8.

D. CUPITT, *Life, Life* (Santa Rosa, CA: Polebridge, 2003, paper $18) x and 156 pp. Bibliography. Indexed. LCN: 2003049896. ISBN: 0-944344-96-8.

D. H. FRANK AND O. LEAMAN (EDS.), *The Cambridge Companion to Medieval Jewish Philosophy* (Cambridge, UK—New York: Cambridge University Press, 2003, cloth $75, paper $27) xxiv and 483 pp. Bibliography. Indexed. LCN: 2003041200. ISBN: 0-521-65207-3 (cloth), -65574-9 (paper).

F. HEAL, *Reformation in Britain and Ireland,* Oxford History of the Christian Church (Oxford—New York: Oxford University Press, 2003, $125) xvii and 568 pp. Bibliography. Indexed. LCN: 2002038186. ISBN: 0-19-826924-2.

A. W. HUNT, *The Vanishing Word. The Veneration of Visual Imagery in the Postmodern World,* Focal Point (Wheaton, IL: Crossway, 2003, paper $14.99) 272 pp. Bibliography. Indexed. LCN: 2002152922. ISBN: 1-58134-404-X.

D. JONTE-PACE (ED.), *Teaching Freud,* AAR Teaching Religious Studies (Oxford—New York: Oxford University Press, 2003, cloth $70, paper $21.95) xi and 276 pp. Bibliographies. Indexed. LCN: 2002071526. ISBN: 0-19-515768-0 (cloth), -515769-9 (paper).

R. LANDES, A. GOW, AND D. C. VAN METER (EDS.), *The Apocalyptic Year 1000. Religious Expectation and Social Change, 950–1050* (Oxford—New York: Oxford University Press, 2003, cloth $72, paper $35) xv and 360 pp. Indexed. LCN: 2002042550. ISBN: 0-19-511191-5 (cloth), -516162-9 (paper).

R. P. MCBRIEN, *Lives of the Saints. From Mary and St. Francis of Assisi to John XXIII and Mother Teresa* (San Francisco: HarperSanFrancisco, 2003, paper $19.95) xxiii and 646 pp., timeline. Illustrated. Bibliographies. Indexed. LCN: 00-053933. ISBN: 0-06-065341-8.

K. NORDGREN, *God as Problem and Possibility. A Critical Study of Gordon Kaufman's Thought toward a Spacious Theology,* Acta Universitatis Upsaliensis, Uppsala Studies in Faiths and Ideologies 13 (Uppsala: Uppsala Universitet, 2003, paper) xiv and 315 pp. Bibliography. Indexed. ISBN: 91-554-5719-3.

G. PHILLIPS, *12 Tribes, 10 Plagues & the 2 Men who were Moses. A Historical Journey into Biblical Times* (Berekely, CA: Seastone, 2003, paper $14.95) vii and 309 pp., 16 plates, 9 maps, 3 tables. Bibliography. Indexed. LCN: 2003044768. ISBN: 1-56975-355-5.

I. J. SHAW, *High Calvinists in Action. Calvinism and the City, Manchester and London, c. 1810–1860* (Oxford—New York: Oxford University Press, 2002, $80) xii and 413 pp., 14 tables. Bibliography. Indexed. LCN: 2002070177. ISBN: 0-19-925077-4.

A. SLOANE, *On Being a Christian in the Academy. Nicholas Wolterstorff and the Practice of Christian Scholarship,* Paternoster Biblical and Theological Monographs (Carlisle, UK: Paternoster, 2003, paper £19.99) xvi and 273 pp. Bibliography. Indexed. ISBN: 1-84227-058-3.

R. C. STEINER, *Stockmen from Tekoa, Sycomores from Sheba. A Study of Amos' Occupations,* Catholic Biblical Quarterly Monograph Series 36 (Washington, DC: Catholic Biblical Association of America, 2003, paper $10.50) x and 158 pp. Bibliography. Indexed. LCN: 2003019378. ISBN: 0-915170-35-3.

G. STROLA, *Il desiderio di Dio. Studio dei Salmi 42–43,* Studi e Ricerche (Assisi: Cittadella, 2003, paper €20) 501 pp. Bibliography. Indexed. ISBN: 88-308-0756-7.

C. TAYLOR, *Varieties of Religion Today. William James Revisited* (Cambridge, MA—London: Harvard University Press, 2003, paper $12) ix and 127 pp. LCN: 2001039872. ISBN: 0-674-01253-4.

W. TEASDALE, *A Monk in the World. Cultivating a Spiritual Life* (Novato, CA: New World Library, 2003, paper $14.95) xxxiii and 237 pp. Indexed. LCN: 2002001425. ISBN: 1-57731-437-9.

N. VOAK, *Richard Hooker and Reformed Theology. A Study of Reason, Will, and Grace,* Oxford Theological Monographs (Oxford—New York: Oxford University Press, 2003, $85) xviii and 348 pp. Bibliography. Indexed. ISBN: 0-19-926039-7.

K. WALTON, *Thou Traveller Unknown. The Presence and Absence of God in the Jacob Narrative,* Paternoster Biblical and Theological Monographs (Carlisle, UK: Paternoster, 2003, paper £19.99) xv and 238 pp. Bibliography. Indexed. ISBN: 1-84227-059-1.

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Harrington, Daniel J., S.J. (DJH) General Editor; Professor of New Testament, Weston Jesuit School of Theology

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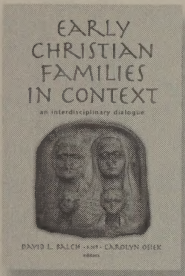
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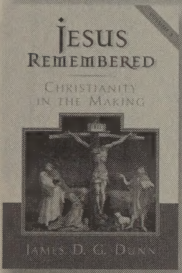
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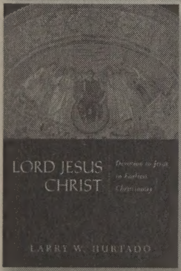
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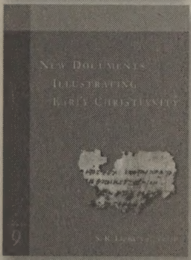
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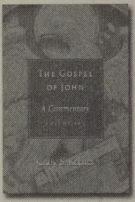

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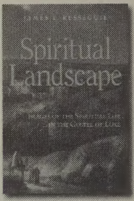

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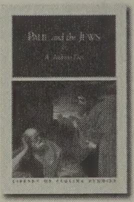

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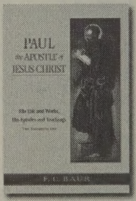

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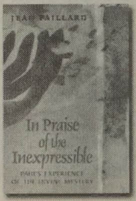

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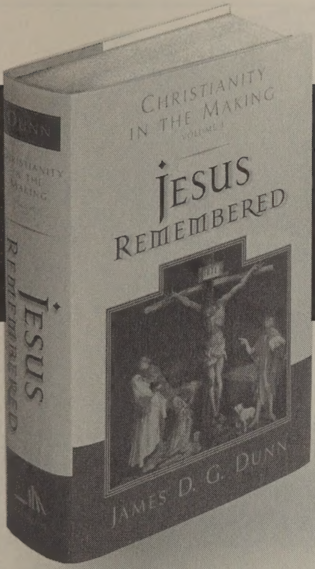

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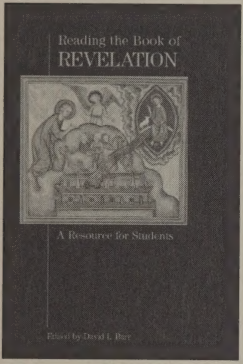

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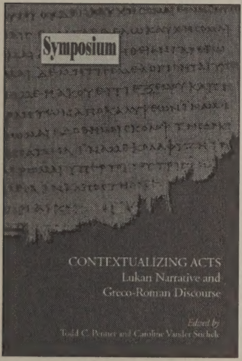

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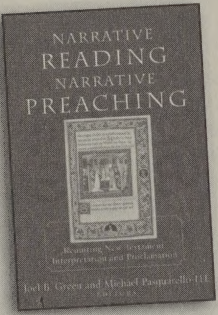
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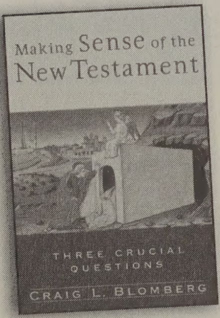
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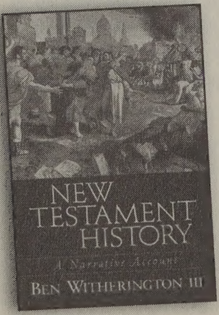
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PERIODICAL ABSTRACTS

THE NEW TESTAMENT: GENERAL

751. M. J. Brown, "Textual appeal," *ChristCent* 120 (22, '03) 32-34.

With reference to D. Burkett's *An Introduction to the New Testament and the Origins of Christianity* [*NTA* 47, pp. 141-142] and P. J. Achtemeier, J. B. Green, and M. M. Thompson's *Introducing the New Testament: Its Literature and Theology* [*NTA* 46, p. 136], the article reflects on various aspects of teaching an introductory course in NT: explaining the perspective, clarifying the goals, estimating the students' interest in the topic, and creating an environment in which a "fusion of horizons" can take place. After noting the many differences between the two books, the article concludes that both provide certain perspectives on the conduct of NT scholarship that are crucial for the successful creation and execution of an introductory course.—D.J.H.

752. H. S. Eymann, "Von den Schriften zum Buch der Bücher," *ErbAuf* 79 (5, '03) 377-380.

The Bible is the "book of books" in the double sense that it is both the most influential book in the world and a collection of many books. The article explains how the OT and the NT came to be, how they became a single book, and how that book has been made available to people in the early Christian centuries and in the last five centuries.—D.J.H.

Canon

753. S. Alkier, M. Oeming, and M. Klinghardt, "Die Entstehung des Kanons: Geschichtlicher Prozess oder gezielte Publizistik? Eine Einführung zur Kontroverse," *ZeitNT* 6 (12, '03) 51-64.

After Alkier's introduction (p. 51) to the issue of the origin of the Christian canon, Oeming (pp. 52-58) defends the widely represented view that the canon was the result of a lengthy process in which many participated and that began already implicitly with the development and tradition of the individual writings. Klinghardt (pp. 59-64) argues against the traditional thesis of the anonymous lengthy historical formation of the canon and understands it along with D. Trobisch as the ingenious redactional act, already in the period before Marcion, of an individual whose chief intention was to minimize the discrepancies between Paul and the Jerusalem apostles, especially Peter, and to stress their unity.—C.R.M.

754. T. K. Heckel, "Neuere Arbeiten zum Neutestamentlichen Kanon," *TheolRund* 68 (3, '03) 286-312; (4, '03) 441-459.

The initial installment in this survey of work on the NT canon over the last ten years first discusses eight books on the history of the NT canon. Then it considers special investigations on individual topics with respect to the text and its reception in the early church (five items), and the "canonical approach" alongside other recent perspectives on the NT canon (nine items). The second installment covers thematic volumes (eleven items) and studies of the history of the NT canon (six items), and offers brief summary observations.—C.R.M.

755. H. HÜBNER, "Kanon — Geschichte — Gott," *ZeitNT* 6 (12, '03) 3-17.

After providing some standard bibliographical suggestions on the theme of the biblical canon, the article outlines the horizons of any Christian thinking on the canon under the following headings: leading to the topic—the OT in the NT; from the canonical word to the canon of the church; the Christian canon and biblical theology (with a note on intertextuality); and canon—history—God.—C.R.M.

756. H. LÖHR, "Der Kanon in der Bibliothek," *ZeitNT* 6 (12, '03) 18-26.

After comments on the relation of profane and religious canons, their common roots, and their shared profile as "cultural memories" of an age, the article discusses the leading role played by the library as the place where such authoritative collections of writings were codified and stored under the following headings: libraries in Egypt, libraries in Israel, the canon in early Christian libraries, and canon and library.—C.R.M.

757. S. A. NIGOSIAN, "Formation of Jewish and Christian Scriptures," *NESTTheolRev* 24 (2, '03) 127-140.

The entire Jewish Bible ("Tanak") was created and conceived by Jews long before it was adopted as part of the Christian Scriptures. Sometime between 300 and 100 B.C. Alexandrian Jews produced a Greek translation of the Hebrew Bible, known as the Septuagint. The early Christian community inherited the Septuagint from the Greek-speaking Jewish community, and also developed their own unique writings based on the apostles and early witnesses. With respect to the OT, the Jewish and Christian Scriptures differ in terms of the number of books, their titles, and their arrangement.—D.J.H.

Canon, §§ 48-810, 876, 1070, 1495.

Interpretation

758. F. ADEDEJI, "An Analysis of Selected New Testament Hymns," *AsiaJournTheol* 17 (2, '03) 301-314.

The paper engages in a general (authorship, date, medium of performance), textual, and musical analysis of five NT hymns: the "Hosanna Hymn" (Mk 11:9-10), the Magnificat (Lk 1:46-55), the "Confessional Hymn" (1 Tim 3:16), the "Adorational Hymn" (Rev 4:8, 11), and the "Song of Moses" (Rev 15:3-4). It concludes that these NT hymns are not anonymous but have definite historical authors (usually indicated in their introductions), and that the medium of performance is largely vocal.—C.R.M.

759. F. ADEDEJI, "Contextual Exegesis - An Interpretative Method for Bible Hymnic Texts: A Nigerian Perspective," *AsiaJournTheol* 17 (1, '03) 17-25.

Contextual exegesis is a hermeneutical procedure that interprets the Scriptures (including hymnic texts) by taking into account the people's cultural and social situations. While the content of the text does not change, the interpretation is subject to change and results in various contextualized theologies. Scriptural contextual interpretation, contextual language, contextual imagery, and historical perspectives are indispensable in a functional contextual exegetical enterprise.—D.J.H.

760. J. W. BARBEAU, "Coleridge and the 'Master-Key' of Biblical Interpretation," *Heyth Journ* 45 (1, '04) 1-21.

Rather than positing an individualistic notion of religious knowledge, S. T. Coleridge (1772-1834) in his *Confessions of an Inquiring Spirit* (1840) models a vision of Christianity in which the traditions of the church as well as the individual conscience are given authority in understanding divine revelation. Moreover, Coleridge's commitment to tradition is not only substantial but by and large consistent over the course of much of his life.—D.J.H.

761. T. BECHTEL, "How to Eat Your Bible: Performance and Understanding for Mennonites," *Conrad Grebel Review* [Waterloo, ON] 21 (2, '03) 81-87.

We need to perform the biblical text in order to understand it, since performance is the best way to think about the space where biblical understanding and ethical practices meet. Using insights from E. Schüssler Fiorenza and J. H. Yoder, the article shows that this approach is like the one taken by 16th-century Anabaptists.—D.J.H.

762. D. BERGANT, "The Revelation Revolution. Interpreting the Bible Today," *Church* 19 (4, '03) 18-20, 23.

The interest of Catholics in the Bible has increased markedly since Vatican II, and the fruits of biblical scholarship permeate the church today. The field of biblical studies has become increasingly ecumenical, and the use of so many approaches and disciplines makes Scripture more widely accessible to the Christian faithful.—D.J.H.

763r. H. D. BETZ ET AL. (EDS.), *Religion in Geschichte und Gegenwart,* Bände 1-5 [*NTA* 43, p. 568; 44, pp. 364-365; 46, pp. 137, 355; 47, p. 140].

H. G. KIPPENBERG, "A Wealth of Small Articles, but Theoretical Reflections in Tiny Doses: An Evaluation of the New RGG^4," *Numen* 50 (4, '03) 464-474.—Four basic elements run through the first edition of the RGG and its recent successor: an extensive number of entries; the adoption of popular catchwords; the involvement of nontheological disciplines; and a division of subjects according to history, society, and tradition. The achievements of the new RGG are tremendous. But two deplorable deficiencies are the absence of contemporary thinkers and lacunae in contemporary religiosity.—D.J.H.

764. M. COORS, "Vom Lesen der Bibel als Heiliger Schrift. Zur Grundlegung einer theologischen Schriftlehre," *NeueZeitSysTheolRelPhil* 45 (3, '03) 328-345.

By bringing together L. Wittgenstein's approach to "understanding" and Lutheran tradition, the article argues for a christological and pneumatological foundation of biblical authority. It contends that the praxis of reading the Bible as Holy Scripture is established by the event of hearing the Bible as the justifying word of God in the Holy Spirit, which sets the criteria for any further understanding of the Bible as Holy Scripture.—D.J.H.

765. P. G. R. DE VILLIERS, "History and religious experience in biblical research," *HTSTeol Stud* 59 (3, '03) 693-714.

The article first offers comments on current reappraisals of historical scholarship as they relate to a growing understanding of biblical texts in terms of their religious nature and in terms of religious experience as a neglected dimension. Then it illustrates these trends by comparing earlier historical readings of Revelation with recent work in which rhetorical criticism and experience play a decisive role. It concludes that a historical reading will recognize the gaps between text and historical realities but also take cognizance of a wide range of other factors that are part of the history of the text and that determine its interpretation.—C.R.M.

766. H. de Wit, “Intercultureel Bijbellezen” [Intercultural Bible Reading], *GerefTheolTijd* 102 (3, ’03) 117-128.

After describing the international Bible-reading project known as “Door het oog van een Ander,” the article provides information about its intellectual and hermeneutical background, and illustrates the process and results with reference to the episode of the Samaritan woman in Jn 4:1-42.—D.J.H.

767. Y. Dreyer, “’n Teoretiese inleiding tot narratiewe hermeneutiek in die teologie (A theoretical introduction to narrative hermeneutics in theology),” *HTSTeolStud* 59 (2, ’03) 313-332.

This attempt to describe and explain narrative as a “way of knowing” focuses on the form, content, function, and context of myth. Its discussion of narrative theory applies P. Ricoeur’s concept of the “hermeneutical arch” in narrative hermeneutics. It concludes that narrative as a way of knowing is ideological-critical and deconstructs dominant sociocultural narratives.—C.R.M.

768. P. Enns, “Apostolic Hermeneutics and an Evangelical Doctrine of Scripture: Moving Beyond a Modernist Impasse,” *WestTheolJourn* 65 (2, ’03) 263-287.

The article explores the role that apostolic hermeneutics (i.e. the manner in which Christ and the NT authors used the OT) could have with respect to an evangelical doctrine of Scripture. After comments on preconceived notions concerning the nature of historiography and the relation between general and special revelation, it discusses apostolic hermeneutics as a cultural phenomenon (interpretive methods and traditions); apostolic hermeneutics in context—eschatology; and some implications and trajectories for the church’s use of Scripture (e.g. biblical interpretation is embedded in culture; biblical interpretation is as much art as it is science). It concludes that to take seriously the historical setting in which Scripture was given—in this case the hermeneutical milieu of 1st-century Palestine—is to assume that the historical context of Scripture is vital.—C.R.M.

769. K. Froehlich, “‘Take Up and Read’: Basics of Augustine’s Biblical Interpretation,” *Interpretation* 58 (1, ’04) 5-16.

As Augustine developed and changed, so did his views on the Bible. The article traces these developments with regard to the depth of Scripture, the function of Scripture, Scripture’s limitations, preaching, and Bible study. [The same fascicle (pp. 17-27) contains R. Williams’s article on Augustine and the Psalms.]—D.J.H.

770. E. Fuchs, “Men in Biblical Feminist Scholarship,” *JournFemStudRel* 19 (2, ’03) 93-114.

The article reflects on male representations of biblical feminism; men in feminist theology; men in feminist biblical criticism; male theory, postmodernism, and feminist biblical scholarship; male feminism in biblical studies; and men and feminist criticism. It concludes that any feminist critique or analysis by a male scholar must reckon with questions of authorship, the politics of discourse and the speaking subject, and "standpoint position" and the implications of speaking for another.—D.J.H.

771. D. D. GRAFTON, "The Use of Scripture in the Current Israeli-Palestinian Conflict," *WordWorld* 24 (1, '04) 29-39.

The article surveys various hermeneutical options used by Christians in responding to the current Israeli-Palestinian conflict: dispensationalism, Christian Zionism, the manifest destiny of the USA as the "new Zion," Holocaust reflections, preferential option for the poor, Palestinian Christian theologies of liberation, and Luther's image of the violent "Turk."—D.J.H.

772. C. HALL, "Don't Read the Bible 'Alone,'" *ChristToday* 47 (11, '03) 56-58.

Hall responds to questions about how evangelicals should approach the Church Fathers and especially their interpretation of Scripture, and notes both the positive values and the limitations of church tradition for Protestant theology today.—D.J.H.

773. T. HEITHER, "Die Bibel als Quelle und Nahrung für das tägliche Leben," *ErbAuf* 79 (6, '03) 472-481.

With reference mainly to patristic texts, the article reflects on the presence of Christ in Scripture, Scripture as nourishment and medicine in daily life, and Scripture as conversation with Christ.—D.J.H.

774. T. HIEKE, "Neue Horizonte. Biblische Auslegung als Weg zu ungewöhnlichen Perspektiven," *ZeitNT* 6 (12, '03) 65-76.

Interpreting biblical texts in their present context as part of the canon of Scripture and with particular attention to the reader can yield some fresh perspectives. This approach (and its surprising results) is illustrated with reference to four examples: Mt 1:1-25 as the "table of contents" of the OT, Mark's Gospel for readers of Matthew's Gospel, the letter to the Romans and the content of Paul's preaching at Rome (Acts 28:16-31), and Rev 22:6-21 as the keystone of the Christian Bible.—D.J.H.

775. W. G. JEANROND, "Hermeneutics and Revelation," *SvenskTeolKvart* 79 (4, '03) 187-196.

This reflection on the possibilities and limitations of constructing a theological epistemology of revelation first discusses some current developments in the theology of revelation with reference to K. Rahner's treatment of the topic. Then it explores P. Ricoeur's contribution to contemporary thinking about revelation. Finally it comments on the hermeneutical nature of revelation and its implications for Christian life. [The same issue (pp. 197-199) contains a response to Jeanrond's paper by B. Vikström.]—D.J.H.

776. B. KANTROWITZ AND A. UNDERWOOD, "The Bible's Lost Stories," *Newsweek* [New York] December 8 ('03) 48-54, 56, 59.

A new generation of women biblical scholars has brought a very modern passion to correcting what it regards as male misreadings of key biblical texts. Female scholars are trying to redress the imbalance by unearthing narratives that have been overlooked for centuries and reinterpreting familiar stories, including those of Mary Magdalene and Eve, Sarah, Tamar, Rahab, Judith, Mary the mother of Jesus, and Elizabeth. [The same issue (p. 60) contains K. L. Woodward's essay on "God's Woman Trouble" in which he contends that scholars who explore the role of women in the Bible with a political agenda in mind only hurt their cause.]—D.J.H.

777. R. KERBS, "El Método Histórico-Crítico en Teología: En Busca de su Estructura Básica y de las Interpretaciones Filosóficas Subyacentes (Parte II)," *DavarLogos* [Libertador San Martín, Argentina] 2 (1, '03) 1-27.

The underlying philosophical structure of historical criticism has developed due to a specific interpretation of reality (ontology) and of knowledge (epistemology), without which the method cannot function. There is need of a radical criticism of the historical-critical method that questions its underlying ontological and epistemological assumptions, and need of an exegetical methodology that roots itself consciously in a biblical ontology and epistemology.—D.J.H.

778. B. C. LATEGAN, "Questing or Sense-Making? Some Thoughts on the Nature of Historiography," *BibInt* 11 (3-4, '03) 588-601.

The article discusses the renewed "literary inspired" interest in the historical dimension of biblical texts (i.e. an interest focused not on origins but on reception), the continuing legacy of positivism, and an alternative approach—historiography as sense-making. It observes that historical inquiry is a secondary operation that is performed, in the case of biblical material, on a text that is already the outcome of a preceding sense-making operation. The telling and writing of history is a sense-making process that mediates between past and future and presupposes a unity between experience and interpretation.—C.R.M.

779. L. LEGRAND, "Higher Biblical Studies in an Asian Setting," *Vidyajyoti* 67 (11, '03) 961-966.

The church in Asia in general and in India in particular needs solid biblical equipment at the local level, since an Asian biblical scholarship is needed for a genuine Asian or Indian theology. The article proposes further suggestions [see § 47-119] for fostering the development of an Asian/Indian biblical scholarship.—D.J.H.

780. D. R. LINDSAY, "How to Read the Bible in the Twenty-First Century: The Church as a Hermeneutic," *Encounter* 64 (4, '03) 349-371.

After noting some representative contemporary models for approaching the Bible (S. Hauerwas, M. Borg, S. E. Gillingham), the article proposes four important ways that the church must serve as a "hermeneutic" for reading the Bible in the 21st century: as a "model" for Scripture, as a context for reading the Bible, as a context for hearing the Bible read, and as a context for the "performance" of Scripture.—D.J.H.

781. U. LUZ, "Der frühchristliche Christusmythos. Ein Gespräch mit Gerd Theissen zu seinem Verständnis der Religion des Urchristentums," *TheolLitZeit* 128 (12, '03) 1243-1258.

In dialogue with Theissen's *Die Religion der ersten Christen. Eine Theorie des Urchristentums* (2000), the article reflects on the significance of the concept of "myth" for early Christian Christology. The concept of myth should include both semiotic and functional dimensions. Such an approach helps us to understand the narrative character of NT Christology, the centrality of the Gospels within the NT, and the specific character of the Gospels as stories transcending their own narrated time. The functional dimension opens the door to a history of the religion of early Christianity. Its task could be to show the historical ambivalence of the semiotically constructed "cathedral."—D.J.H.

782. J. D. MORRISON, "The Nature of Holy Scripture in Roman Catholic Discussion from Vatican II to the New Catechism," *TrinJourn* 24 (2, '03) 259-282.

After describing what Vatican II's *Dei verbum* (1965) teaches about Scripture, the article considers what K. Rahner, R. E. Brown, A. Dulles, and R. Swinburne, respectively, have written about Scripture and the word of God. Then it discusses how the *Catechism of the Catholic Church* treats the nature of Holy Scripture. It concludes that Brown's approach has the most potential fruitfulness for understanding the relation of Holy Scripture to and as word of God.—D.J.H.

783. J. MUIS, "De Schrift, het dogma en de dogmatiek (Scripture, dogma and dogmatics)," *HTSTeolStud* 59 (3, '03) 859-879.

In actual systematic reflection on Christian faith we cannot a priori assume that the dogma has the same content as Scripture, since it is strongly determined by its cultural-philosophical, theological, and ecclesiastical-political contexts. Moreover, dogma is not a rule of faith or a hermeneutical rule for the interpretation of Scripture but rather a grammatical rule for the use of the vocabulary of faith. Finally, G. Lindbeck rightly maintains a notion of ontological truth as correspondence but wrongly reduces it to correspondence between the life of the believer and God and unnecessarily restricts ontological truth to first-order propositions of faith.—D.J.H.

784. A. O. NKWOKA, "New Testament Research and Cultural Heritage: A Nigerian Example," *AsiaJournTheol* 17 (2, '03) 287-300.

The article highlights the problems posed by the multicultural society of Nigeria for NT research, reviews the factors in Nigerian cultures that have facilitated the inculturation of Christianity in Nigeria, and reflects on the prospects of NT research in connection with the cultural heritage of Nigeria.—C.R.M.

785. D. E. OAKMAN, "The Promise of Lutheran Biblical Studies," *CurrTheolMiss* 31 (1, '04) 40-52.

Christ stands at the center of Scripture in a Lutheran understanding. The article first considers the earliest detectable theological understandings of Christ in Q, Mark, and Paul's letters, respectively. Then it explores what Lutheran faith and commitment mean today in dialogue with the earliest Christologies and contemporary culture. It concludes that in the 21st century Lutherans must develop the "meaning capacity" of Christian symbols by probing them radically and broadening them out to see their connections to other religious symbols.—D.J.H.

786. R. E. OLSON, "The Tradition Temptation. Why We Should Still Give Scripture Pride of Place," *ChristToday* 47 (11, '03) 52-55.

The trouble with traditionalism is that it tends to place the theological consensus of the ancient, undivided church on the same authoritative plane with Scripture. What is needed today is a middle way between *sola scriptura* and traditionalism that holds fast to the unique and unsurpassable authority of Scripture even over tradition while requiring respect for the great tradition of biblical understanding in the church.—D.J.H.

787. J. Pixley, "Toward a Pastoral Reading of the Bible Not Confined to the Church," *BibInt* 11 (3-4, '03) 579-587.

The interpretation of the Bible must be pastoral in some sense if it is to be useful. A pastoral reading that offers hope and direction for political action is not enough. Our biblical interpretation must also offer strength for the daily struggle for survival and motivation for small actions of resistance.—D.J.H.

788. J. J. Raja, "Democratisation of Communication and Biblical Hermeneutics," *Asia JournTheol* 17 (2, '03) 431-441.

The reality of discrimination and inequalities in life raise questions about traditional forms of the communication process and structures that have been endorsed by traditional theological presuppositions and interpretations of the biblical text. The article suggests that there is a need for a rereading of the biblical text from the standpoint of the democratization of communication, and attempts to formulate some hermeneutical principles that would assist the reinterpretation of the biblical text in line with theological principles based on humanitarian values.—C.R.M.

789. J. Ratzinger, "Kirchliches Lehramt und Exegese. Reflexionen aus Anlass des 100-jährigen Bestehens der Päpstlichen Bibelkommission," *IntKathZeit/Communio* 32 (5, '03) 522-529.

The article first describes the ecclesiastical constraints placed on Catholic exegetes such as F. W. Maier and F. Tillmann in the early 20th century. Then after noting important Catholic documents about biblical interpretation from *Divino afflante Spiritu* (1943) onward, it discusses the reconstitution of the Pontifical Biblical Commission in 1971 and reflects on the extent to which the dream of a purely objective historical exegesis has and has not been fulfilled in the last fifty years.—D.J.H.

790. R. F. Satta, "Fundamentalism and Inerrancy: A Response to the Sandeen Challenge," *EvangJourn* 21 (2, '03) 66-80.

In response to E. R. Sandeen's criticisms of A. A. Hodge and B. B. Warfield in *The Roots of Fundamentalism* (1970), the article argues that the Princeton professors stood in a well established theological tradition according to which Scripture was a divine product exempt from all errors, and inspiration extended to the words of Scripture, was taught by Scripture, and pertained only to the original documents produced by the inspired writers.—D.J.H.

791. S. Schreiner, "Protestant Bible Study and the Jewish Response in the 19th and 20th Centuries," *Jewish Studies Quarterly* [Tübingen] 10 (2, '03) 140-171.

After describing what was new and peculiar as well as characteristic of Protestant OT study in Germany in the 19th and 20th centuries, the article discusses the initial reception of Protestant Bible study in the context of the *Wissenschaft des Judentums,* its rejection on the part of neo-Orthodox Jewish Bible scholarship, and the alternative Jewish Bible interpretation as it developed in the context of the "Hebrew Renaissance."—D.J.H.

792. K. G. STENSTRUP, "Scripture and Interpretative Method: Why Read Scripture as Canon?" *BibTheolBull* 33 (4, '03) 158-167.

After preliminary comments on the nature of Scripture as canon, the article presents an overview of J. A. Sanders's interpretative method, which aims to move beyond pericope-based study and identify how various scriptural traditions might have related or differed in their perspectives on diverse topics (e.g. justice or peace). Then it offers a critical assessment that spells out the general implications that result from employing the method.—C.R.M.

793. R. S. SUGIRTHARAJAH, "Loitering with Intent: Biblical Texts in Public Places," *BibInt* 11 (3-4, '03) 566-578.

The article explores how biblical texts are employed in the popular press (drawing chiefly upon the British daily *The Guardian*) to raise hermeneutical issues such as how biblical texts are used in popular newspapers, the nature of texts, the interface between popular and professional reading, and the role of the common reader as interpreter. It considers four areas (international conflict, sexual orientation, law and order, raising children) where biblical texts are being summoned either to endorse or to repudiate.—C.R.M.

794. J. TASCHNER, "Orientierende Kanon-Lese. Rezeptionsgeschichte als Kultivierung des Streits um eine angemessene Interpretation," *WortDienst* 27 ('03) 161-178.

After questioning whether oral communication should serve as our model for understanding biblical texts, the article discusses the relationship between the "canonical process" and its closing, Scripture and inspiration, the productive role of readers, "hermeneutical inversion," the question of "correct" and "false" interpretation, the "function" of texts, the horizon of expectation, the thread between past and present experience of a text, and the special characteristics of biblical interpretation.—D.J.H.

795. R. L. THOMAS, "The Hermeneutics of Noncessationism," *MastSemJourn* 14 (2, '03) 287-310.

The article describes and examines critically four attempts at using revisionist hermeneutics to ground noncessationist positions regarding the spiritual gifts today: narrative-based interpretation, community-based interpretation, tradition-based interpretation, and a mediating-based interpretation. It concludes that cessationists must meet the challenge by returning to traditional grammatical-historical rules and by elaborating on those principles in areas where they have become obscured by advocates of a strong subjective element in understanding the Bible. [The same issue (pp. 311-327) includes a bibliography of works on cessationism compiled by D. M. Swanson.]—D.J.H.

796. O. TUÑÍ VANCELLS, "Los estudios bíblicos en la Iglesia," *RazFe* 248 (1262, '03) 361-372.

After describing the historical context in the late 19th and early 20th centuries, the article recounts the founding of the Pontifical Biblical Commission by Pope Leo XIII in 1902 and the various actions taken by it until Vatican II, the renewal of the commission under Pope Paul VI, the tasks given to the commission and some of its most important contributions, and its significance for theology (with particular attention to biblical interpretation and methodology).—D.J.H.

797. H. UTZSCHNEIDER, "Die 'Theologische Ästhetik' als Herausforderung an die Exegese. Anstiftung zu einem interdisziplinären Gespräch," *BerlinTheolZeit* 20 (1, '03) 69-84.

The approach known as "theological aesthetics" and represented by A. Grözinger, H. Timm, O. Bayer, K. Huizing, and others is often based on biblical texts. After discussing the biblical basis of theological aesthetics and its challenge to exegesis, the article proposes topics for future interdisciplinary consideration: the conflict between a historical and an aesthetic understanding of texts, biblical texts as literary art, the anthropological implications of the aesthetics of biblical texts, and so on.—D.J.H.

798. R. VAN DER POLL, "There's Such a Thing as Biblical Truth, and It's a Good Thing, Too," *Stone-Campbell Journal* [Joplin, MO] 6 (2, '03) 205-218.

This reply to a 1995 essay by P. D. Kenneson contends that while Kenneson's notion of plausibility is helpful in some ways, by leaving behind the notion of objective truth he separates two equally essential elements of the gospel. Since this undermines the core of the gospel, we are not "better off" with the paradigm shift proposed by Kenneson.—D.J.H.

799. J. VAN SETERS, "An Ironic Circle: Wellhausen and the Rise of Redaction Criticism," *ZeitAltWiss* 115 (4, '03) 487-500. [See § 48-69.]

Redaction criticism as it is now practiced in OT studies came into literary criticism by an odd route from NT studies. The characterization of the Evangelists as both authors and editors is at odds with the role of redactors in the Documentary Hypothesis of the Pentateuch. What would correspond most directly in the OT to the works of Matthew, Mark, and Luke are the authors J and P in the Pentateuch and the Dtr in M. Noth's Deuteronomistic History. It is high time that OT and NT scholars take a closer look at the role of the "redactor" because they use the term in very different ways.—D.J.H.

800. J. S. VOS, "De studie van het Nieuwe Testament als theologische discipline. Vragen aan Riemer Roukema" [The Study of the New Testament as Theological Discipline. Questions for Riemer Roukema], *GerefTheolTijd* 102 (3, '03) 107-112.

This response to Roukema's 2003 inaugural lecture as professor of NT at the Theologische Universiteit van de Gereformeerde Kerken te Kampen discusses the study of the NT as a theological discipline under three headings: false oppositions, the tension between ecclesial and secular exegesis, and historical scholarship and interpretation. [The same fascicle (pp. 112-117) contains Roukema's reply concerning the NT scholar as theologian.]—D.J.H.

801. R. H. WEAVER, "Reading the Signs: Guidance for the Pilgrim Community," *Interpretation* 58 (1, '04) 28-41.

Augustine's *De doctrina christiana* provides guidance for finding in Scripture the divine address to the human condition of yearning that is illustrated in his *Confessions*. It enables the interpreter to recognize that Scripture addresses the yearning by accompanying and guiding it, even encouraging it, rather than by satisfying it. The interpretation and communication of the divine address, if it is to be faithful, must engage the "unquiet" of its audience and urge it on.—D.J.H.

802. W. J. WEBB, "The Limits of a Redemptive-Movement Hermeneutic: A Focused Response to T. R. Schreiner," *EvangQuart* 75 (4, '03) 327-342.

The article replies to Schreiner's criticism of Webb's *Slaves, Women & Homosexuals.*

Exploring the Hermeneutics of Cultural Analysis [*NTA* 46, p. 145] that a "redemptive movement" hermeneutic fails to understand the NT as God's final and definitive revelation. It contends (1) that we must distinguish between the NT as final revelation and the realization of redemptive spirit in its social ethic; (2) that attention must be given to NT evidence that supports an incremental (not absolute) ethic within the NT; and (3) that the Bible's underlying spirit and its redemptive-movement meaning are very much part of what Christians need to ponder within their contemporary applications of the NT text.—D.J.H.

803. G. O. WEST, "Reading the Bible in the Light of HIV/AIDS in South Africa," *EcumRev* 55 (4, '03) 335-344.

The article discusses the role of Bible reading within a group of persons living with HIV/AIDS in South Africa under the following headings: returning dignity to the dead; Bible study in solidarity; Jesus in solidarity with us; we choose our own texts; God with us; and personal and structural dimensions. No matter where the group members are in their journey with HIV/AIDS, the Bible study seems to provide a safe and healing theological environment.—D.J.H.

804r. G. O. WEST AND M. W. DUBE (EDS.), *The Bible in Africa* [*NTA* 45, p. 577; 46, p. 368; § 46-1403r].

G. F. SNYMAN, "Hermeneutics, Contexts, Identity: A Critical Discussion of *The Bible in Africa*," *RelTheol* 10 (3-4, '03) 378-415.—A reader from a typical Western philosophical framework will probably feel him or herself pushed away by the anti-Western stance of the authors in this collection. However, this gives the reader an opportunity to see how others see one's cultural context. The review article focuses on the following aspects: the role and possibilities of critical scholarship, the possibility of finding a reading context of common ground in light of Cancun (the September 2003 meeting of the World Trade Organization) and the new "Empire" (globalization), the deconstruction of the colonial Bible interpretation, connectivity between the Bible and Africa in terms of resonance and continuity, the role of the missionary in Bible translation, and a reflection on hermeneutical considerations in reading the Bible in Africa. It concludes that one thing that this book will achieve is the breaking down of barriers that separate people.—C.R.M.

805. R. W. YARBROUGH, "The Last and Next Christendom: Implications for Interpreting the Bible," *Themelios* 29 (1, '03) 30-37.

The rapid changes taking place in world Christianity have implications for how biblical interpretation in centers of learning and training ought to proceed. The culturally dominant mode of academic interpretation worldwide (the "historical-critical method") has despite its contributions consistently failed to interpret the Bible in a sufficiently Christian way for over two centuries. Biblical interpretation in the 21st century must be careful to respond to the demands of a growing church without capitulating to mere local fervor and pragmatism. At the same time it must strive to escape its Babylonian captivity to scholarly trends that too facilely reject the core of the Christian message.—D.J.H.

806. A. YONG, "The Hermeneutical Trialectic: Notes Toward a Consensual Hermeneutic and Theological Method," *HeythJourn* 45 (1, '04) 22-39.

The "hermeneutical trialectic" proposed in this article identifies the process of interpretation as including three distinct but interrelated moments captured by the metaphors of Spirit, Word, and Community. This approach is triadic in that it includes three moments: Spirit (praxis, experience, act of interpretation), Word (thought, object, given of interpretation), and Community (context, tradition, public of interpretation). It is trialectical in that these three moments are interstructurally given: interdependent, interconnected, interrelated, interpenetrating and interinfluential, and reciprocal. It is trialogical in that it requires the ongoing and mutual submission of each moment to the other two.—D.J.H.

807. F. Young, "Augustine's Hermeneutics and Postmodern Criticism," *Interpretation* 58 (1, '04) 42-55.

There is a fundamental difference between Augustine's sense of the relative and indirect reception of truth by the human mind and postmodern relativism which questions the possibility of truth. Augustine's hermeneutics must first be seen as "other" and "strange," and only then appropriated in a context that is both similar to and different from his world of understanding.—D.J.H.

Textual Criticism

808. M. Kraus, "Hebraisms in the Old Latin Version of the Bible," *VetTest* 53 (4, '03) 487-513.

The article considers the evidence in favor of Hebraizations of the Old Latin Bible from a Hebrew source, and concludes that (1) there was no translation of the Bible directly from the Hebrew into Latin prior to Jerome; (2) there was no editorial reworking of the Old Latin directly from the Hebrew; (3) Hebraisms in the Old Latin must be attributed to the Greek tradition or Jerome and his influence; (4) since Jerome's time interest in the Hebrew text behind the Latin also accounts for the Hebraisms in the Old Latin; and (5) Jewish communities utilized a Latin Bible borrowed from Christians after Jerome.—D.J.H.

809. J. E. Miller, "Some Observations on the Text-Critical Function of the Umlauts in Vaticanus, with Special Attention to 1 Corinthians 14.34-35," *JournStudNT* 26 (2, '03) 217-236.

Over 750 original umlaut sigla appear in the margins of the NT texts in Codex Vaticanus, as well as hundreds of bars and textual gaps. This article contends that the bar is a section marker and the umlaut is a text-critical indicator. It seeks to demonstrate (1) the absence of any significant relationship between Vaticanus's bar and umlaut, (2) the sectioning function of the *paragraphus* and gap, (3) the text-critical function of the umlaut appearing with or without the *paragraphus,* and (4) the authenticity of 1 Cor 14:34-35 when defended against a false understanding of the umlaut's function.—D.J.H.

810. U. Schmid, "Die Buchwerdung des Neuen Testaments. Über den Zusammenhang von Textgeschichte und Kanonsgeschichte," *WortDienst* 27 ('03) 217-232.

This exploration of how the NT became a book argues that the "book" format (rather than the "scroll" format) was of decisive significance for the history of the NT text and canon. The article first considers some unifying structural elements in the NT manuscript tradition: the codex format, the development of collections (Gospels, Apostles, Pauline letters, etc.), and the use of superscriptions or titles for various books. Then it discusses some effects of the early Christian adoption of the codex format, and reflects on the implications for the history of the NT canon and text.—D.J.H.

Textual Criticism, §§ 48-930, 937, 951, 961, 980, 1047.

Biblical Linguistics and Philology

811. M. M. Culy, "The Clue is in the Case: Distinguishing Adjectival and Adverbial Participles," *PerspRelStud* 30 (4, '03) 441-453.

In their rush to explain the various adverbial functions of participles, Greek scholars have overlooked an important, simple rule for distinguishing adverbial participles from adjectival participles. The rule recognizes a basic case constraint on Greek participles: Adverbial participles will always be nominative, except in genitive absolute constructions or when they modify an infinitive. This rule will not only simplify the process of distinguishing between adverbial and adjectival participles but will also have an impact on how we translate clauses containing adjectival participles that have traditionally been viewed as adverbial.—C.R.M.

812. P. Danove, "A Comparison of the Usage of ἀκούω and ἀκούω-Compounds in the Septuagint and New Testament," *FilolNT* 14 (27-28, '01) 65-85.

The article characterizes all occurrences of ἀκούω and seven related compounds (ἀντακούω, διακούω, etc.) in the Septuagint and the NT according their semantic and syntactic properties, develops a set of rules to describe the distribution of noun phrase objects of these verbs, and compares the patterns of usage of these verbs in the Septuagint and the NT.—D.J.H.

813. B. Kowalski, "Stil in der neutestamentlichen Exegese. Definition, Methodik und Konkretisierung am Beispiel des Lukasevangeliums," *ProtoBib* 12 (2, '03) 105-128.

The article first reviews research on style and stylistics in NT exegesis, in Luke-Acts in particular, and in OT exegesis, respectively, and calls for an approach that takes account of author, text, and recipients. Then it defines and describes a style-critical method, and uses Luke's Gospel as an example of how to proceed with regard to words and sentences and on the rhetorical-narrative and sociorhetorical levels.—D.J.H.

814. M. Morse, "Enhancing the Learning and Retention of Biblical Languages for Adult Students," *TeachTheolRel* 7 (1, '04) 45-50.

After describing the use of technology (a class Web site and a course CD) for an introductory course in NT Greek and the discovery of its limitations for enhancing the learning experience, the article presents insights gained from developments in cognitive psychology and neuroscience concerning adult learning and retention, and examines the relationship of these insights to the use of technology in the classroom. Then it suggests some principles for creating a rich environment for the learning of biblical languages.—C.R.M.

815. P. Overland, "Can Communicative Methods Enhance Ancient Language Acquisition?" *TeachTheolRel* 7 (1, '04) 51-57.

The article reports on a graduate level two-quarter introductory course in biblical Hebrew employing several tools inspired by the field of Second Language Acquisition (SLA) which suggests that SLA methods are beneficial for ancient language learning. After an overview of SLA methods applicable to ancient language acquisition (the focus: developing communicative competence; supportive strategies), it describes the SLA experiment in biblical Hebrew, offers an evaluation of it, and provides a synopsis of the study and recommendations for future development (four tools for expansion, and steps for instructors).—C.R.M.

816. A. Piñero, "New Testament Philology Bulletin No. 27," *FilolNT* 14 (27-28, '01) 167-216.

This installment [see § 47-766] provides bibliographical information and (in most cases) summaries for 328 books and articles related to various aspects of NT philology.—D.J.H.

817. S. E. Porter and M. B. O'Donnell, "The Greek Verbal Network Viewed from a Probabilistic Standpoint: An Exercise in Hallidayan Linguistics," *FilolNT* 14 (27-28, '01) 3-41.

After introductory comments on the use of numerical methods in both traditional grammar and modern linguistics and the history of numerical language studies of the Greek of the NT, the article builds on the theoretical work by Porter in *Verbal Aspect in the Greek of the New Testament* (1989). It takes the systemic verbal network developed in *Verbal Aspect* and adds frequency information to the systems, both individually (for example, the "aspectuality" system) and in combination (for example, "finiteness" and "aspect1"). It makes use of M. A. K. Halliday's understanding of grammar as "inherently probabilistic" and his perspective on language as both a system and an instance. The study demonstrates the integration of empirical and theoretical linguistic analysis, confirms Porter's theory that the verbal aspect system of the Greek of the NT is essentially independent of other verbal systems such as voice and mood, and provides a paradigm for future numerical studies of the Greek of the NT.—C.R.M.

818. V. S. Poythress, "How Have Inclusiveness and Tolerance Affected the Bauer-Danker Greek Lexicon of the New Testament (BDAG)?" *JournEvangTheolSoc* 46 (4, '03) 577-588.

Certain changes in the third English edition (2000) of W. Bauer's Greek lexicon [see *NTA* 45, p. 367] raise questions about political influence on lexical description. After briefly noting the relation of the third English edition to the previous editions, the article examines specific examples where modern concerns for "inclusiveness and tolerance" appear to have affected the lexical entries: (1) "Father" or "Parent," (2) "brother," and (3) "Jew" versus "Judean." By mingling the tasks of lexical description and translation at some crucial points, BDAG fails to do the best possible job with lexical description.—C.R.M.

819. F. Skoda, "L'expression des qualités physiques et des propriétés efficientes: les emplois medicaux de μαλακός, μαλθακός," *Revue des Études Grecques* [Paris] 116 (1, '03) 73-90.

The Greek adjectives μαλακός and μαλθακός generally signify "soft" (physically), "mild" (morally), or "weak, cowardly." However, in Hippocratic texts they are given an active sense ("emollient, soothing"), which later disappears due to the development in importance of the term μαλακτικός.—D.J.H.

820r. A. Tal, *Mylwn hʾrmyt hšwmrwnym. A Dictionary of Samaritan Aramaic* [§ 47-1454r].

S. Schorch, "Lexikalisches zum Samaritanischen Aramäisch," *OrLitZeit* 98 (4-5, '03)

452-460.—This dictionary of Samaritan Aramaic stands as one of the highpoints in a whole series of dictionaries of the different Aramaic dialects produced in the second half of the 20th century. After describing the corpus of texts and the format in which the material is presented, the article offers specific comments on words that appear in the Samaritan Targum. It concludes that Tal's dictionary will remain a standard work for Aramaists and Samaritanologists for a long time.—D.J.H.

821. P. A. TILLER, "Reflexive Pronouns in the New Testament," *FilolNT* 14 (27-28, '01) 43-63.

The study aims to answer two basic questions concerning reflexive and reciprocal pronouns in the NT (ἑαυτοῦ, ἴδιος, ἀλλήλων, and εἷς τὸν ἕνα): (1) What are the syntactic constraints on reflexives that determine when they may be used? and (2) What are the semantic constraints that determine when in fact they are used? In answering the first question it considers both reflexives and reciprocals and discusses the whole NT, while for the second question it only attempts to suggest answers for third person reflexives in the undisputed Pauline epistles. It presents eight rules and four definitions with respect to the basic principles that determine under what conditions a reflexive pronoun will be used.—C.R.M.

Biblical Translation

822. P. H. DAVIDS, "Three Recent Bible Translations: A New Testament Perspective," *JournEvangTheolSoc* 46 (3, '03) 521-532.

After introductory remarks about *The Message,* the *New English Translation* (NET or *NET Bible*), and the *English Standard Version* (ESV), the article compares their renderings of four NT passages: 1 Cor 7:1-5; Gal 5:7-12; Mt 6:5-15; and 1 Pet 2:4-10. It concludes that each has a niche market: The ESV works for those for whom the KJV or RSV are a fond memory; the NET works for serious students without a working knowledge of Greek and Hebrew; and *The Message* works for the interested "not-yet-Christian" and the new believer (though at the expense of accuracy). [In the same issue (pp. 497-520) M. A. Lyons and W. A. Tooman compare these three translations from an OT perspective.]—D.J.H.

823. J. DOBSON, "New Revised Standard Version OUP 1995 — Part 1. An Appraisal," *Churchman* 117 (4, '03) 303-314.

The NRSV was published in the USA in 1990 and in an anglicized version in 1995. Using examples from the OT, the article contends that in translation standards and style the NRSV is disappointing. In narrative there seems to be a deficient understanding of Hebrew narrative construction techniques. In poetry Hebrew techniques seem to be too little noticed and English poetic resources too little used. In prose and poetry alike there is a gulf between the NRSV and current English usage and style.—D.J.H.

824. L. J. GREENSPOON, "How the Bible Became the Kynge's Owne English," *BibRev* 19 (6, '03) 14-21, 52, 54.

The article recounts some of the major events and players involved in the creation of the King James Version with reference to three recent books on the topic: A. McGrath, *In the Beginning* (2001); B. Bobrick, *Wide as the Waters* (2001); and A. Nicolson, *God's Secretaries* (2003).—D.J.H.

825. C. GROSS, "Acceptability—The Supreme Translation Principle?" *BibTrans* 54 (4, '03) 424-434.

The article explores how Bible translators within UBS circles sometimes compromise the principle of "accuracy and faithfulness" in favor of the principle of acceptability with reference to the nature of the translation, recognizability, theological constraints, and euphemisms (especially with regard to sexual matters, bodily functions, and profanity). Then it examines critically some practical, financial, and ethical reasons for supporting the principle of acceptability.—D.J.H.

826. J. KONINGS, "Novas edições da Bíblia no Brasil," *PerspTeol* 35 (97, '03) 385-387.

Adding to the list of Bible translations used in Brazil that were noted in a previous article [see § 48-91], this article describes four additional volumes published in 2002 and 2003.—D.J.H.

827. M. ÖHLER, "Entwicklung und heutige Stellung der Lutherbibel in den evangelischen Kirchen," *ProtoBib* 12 (2, '03) 91-104.

After discussing the origin of the "Lutherbibel" and Luther's principles for translating the Bible, the article considers the title-pages in the early editions and sketches the history of the translation. Then it describes the principles behind the 1984 revision and reflects on the place of the "Lutherbibel" in the Protestant churches. Photographs of three title-pages (1533, 1534, 1541) are presented on pp. 102-104.—D.J.H.

828. M. PATELLA, "The Saint John's Bible," *BibToday* 42 (1, '04) 30-35.

The *Saint John's Bible* centers on proclaiming the word of God and evangelizing the world in our information glutted age. The organic nature of producing this Bible displays a sacramental worldview. Passages that are especially important for Christianity are depicted through the tools of the calligraphic arts: red, blue, and yellow inks, as well as gold leaf.—D.J.H.

829. D. E. RITCHIE, "Three Recent Bible Translations: A Literary and Stylistic Perspective," *JournEvangTheolSoc* 46 (3, '03) 533-545.

After describing *The Message,* the *New English Translation* (NET or *NET Bible*), and the *English Standard Version* (ESV), the article discusses them from a literary and stylistic perspective, and illustrates with sample texts their distinctive approaches to these matters. It concludes that these translations are trying to reach different parts of our chaotic world faithfully and creatively. The question is, What are you looking for?—D.J.H.

830. A. H. SNYMAN, "Die 1983 Afrikaanse Bybelvertaling in die lig van huidige tendense en behoeftes (The 1983 Afrikaans Bible Translation in the Light of the Current Trends and Needs)," *ActaTheol* 23 (1, '03) 175-193.

Linguistic-based theories, which dominated translation work when the 1983 Afrikaans translation came on the scene, have been replaced by functionalist approaches and descriptive translation studies. There is need for a new translation that reflects the literary forms and structures of the source texts and retains as much as possible imagery and metaphors (if functional) in contemporary Afrikaans.—D.J.H.

831. E. Tov, "The Textual Basis of Modern Translations of the Hebrew Bible: The Argument Against Eclecticism," *Textus* 20 ('00) 193-211.

The majority of modern translations of the Hebrew Bible represent the biblical witnesses eclectically. While based on the Masoretic text, they include readings from the Septuagint and the Qumran scrolls. But given the difficulties and subjectivity involved in eclecticism, the article proposes a return to the practice of following one text (e.g. Masoretic text, Vulgate) consistently.—D.J.H.

832. E. Wendland, "Translation Issues within the Bible Publication Process (Part 1): The Case of Typography," *BibTrans* 54 (4, '03) 434-438.

The Bible translation task includes decisions about typographical matters such as paragraphing and numbering, typefaces (size, strength, and style), line length and columns, indentation and spacing, justification and margins, and capitalization and punctuation.—D.J.H.

Biblical Translation, §§ 48-1074, 1129, 1137, 1139.

Computer-Assisted Research

833. B. F. McManus and C. A. Rubino, "Classics and Internet Technology," *AmJourn Philol* 124 (4, '03) 601-608.

The article calls attention to some of the possibilities that computer technology offers classicists in teaching (designing assignments, language study assignments, art and artifact assignments) and in research and scholarship (databases, editing, web-based publication, collaboration).—D.J.H.

834. H. V. D. Parunak, "Windows Software for Bible Study," *JournEvangTheolSoc* 46 (3, '03) 465-495.

The article reviews six software packages with respect to their usefulness for Bible study, that is, functions that support reading, searching, and displaying the text, and consulting reference works that are oriented to a particular passage. After providing summary information about the six packages (*BibleWorks for Windows* 5.0.037q, *Bible Windows* 7.0, *e-Sword* 7.0.0, *Logos Bible Software Series X—Scholar's Library* 1.1a, *On-Line Bible* 1.20, *Sword* 1.5.5a), it discusses the texts of the Bible each makes available for study, searching the biblical text, consulting reference works, integrating the student's own notes within the system, and getting help for using the packages.—C.R.M.

835r. *Scholar's Library*, Logos Bible Software Series 10 (Bellingham, WA: Logos Research Systems, 2003, $599.95 or £499.95).

T. H. Lim, "Scholar's Library," *ExpTimes* 115 (6, '04) 202-203.—The article describes the installation and basic functions of Logos Research Systems' virtual library with reference to its principal content. It notes that the system is very flexible and can be tailored to one's needs. It suggests that an updated version could be adapted to be more ecumenically friendly.—C.R.M.

836. J. P. Scullion, "Information Technology," *NewTheolRev* 16 (4, '03) 18-27.

The article examines and assesses how information technology impinges on our formation as pastoral ministers as well as on our identity as teachers and learners. It treats online teaching and learning, programs that are available for self-study, and the new learning community that is emerging from this new technology.—C.R.M.

Scholars

837. J.-F. Baudoz, "*L'Évangile et l'Église*," *Transversalités* [Paris] 88 ('03) 51-56.

In *L'Évangile et l'Église* (1901) A. Loisy sought, in reaction to A. Harnack and liberal Protestantism, to reconcile the credibility of religious discourse with the demands of critical exegesis, particularly from a historical point of view. The article focuses on Loisy's modernity and discusses his approach to the historical criticism of the Gospels with respect to his attention to the Gospels in their entirety, history, and 1st-century Judaism, respectively. It concludes with comments on his understanding of the kingdom of God, which lies at the root of the contemporary unanimity on the eschatological flavoring of the first part of the Lord's Prayer.—C.R.M.

838. J. Bewick, "Tribute to Professor John O'Neill," *IrBibStud* 25 (2, '03) 54-59.

The late Professor O'Neill (died in 2003) was an enthralling lecturer, yet his style was simple. His scholarship was marked by radical exegesis of NT texts and by conclusions that tended to confirm orthodox Christian doctrines. His many contributions to *Irish Biblical Studies* may serve as an introduction to the major themes of his work and show how he advanced scholarship on them.—D.J.H.

839. C.-M. Edsman, "Anton Fridrichsen som inspiratör och handledare: en lärjunge berättar" [Anton Fridrichsen as Inspirer and Mentor: A Pupil's Account], *SvenskExegÅrs* 68 ('03) 155-182.

Norwegian biblical scholar Fridrichsen (1888-1953) trained at Oslo, Breslau, and Strasbourg, and became Professor of New Testament exegesis at Uppsala in 1928. During his tenure at Uppsala he became *Doktorvater* to eighteen scholars, and turned Uppsala into an international center for NT studies. He was not only a great scholar but also noted for the personal interest that he took in his students. One of them narrates here his own experience as a student of Fridrichsen, from the beginning of his theological studies at Uppsala in 1931 to his doctoral defense in 1940. The account is sprinkled with quotations from correspondence with Fredrichsen during those years, when he spent time studying in Germany, England, and France.—B.A.P.

840. A. García-Plaza, "Erik Peterson (1890-1960): La búsqueda de la verdad en las fuentes de la Iglesia antigua," *RevistEspir* 62 (248, '03) 273-322.

After providing biographical information about Peterson's life and academic career, the article discusses his eschatological theology and the classic themes of spiritual theology under three headings: gnosis and the origin of Christian asceticism; martyrdom; and liturgy, mysticism, and monasticism.—D.J.H.

841. B. R. GAVENTA, "Donald Harrisville Juel: A Tribute," *PrincetonSemBull* 24 (3, '03) 348-351.

After sketching Juel's life (1942-2003) and achievements in NT scholarship, the article observes that the two books that best characterize his contributions are *Messianic Exegesis. Christological Interpretation of the Old Testament in Early Christianity* (1988) and *A Master of Surprise. Mark Interpreted* (1994). It also notes that Juel's commitment to exposing the inability of readers to control the interpretive process explains his deep love of questions.—D.J.H.

842. N. K. GOTTWALD, "Biblical Scholarship in the Public Forum," *BibInt* 11 (3-4, '03) 555-565.

The article reflects on the forums in which biblical scholars enter public discourse, the issues with which they have been most concerned, the net effect of biblical scholars in shaping public philosophy and policy, and the special challenges and dilemmas that biblical scholars face when they enter or decline to enter public discourse.—D.J.H.

843. M. I. GRUBER, "Ellen Battelle Dietrick: A Nineteenth Century Minimalist," *TynBull* 54 (2, '03) 1-5.

The article traces the revisionist historicist thesis that dates most Hebrew Scripture to the Hasmonean era to a suggestion made in 1895 by E. B. Dietrick, one of E. C. Stanton's coworkers on *The Woman's Bible*.—D.J.H.

844. H. HILL, "More than a Biblical Critic: Alfred Loisy's Modernism in Light of His Autobiographies," *AnglTheolRev* 85 (4, '03) 689-707.

In his autobiographical writings Loisy presented himself as a disinterested student of history and biblical criticism. But careful analysis of his two most important autobiographical writings, *Choses passées* (1912) and the *Mémoires* (1930-31), shows that Loisy was more than a biblical critic. Despite his own claims to the contrary, formulating a distinctively modern theology, including addressing the contemporary political situation, also played a large role in Loisy's intellectual life.—C.R.M.

845. H. HÜBNER, "Bultmanns 'existentiale Interpretation' — Untersuchungen zu ihrer Herkunft," *ZeitTheolKirch* 100 (3, '03) 280-324.

After introductory observations on the topic of R. Bultmann's existential interpretation of the NT and the intellectual context out of which it emerged, the article first discusses a letter from Bultmann to Hübner dated June 5, 1972 in which Bultmann wrote that his contact with M. Heidegger began when Bultmann read him his not yet published book on Jesus and Heidegger advised him to add the term "Wirkungszusammenhang" (coherence of effect) to the first page of the introduction. In light of doubts expressed about the accuracy of Bultmann's memory, the balance of the article examines S. Kierkegaard's and W. Dilthey's reception by Heidegger the philosopher and Bultmann the theologian. It concludes that doubts about the accuracy of what Bultmann wrote in the letter are unwarranted, especially in view of the term "Wirkungsgeschichte" (history of effect) that is so central to Dilthey's philosophy.—C.R.M.

846. A. KAMESAR, "*In memoriam.* Yehoshua Amir (1911-2002)," *StudPhilonAnn* 15 ('03) 184-185.

From the time of his 1937 Würzburg dissertation under the name H. Neumark to his most recent contributions in the new annotated Hebrew translation of Philo's works, Amir left an important mark on Philonic scholarship. Amir represented an important generation of scholars of classical and Judaeo-Hellenistic literature, those trained in Germany who brought their approaches and traditions of learning to Israel.—D.J.H.

847. T. KAUFMANN, "Die Zeitschrift für Theologie und Kirche — von ihrer Gründung bis zum Ersten Weltkreig," *ZeitTheolKirch* 100 (4, '03) 466-496.

From 1891 on *Zeitschrift für Theologie und Kirche* was published as an organ for establishing a dialogue between A. Ritschl's school (with its program of a historical-critical theology) and the Protestant church. The article reconstructs the motives for founding the journal and the circumstances surrounding its creation. It discusses major figures (W. Herrmann, J. Kaftan, A. Harnack, P. Siebeck, etc.) who influenced the founding, the changes made in the program when M. Rade took over as editor (1906-07), and the journal's continuation after World War I. [The same issue contains articles by J. Wallmann (pp. 497-519) who describes the journal's refounding by G. Ebeling after World War II, and by M. Beintker (pp. 520-532) who examines the results of the journal's efforts at contributing to theology's service of the church.]—D.J.H.

848. J. LAMBRECHT, "R. P. Ignace de la Potterie, S.J. *In memoriam,*" *Biblica* 84 (4, '03) 592-593.

The article describes de la Potterie's life (1914-2003), with particular attention to his academic formation, publications, and teaching. The Johannine writings constituted the major field of his biblical research, and he was a passionate defender of the comprehensive role of hermeneutics in exegesis and of an exegetical approach through tradition (especially the Church Fathers). His long scholarly career was characterized by outspoken loyalty to the Catholic church and profound apostolic endeavor.—D.J.H.

849. X. LÉON-DUFOUR, "Dieu pour moi aujourd'hui," *SciEsp* 55 (2, '03) 217-224.

A well known French Jesuit biblical scholar reflects on the role that God has played in his life under these headings: the unknowable God, the God of Jesus Christ, God and the Trinity, humankind and God, and communicating God.—D.J.H.

850. H. MEYNELL, "Religion Without Beliefs," *NewBlackfr* 84 (992, '03) 448-461.

N. Frye seemed to hold that the propositional content in traditional Christianity may be abandoned, indeed is much better abandoned. However much Christians may stand to learn from Frye's understanding of the Bible, his views are by no means compatible with any form of orthodox Christianity.—D.J.H.

851. O. MICHEL, "Adolf Schlatter als Ausleger der Heiligen Schrift," *TheolBeitr* 34 (6, '03) 323-334.

The text of a lecture delivered in 1952 at Tübingen on the 100th anniversary of Schlatter's birth, the article discusses the joy that Schlatter took in biblical exegesis, the seriousness with which he approached the biblical text, his goal of retrieving the NT word, appreciation of the richness of Scripture, concern for history, many commentaries on Scripture, ability to join together faith and criticism, respect for the word of Jesus as the criterion of faith and action, and commitment to church life and preaching. H. Lindner has provided a two-page introduction (pp. 323-324) that places Michel's lecture in its historical context.—D.J.H.

852. K. MÜLLER, "Anstelle eines Nachrufs. Ungeordnete Anmerkungen zu einem wichtigen Lehrer," *BibZeit* 47 (2, '03) 161-166.

R. Schnackenburg, who died in 2002 at the age of 89, was perhaps the most influential Catholic exegete of his time. He was "a man of the church" despite his objections to certain ecclesiastical decisions. He attracted doctoral students from all over the world. He lived in modest fashion and suffered greatly in his old age. Throughout his life he was an important teacher.—D.J.H.

853. J. NEUSNER, "Karl-Johan Illman, a friend of the Jewish People," *AnnStorEseg* 20 (1, '03) 243-244.

Illman, who was professor of OT exegesis and Jewish studies at Åbo Akademi University in Åbo (Turku), Finland, wrote widely on biblical theology, as well as Jewish history, Jewish-Christian relations, and Israeli matters. He was well known in the Jewish communities of Finland and Sweden as a friend of the Jewish people and the state of Israel.—D.J.H.

854. K. SCHÄFERDIEK, "Wilhelm Schneemelcher. 21. August 1914 – 6. August 2003," *ZeitKirchGesch* 114 (2, '03) 147-148.

This memorial note provides information on Schneemelcher's theological studies, academic posts, scholarly interests (especially patristics, NT apocrypha, the relationship between church and state), and activity in scholarly organizations. He oversaw the review section of *Zeitschrift für Kirchengeschichte* from 1951 to 1966 and served as one of its coeditors from 1966 to 1997.—C.R.M.

855. R. T. SCHAUB, "In Memoriam. Walter Emil Rast 1930-2003," *BullAmSchOrRes* 332 ('03) 1-5.

The article describes the late Professor Rast's life and achievements as a teacher, OT scholar, archaeologist, editor, and administrator, with particular attention to his contributions as editor of *Bulletin of the American Schools of Oriental Research* (1984-90) and as chair of ASOR's Committee on Archaeological Policy (1988-1994, 1996-98).—D.J.H.

856. J. R. SIBLEY, "Judah Monis: 'First' American Jewish Believer," *Faith & Mission* [Wake Forest, NC] 20 (2, '03) 60-73.

The article describes Monis's life (1683-1764), with particular attention to his conversion to Christianity and to his many years of teaching Hebrew at Harvard College. His epitaph indicates that he held as tightly to his Jewishness as to his faith in Jesus.—D.J.H.

857. H. S. SMITH, "John Martin Plumley," *Journal of Egyptian Archaeology* [London] 88 ('02) 227-232.

Plumley (1910-99) was a Church of England clergyman who successfully combined scholarship with active parish ministry, and eventually became professor of Egyptology at the University of Cambridge. In the course of describing Plumley's life, the article notes his contributions to the study of Coptic grammar, excavations at Qasr Ibrim in Nubia, and work on Old Nubian texts and on NT textual criticism. [In the same issue there is a photograph of

Plumley (p. 226) and a select bibliography of his publications compiled by C. H. Naunton (pp. 233-235).]—D.J.H.

858. R. F. G. SWEET, "Professor A. Douglas Tushingham (1914-2002)," *StudRel/SciRel* 31 (3-4, '02) 391-397.

The article describes Tushingham's life and academic career, with particular attention to his archaeological collaborations with K. Kenyon at Jericho and Jerusalem, and his work as chief archaeologist of the Royal Ontario Museum. Those who were privileged to work with him will remember him for his energy, open and friendly manner, and unfailingly even temper. Also included on pp. 395-397 is a selected bibliography of his publications (compiled by S. Hick).—D.J.H.

859. J. TASSEL, "Final Architect," *Harvard Magazine* [Cambridge, MA] 106 (3, '04) 36-43.

On the occasion of J. Kugel's move from Harvard to Bar Ilan University in Israel, the article describes his personal commitments to Orthodox Judaism and Zionism. Then it discusses his scholarly research on the Bible and its ancient interpreters, with particular attention to the final architects of the OT and early Jewish interpreters from the 3rd century B.C. to the 1st century A.D.—D.J.H.

860. A. VANHOYE, "Una testimonianza sul lavoro della Commissione Biblica," *CivCatt* 154 (3679, '03) 58-63.

Drawing on his many years of experience as secretary of the Pontifical Biblical Commission, the author describes the prayerful atmosphere of the annual meetings, and discusses the procedures followed in producing the commission's documents on the interpretation of the Bible in the church (1993) and on the Jewish people and their Sacred Scriptures in the Christian Bible (2001).—D.J.H.

861. S. VOLLENWEIDER, "Rudolf Bultmanns Vermächtnis," *VerkForsch* 48 (2, '03) 92-94.

The article describes two extraordinarily useful volumes pertaining to Bultmann's life and work: *Theologie als Kritik. Ausgewählte Rezensionen und Forschungsberichte,* edited by M. Dreher and K. W. Müller (2002); and from the Nachlassverzeichnisse der Universitätsbibliothek Tübingen, *Rudolf Bultmann (1884-1976),* volume 2, edited by H. Wassmann, J. M. Osthof, and A.-E. Bruckhaus (2001).—D.J.H.

862. J. VON LÜPKE, "Gottes Gaben wahrnehmen. Grundmotive der Theologie Adolf Schlatters," *WortDienst* 27 ('03) 277-292.

After noting the relative neglect of Schlatter's work in recent times, the article discusses his association with the Theologische Hochschule Bethel in Bielefeld, "word" and "ministry" as programmatic impulses in his theology, the prominent place of perceiving God's gifts in his theology, and the abiding challenge of his work.—D.J.H.

Bulletins

863. D. SENIOR, "The Bible in Review. The New Testament and Related Topics," *BibToday* 41 (6, '03) 394-399.

Descriptions and evaluations of twenty recently published books, all in English, on the NT and related matters.—D.J.H.

864. D. SENIOR, "The Bible in Review. The New Testament and Related Topics," *BibToday* 42 (1, '04) 61-66.

Descriptions and evaluations of nineteen recently published books, all in English, on the NT and related matters.—C.R.M.

865. J. VERHEYDEN, "Scriptura Sacra Novi Testamenti," *EphTheolLov* 79 (2-3, '03) 290*-376*.

Bibliographical information for 1820 recent books and articles [see § 47-812] appears under these general headings: introduction (nos. 5947-6188), NT theology (6189-6363), NT books (6364-7690), and early Christian writings (7691-7766). [The same fascicle contains as part of J. Lust's bibliography of OT studies sections on Scripture in general (pp. 169*-187*) and on Judaism (pp. 265*-290*).]—D.J.H.

866. H. WANSBROUGH, "New Testament chronicle," *Priests & People* 18 (1, '04) 36-41.

The annual survey [see § 47-1499] describes and evaluates fourteen recently published books, all in English, under four headings: prolegomena to the NT (two), the Gospels (five), Paul (four), and reception of the NT (three).—D.J.H.

GOSPELS—ACTS

Gospels (General)

867. D. B. CAPES, "*Imitatio Christi* and the Gospel Genre," *BullBibRes* 13 (1, '03) 1-19.

There existed in Greco-Roman and Jewish culture a literary ethos in which writers, moralists, and theologians held notable figures as models to be imitated. Within the Christian tradition outside the Gospels leaders urged disciples to imitate the life of Christ. Explicit within the Gospels themselves is a clear call to follow Jesus. In the period after the writing of the Gospels, Christians read these texts and urged that Jesus and the life he lived be imitated. These factors suggest that the Gospels should be understood as providing Christians with a script for imitation.—C.R.M.

868. M. M. DALY-DENTON, "David in the Gospels," *WordWorld* 23 (4, '03) 421-429.

The article discusses three ways in which David figures in the Gospel portrayals of Jesus. He is ancestor of the Messiah, "Son of David." He is a typological model for Jesus whose credentials for kingship can be established on the nondynastic basis of "David-likeness." He is the inspired singer of the psalms which show most cogently how it had to be that the Christ would suffer and so enter his glory (Lk 24:27, 44).—C.R.M.

869. A. GERDMAR, "'Work with the Word of the Lord' — anteckningar till nyutgåvan av Birger Gerhardssons böcker kring evangelietraditionen" [Notes on new editions of Birger Gerhardsson's books about Gospel traditions], *SvenskExegÅrs* 68 ('03) 119-134.

Recent research on Gospel traditions has gone Gerhardsson's way at a number of points with respect to his sociohistorical reconstruction of the work of the early church. But his emphasis on the pluriformity of and the creative process in "the work with the word of the Lord" has been caricatured to mean that he defended the concept of the Jesus tradition as a single fixed Holy Word. Gerhardsson's reconstruction invites renewed work on the original setting for the teaching of the apostles and the Jesus tradition, and on the consequences of such a reconstruction for research in the Gospels and other early Christian writings.—D.J.H.

870. M. M. GORMAN, "The Earliest Latin Commentary on the Gospels," *Augustinianum* 43 (2, '03) 253-312.

The commentary on the Gospels wrongly attributed to Theophilus of Antioch that is printed in this article in a new edition for the first time since 1575 is apparently the earliest (if not the first) attempt to create a commentary on all four Gospels in Latin. It seems to have been created in a highly educated circle in Italy (or perhaps in southern France) during the last half of the 5th century, not long after the time of Arnobius (ca. A.D. 450). After an introduction and a bibliography, the article presents on pp. 271-312 the Latin text with a critical apparatus below. Twelve plates are included.—D.J.H.

871. A. LINDEMANN, "Wunder und Wirklichkeit. Anmerkungen zur gegenwärtigen exegetischen Diskussion über die Hermeneutik neutestamentlicher Wundererzählungen," *WortDienst* 27 ('03) 179-200.

After surveying interpretations of the NT miracle accounts in church history and theology, the article describes the recent exegetical discussions about the historicity of the NT miracles. Then it considers the meaning and significance of the narrative of the stilling of the storm (Mk 4:35-41) as representative of other Gospel miracle stories, and suggests that this is where the focus of our attention should be in interpreting these texts.—D.J.H.

872. M. C. MCGUCKIAN, "What kind of historicity do we have?" *HomPastRev* 103 (3, '02) 8-17.

The article defends an approach to the historicity of the Gospels which affirms that every episode goes back ultimately to eyewitnesses and the memory of what really happened, and, with every allowance made for selection, synthesis, and explanation, that that memory is retained intact with no room at all for fiction.—C.R.M.

873. P. M. MEAGHER, "Commentaries on the Gospels for All," *Vidyajyoti* 67 (7, '03) 640-643.

The article describes and evaluates the commentaries on the four Gospels by M. Fallon that were published first in Australia in 1997-98 and then in 2002 by the Asian Trading Corporation. Not intended to be academic and scholarly studies, the commentaries introduce believers to Jesus Christ and his teaching through the Gospels so that they may understand, grow in intimacy, and live lives impregnated with a love of Jesus Christ as his disciples.—D.J.H.

874. A. MULLOOR, "Prayer as Model of Communication in the Gospels," *Jeevadhara* 33 (194, '03) 133-141.

The article aims to show how in the Gospels prayer is the medium of communication and how effective communication is facilitated by prayer. Analysis of three texts (Mk 1:35-39; Mt 11:25-30; Jn 17:1-26) illustrates the fact that when Jesus expresses his intimacy with the Father in prayer, it becomes a means to reveal the very source and basis of authenticity. These prayers also reveal the nature of discipleship and the challenges for disciples.—D.J.H.

875. M. QUESNEL, "*Jésus et la tradition évangélique,* Nourry, 1910," *Transversalités* [Paris] 88 ('03) 69-80.

After describing the purpose of A. Loisy's *Jésus et la tradition évangélique* (1910) to present "a historical physiognomy of Jesus and his preaching" and the manner of its composition, the article cites a series of extracts from the section concerning the beginning of the public life of Jesus in chapter one and offers comments after each quotation about Loisy's methods, the results of his analyses, and his presuppositions. It observes that Loisy's work is well written, agreeable to read, full of ingenuity, and contains numerous lines that may be subscribed to by contemporary exegetes.—C.R.M.

876. S. VOORWINDE, "A Divine Dovetail? An Exploratory Study of the Relationship between the Four Gospels and the Threefold Hebrew Canon," *VoxRef* 68 ('03) 49-60.

The four Gospels have complementary starting points in the Hebrew canon: the beginning of Isaiah's new exodus (Mark), the end of the Writings (Matthew) and of the Prophets (Luke), and the beginning and end of the Torah (John). They also present complementary and contrasting portraits of Jesus: the triumphant Yahweh figure and the Suffering Servant (Mark), the Immanuel and the Davidic king (Matthew), the eschatological prophet (Luke), and the divine Word (John).—D.J.H.

Jesus

877. G. A. ALFARO, "Historia y teología del Jesús histórico (Tercera de tres partes)," *Kairós* [Guatemala City] 33 ('03) 51-82. [See § 48-142.]

The term "historical Jesus" requires differentiations between a historical-critical reconstruction and the real 1st-century person, and between isolated historical data and a narration of these data. The relationship between the "historical Jesus" and Christology has been understood in four different ways: History contradicts faith; both can coexist separately; history is the foundation of faith; and faith is not based directly on history, but it cannot be separated from history. The last option is best, and it is not superseded by Christologies "from below."—D.J.H.

878. J. ASHTON, "The Religious Experience of Jesus," *Harvard Divinity Bulletin* [Cambridge, MA] 32 (1, '03) 17-20.

Any plausible explanation of the origins of Christianity must take account of the mystical experiences of Jesus, especially his baptism and temptations in the desert (see Mk 1:9-13). The appropriate category for understanding the Gospel reports about those experiences is spirit possession. Jesus' activities as a prophet-preacher and an exorcist-healer were colored and indeed to a large extent determined by his initial visionary experience and the ordeal in the desert that followed it. Likewise, these experiences influenced his convictions about the fatherhood of God and his belief that in combating evil through the spirit of God that had taken him over he was helping to bring about the reign of God in the world. It is also possible that the transfiguration story, which so closely resembles the baptism story, originated in a real experience of Jesus.—D.J.H.

879. S. S. BARTCHY, "Who Should Be Called Father? Paul of Tarsus between the Jesus Tradition and Patria Potestas," *BibTheolBull* 33 (4, '03) 135-147.

After noting the nearly absolute, coercive authority of the father in Roman culture (the *patria potestas*), the article discusses the radical reversals of core traditional cultural values shared and emphasized by the historical Jesus traditions and the writings of Paul: the rejection of patriarchal authority and domination as well as traditional obligations of filial piety; the invitation to become members of a surrogate family not based on blood ties yet expressive of the interpersonal values of sibling kinship; the redefinition of the basis for attaining honor—serving rather than competing; and the demonstration of authentic power characterized by empowerment rather than by control of others.—C.R.M.

880. M. BORDONI, "E possible accedere a Gesù Cristo attraverso gli Evangeli," *Revista Española de Teología* [Madrid] 63 (2, '03) 141-165.

After reviewing previous historical research on Jesus, the article considers its most important results with particular attention to the unique authority (*exousia*) of Jesus, his experience of God as *Abba,* and the soteriological dimension of his earthly existence as "proexistence" (*hyper*). Then it shows how the Gospels' image of Jesus reveals the trinitarian face of God, especially in the *kenosis* of the Son on the cross.—D.J.H.

881. M. C. BOYS, "Patriarchal Judaism, Liberating Jesus: A Feminist Misrepresentation," *UnSemQuartRev* 56 (3-4, '02) 48-61.

Christian feminists in attempting to reveal the liberating power of Jesus for women in our time may inadvertently continue the transmission of the theological virus of anti-Judaism. Some feminists writers contrast Jewish women of the Second Temple period with NT narratives to support their claims that pristine Christianity and Jesus himself were free of any misogyny or gender bias. Moreover, some fail to recognize that as much as we might like to overcome patriarchy by characterizing Jesus as one who prophetically resisted the legalistic religious authorities of his day, the situation of 1st-century Jewish life in Roman-ruled Palestine does not permit such a portrayal. Christian feminists need to deepen their knowledge of anti-Judaism in Christian tradition, and work together with Jewish feminists at enhancing our understandings of Gospel feminism.—D.J.H.

882. A. BRAVO, "Jona und Jesus. Biblische Paradigmen der toleranten Intoleranz und der intoleranten Toleranz," *BibKirch* 58 (4, '03) 228-232.

The article considers the relation between tolerance and intolerance through a comparison of the biblical figures of Jona and Jesus. It first treats Jonah as an example of the toleration of intolerance. Then it offers a sketch of Jesus' intolerant tolerance (with reference to Jn 4:4-42; Mk 7:24-30/Mt 15:21-28; Mt 23:24; Mk 3:1-6). Finally it reflects on what we should tolerate and what we should not with attention to Jesus' "healthy intolerance."—C.R.M.

883. M. BROSHI, "What Jesus Learned from the Essenes. The Blessing of Poverty, the Bane of Divorce," *BibArchRev* 30 (1, '04) 32-37, 64. [See § 46-123.]

Jesus' attitudes toward wealth and poverty and toward marriage and divorce were directly shaped by the attitudes of the Essenes on these topics as they are revealed to us in the Dead Sea scrolls.—D.J.H.

884. J. B. BUTCHER, "Seeking the Wisdom of Jesus," *The Fourth R* [Santa Rosa, CA] 16 (4, '03) 14-18.

The article describes the positive pastoral impact that the work of the Jesus Seminar and

The Complete Gospels (1992) have made on an Episcopal congregation in San Francisco.—D.J.H.

885. D. CAPPS, "Beyond Schweitzer and the psychiatrists: Jesus as fictive personality," *HTSTeolStud* 59 (3, '03) 621-662.

The article first considers in detail A. Schweitzer's *The Psychiatric Study of Jesus* (1913), which critiques psychiatric studies of Jesus published in the first decade of the 20th century. Next it discusses Jesus' "high estimate of himself" in connection with what psychiatrists call "ideas of reference" or "referential ideas" and the prevalence of such ideas of reference in Jesus' sociocultural milieu. Then it suggests that the psychoanalytic concept of the "fictive personality" is relevant to the historical Jesus and specifically to the role that referential ideas (e.g. Jesus' self-identification with the coming Messiah) played in his own self-understanding.—C.R.M.

886. P. F. CRAFFERT, "Crossan's Historical Jesus as Healer, Exorcist and Miracle Worker," *RelTheol* 10 (3-4, '03) 243-266.

This critical discussion of the evidence, method, and interpretative framework employed by J. D. Crossan in his reconstruction of the historical Jesus focuses on what he means when he claims that Jesus was a healer, miracle worker, and exorcist, since his specific interpretative framework prevents him from taking any healings, miracles, or exorcisms as actual cultural events in Jesus' lifetime. It contends that the problem with Crossan's construction of Jesus is his interpretative framework, and that instead of looking at cross-cultural research on figures such as shamans and arguing how the cultural mechanisms worked in the Israelite tradition of the 1st century, historical Jesus research is trying to find ways of saying why Jesus could not have done any of the things that the sources say he did (that is, when read from a modern point of view). [Crossan offers a response in the same issue (pp. 296-303) under the headings "methodology" and "healing."]—C.R.M.

887. P. F. CRAFFERT, "Mapping Current South African Jesus Research: The Schweitzerstrasse, the Wredebahn and Cultural Bundubashing," *RelTheol* 10 (3-4, '03) 339-377.

After introducing N. T. Wright's image of critical historical Jesus research developing along two roads, the article takes up this metaphor to discuss current South African historical Jesus research: the Schweitzerstrasse (or, the third questers), the Wredebahn (or, the renewed quest of the Jesus Seminar), South African utility vehicles (work by e. g. W. Vorster, P. Botha, E. H. Scheffler, M. M. Jacobs), and cultural bundubashing—the unexplored track (designing a cross-cultural track and toolkit). It concludes that while South African historical Jesus research is not that much different from what is going on in the rest of the world, there are signs that the experience of bundubashing (the rough ride of off-road traveling with a 4x4 vehicle) might help it to become a leader in the development of cross-cultural historical Jesus research.—C.R.M.

888. J. D. CROSSAN, "Virgin mother or bastard child?" *HTSTeolStud* 59 (3, '03) 663-691.

The article argues that the claim by Christian Jews that Jesus was born from a virginal conception preceded the accusation by non-Christian Jews that he was a bastard. It contends that (1) the earliest dated text containing the accusation of Jesus' bastardy is dependent on the redactional text of Matthew, (2) the general structure of Matthew 1–2 and especially its dyad of divorce and remarriage are dependent on popular traditions about Moses' conception and birth, and (3) the pre-Matthean tradition of divine and virginal conception is more against Roman tradition than from Jewish tradition.—D.J.H.

889r. J. D. CROSSAN AND J. L. REED, *Excavating Jesus* [*NTA* 47, pp. 153-154; § 47-1519r].

H. H. CHAPMAN ET AL., *Review of Biblical Literature* [Atlanta] 5 ('03) 32-64.—CHAPMAN (pp. 32-37) commends Crossan and Reed not only for incorporating and encouraging closer scrutiny of the texts of Josephus but also for inspiring students to think visually about the time and place in which Jesus lived. G. GILBERT (pp. 37-51) remains unconvinced that Romanization, urbanization, and commercialization present the most adequate matrix in which to situate Jesus' ministry, or that his teaching should be interpreted primarily as a nonviolent response to this situation. R. F. HOCK (pp. 51-56) contends that the book describes Jesus' physical world and historical situation more fully and vividly than ever before, but placing Jesus precisely in this place and time remains an unfinished task. J. E. WRIGHT (pp. 56-59) observes that the book provides a new model and even sets a new standard for Gospel studies and historical Jesus research. CROSSAN and REED (pp. 60-64) respond to various points raised by the reviewers.—D.J.H.

890. T. DOMANYI, "Jesus und die Toleranz," *BibKirch* 58 (4, '03) 202-207.

After reflecting on the concept of "tolerance," the article notes that Jesus could be both tolerant and intolerant (see Mt 10:33-34; 12:30), and discusses some of his radical teachings and warnings against the background of the coming kingdom of God. Then it considers the limits of divine forgiveness, with reference to the "saving intolerance" displayed in Mk 3:22-30.—D.J.H.

891. A. FOLIFACK, "The Healing in the Ministry of Jesus: Historical Perspectives," *Hekima Rev* 30 ('03) 18-33.

The article seeks to show how the study of the healing ministry of Jesus from a historical perspective underlines the originality and uniqueness of Jesus in the history of religions. It first places the healing ministry of Jesus in the context of OT and NT times. Then it focuses on the theological significance of Jesus' healings and exorcisms with attention to various objections against miracles.—C.R.M.

892r. R. W. FOX, *Jesus in America* [*NTA* 48, p. 414].

C. CRAIN, "From Cotton Mather to Mel Gibson," *New York Times Book Review* [New York] February 15 ('04) 17.—There are very few American representations of Jesus that anger Fox, and his book is as general as it is generous. He has not focused as narrowly as his title might suggest, and so the work is in fact a history of Christianity in America. While Fox does not tell this story from a new angle, his synthesis of American religious history will be useful.—D.J.H.

893. C. GRAPPE, "Jésus exorciste à la lumière des pratiques et des attentes de son temps," *RevBib* 110 (2, '03) 178-196.

Several Jewish writings from Jesus' time can shed light on his activity as an exorcist (see Mt 12:28/Lk 11:20). Some confirm that casting out demons had an eschatological significance, in the sense that they point to the emergence of the kingdom of God. Other texts shed light on Jesus being acknowledged as the Son of David because of his exorcisms, or they supply interesting parallels to this practice as it is described in the Synoptic Gospels.—D.J.H.

894. L. GUYÉNOT, "Jesus as Elijah's Apostle," *DownRev* 121 (425, '03) 271-296.

If, as seems most likely, John the Baptist saw himself as Elijah, and if his disciples saw him as such too, it should really come as no surprise that Jesus, a former disciple of John, shared the same viewpoint. In the earliest strata of the Synoptic tradition (Mk 9:11-13; 12:1-8; Mt 11:7-10; 11:11), Jesus was primarily remembered as an outstanding disciple of John, fully convinced that John had been Israel's last chance before the great judgment, and acting and speaking on his behalf. From this body of evidence a new assessment of the historical Jesus seems possible. Even to his very last days in Jerusalem, Jesus was remembered to have spoken as a devoted apostle of John (see Mk 11:27-33), whom he hailed as the national redeemer.—C.R.M.

895. D. J. HARRINGTON, "'Who Do You Say I Am?' A Trilogy of Books on Jesus," *America* 189 (18, '03) 21-23.

Descriptions and evaluations of J. D. Dunn's *Jesus Remembered* (2003), N. T. Wright's *The Resurrection of the Son of God* (2003), and L. W. Hurtado's *Lord Jesus Christ. Devotion to Jesus in Earliest Christianity* (2003). All three books are scholarly, positive, constructive, and generally orthodox in their theology.—D.J.H.

896. J. F. KEATING, "Contemporary Epistemology and Theological Application of the Historical Jesus Quest," *Josephinum Journal of Theology* [Columbus, OH] 10 (2, '03) 343-356.

Philosophical foundationalism is the doctrine that knowledge constitutes a structure whose foundations support all the rest but themselves need no support. In adopting the legitimate criticisms of foundationalism without forfeiting its insight into how humans arrive at truth, the approach known as "postfoundationalism" might pave a way ahead for those theologians who see the need of engaging historical Jesus research but not at the price of making historiography a "gatekeeper" for all claims about Christ. In this approach (1) the theological significance of the quest for the historical Jesus flows from the normative status of Jesus of Nazareth for Christian faith; (2) the historical truth about Jesus is the goal of historical inquiry; and (3) the quest may serve an important role in constructing any responsible systematic presentation of Christian faith.—D.J.H.

897. N. R. KERR, "The Logic of the Name of Jesus: Derridian Nomination and the Radical Alterity of Theology," *ARC* [Montreal] 31 ('03) 53-73.

After a critical analysis of J. Derrida's views on the naming of God, the article argues for a new account of the naming of God in terms of both narrative and liturgy as they are epitomized in the name of Jesus. It concludes that being situated and named in the name of Jesus renders my naming of every Other at once both an event of affirmation of the Other's wholly otherness from me, as well as a self-dispossessing act of solidarity with that Other that is itself the doxological naming of Jesus Christ.—D.J.H.

898. C. C. KNIGHT, "Jesus the Bastard and Mary the Mother of God," *Theology* 106 (834, '03) 405-413.

R. E. Brown was right when he noted that the doctrines of Mary's sanctity and of the incarnation of God's Son are not logically dependent on Mary's virginal conception of Jesus. Moreover, the main theological insights that motivate a defense of the traditional scenario of

Jesus' conception are not only unchallenged by but in a curious way actually reinforced by the hypothesis that Mary had been raped. The rape hypothesis provides an image of Jesus' identification with human suffering that constitutes a form of revelation that is arguably more appropriate to human modes of thinking—certainly in relation to a contemporary sensibility—than is anything provided by the virginal conception scenario.—D.J.H.

899. J. R. KRIEL, "Returning from Exile: Exploring John Dominic Crossan's Concept of the Passion-Resurrection Narratives as Prophecy Historicised," *RelTheol* 10 (3-4, '03) 308-338.

The article explores the extent to which the insights of NT historical scholarship, specifically J. D. Crossan's concept of the passion-resurrection narratives as prophecy historicized as well as his historical construct of Jesus as the founder of the kingdom movement, could enable a reformulation of basic Christian concepts so that commitments to Christianity and (post)modernism can be held in a creative and meaningful tension. It is suggested that Christians in exile can return and contribute to the Christian community and tradition and to the transformation of the (post)modern world if the church recognizes that different interpretations of Jesus can exist creatively side by side within the tradition. This is exactly what happened at the birth of Christianity.—C.R.M.

900. G. LÜDEMANN, "The Life of Jesus: A Brief Assessment," *The Fourth R* [Santa Rosa, CA] 16 (5, '03) 9-11, 14-15.

This sketch of the life of Jesus adapted from Lüdemann's *Jesus After Two Thousand Years* (2000) discusses Jesus' background, Jesus and Paul, Jesus and John the Baptist, Jesus and the kingdom, Jesus and wisdom, Jesus and Jerusalem, and Jesus today. It concludes that although one cannot doubt the earnest dedication that characterized Jesus' mission to those on the periphery of Jewish society in his day, the unity of his message and his integrity as a person remain problematical.—C.R.M.

901r. J. P. MEIER, *A Marginal Jew.* Vol. 3, *Companions and Competitors* [*NTA* 46, p. 158; § 47-838r].

J. SCHLOSSER, "Companions and Competitors. Zum dritten Band von J. P. Meiers 'A Marginal Jew,'" *BibZeit* 47 (2, '03) 260-268.—Meier's work is marked by fairness to other scholars, good humor, a clear style, and scholarly honesty. He portrays Jesus as a Jew who is not easily categorized and stands over against the "Jerusalem establishment." The body of the article discusses Meier's views on Jesus' Jewish "companions" (the crowds, the disciples, the Twelve) and Jewish "competitors" (Pharisees, Sadducees, Essenes, other groups).—D.J.H.

902. J.-M. MOSCHETTA, "Conçu du Saint-Esprit," *NouvRevThéol* 125 (4, '03) 555-573.

The data of contemporary embryology relative to human procreation renders incomprehensible today the doctrine of Jesus' virginal conception in its purely physiological aspects. Examination of the biblical and theological underpinning of the doctrine, as well as the comparative study of religions and of psychoanalysis, invite us to recenter its importance on its christological implications, and to avoid establishing a supposedly necessary link between the biological dimension and the theological function of the doctrine.—D.J.H.

903. S. MOYISE, "Jesus, history and the gospels," *ActaTheol* 23 (2, '03) 167-182.

The article first considers the reception of the Gospels in the early church, historical-critical views on the Gospels (e.g. Matthew is not the earliest Gospel), and the quest for the historical Jesus and criteria for determining authentic traditions. Then it discusses modern reconstructions of the historical Jesus: Jewish restoration prophet, Galilean rabbi, social reformer, and restoration prophet and Messiah. It concludes with comments on the "Christ of faith" and the "Christ of history."—C.R.M.

904. C. MYERS, "Food politics in the practice of Jesus," *Priests & People* 18 (2, '04) 45-49.

In the Jesus tradition the central issue pertaining to food is the inherent right of human beings to an adequate food supply. As such, food is a central symbol of Jesus' vision of the kingdom as that space in which all are welcome at the table and all have "enough." This thesis is developed with reference to Mk 2:13-28 and 6:34-44, respectively.—D.J.H.

905. S. W. NEED, "Bethlehem: Was Jesus Born There?" *ModBelieving* 44 (4, '03) 38-45.

In considering the birthplace of Jesus, the article discusses the relevant early Christian literary and archaeological evidence, the Matthean and Lukan infancy narratives, and the report about the Roman census in Lk 2:1-5. It concludes that even though we cannot know definitely that Jesus was born in Bethlehem, it is not incompatible with the evidence and therefore not unreasonable to conclude that the tradition could easily have some basis in historical fact.—D.J.H.

906. J. NEUNER, "The Rosary of Jesus' Public Life," *Vidyajyoti* 67 (10, '03) 855-862.

The article supplies background information from the Gospels for the five new "mysteries of light" in the Rosary: Jesus' baptism at the Jordan, his changing of the water into wine at Cana, proclamation of God's reign, transfiguration, and institution of the Eucharist.—D.J.H.

907. J. E. PHELAN, "Women and the Aims of Jesus," *Priscilla Papers* [Minneapolis, MN] 18 (1, '04) 7-11.

In the kingdom that Jesus proclaimed all would be holy and all would have access to God—even Gentiles, the unclean, the damaged, and the lost. Any restriction on any of God's people, male or female, is contrary to the kingdom ideal and a violation of the express intent of Jesus. Making such distinctions is no longer valid in the new creation.—C.R.M.

908. C. ROWLAND, "Wonder workers. Pretender, messiah, teacher: ways of seeing the historical Jesus," *Times Literary Supplement* [London] December 19 & 26 ('03) 4-5.

Since the beginning of the 20th century, there have been three ways of construing the historical Jesus: Jewish messianic pretender, prophet of the end of the world, and teacher or holy man. J. D. G. Dunn in *Jesus Remembered* (2003) and L. W. Hurtado in *Lord Jesus Christ* (2003) emphasize the continuity between Jesus and the NT witnesses, while G. Vermes in *The Authentic Gospel of Jesus* (2003) explores the authenticity and meaning of Jesus' sayings. While Dunn's comprehensive study of the material in the Synoptic Gospels will be a boon to teachers and students, the sheer scandal of Jesus the prophet does not come across. Although Hurtado takes a very different approach from that of W. Bousset, he seems to be too dependent on the terms of the debate set out by Bousset. Vermes is more sensitive to a shift from Jesus' eschatological message and a diminution of messianic hope in emerging Christianity.—D.J.H.

909. J. SCHRÖTER, "Gewaltverzicht und Reich Gottes. Der Verzicht auf Gewalt als Zeichenhandlung angesichts des Reiches Gottes in der ältesten Jesusüberlieferung," *Berlin TheolZeit* 20 (2, '03) 157-178.

In early Christianity violence was an immediate consequence of following Jesus. Whereas the historical context of violence for Jesus' first followers was an inner-Jewish controversy concerning Jesus' authoritative claim to repentance, the counterpart was the reference to the final judgment in which the followers will be saved and the persecutors will be condemned. Jesus' challenge to nonretaliation and love of enemy should be interpreted against this background as "paradoxical interventions" in view of God's dawning kingdom. Jesus appeals not for passivity but rather for the provocative doubling of sustained injustice. This challenge forms an integral part of Jesus' message of God's kingdom, which should be realized symbolically by his followers, while the judgment on the enemy is regarded as God's own responsibility.—D.J.H.

910. R. STEWART, "N. T. Wright's Hermeneutic: Part 2 — The Historical Jesus," *Churchman* 117 (3, '03) 235-266.

This installment [see § 48-60] first discusses Wright's approaches to Jesus' self-identity, his teaching, death and resurrection, and relationship to the church and to the Gospels. Then it describes the elements of Wright's hermeneutic, and evaluates his success in dealing with the historical Jesus. It concludes that Wright's model is innovative and thought provoking, that he is well aware of the current state of historical Jesus research, that he is correct in most of the major moves he makes, and that he has shown the way forward with his clear and unique proposals concerning Jesus.—D.J.H.

911. J. M. STRIJDOM, "A Jesus to Think With and Live By: Story and Ideology in Crossan's Jesus Research," *RelTheol* 10 (3-4, '03) 267-295.

The article challenges J. D. Crossan's positions on two issues. Under the heading "story," the first part focuses on the distinction between fiction/parable and history/fact (or between literal and metaphorical, fact and fiction). It observes that like us the ancients distinguished between historical/factual and fictional stories, and that some of them self-consciously reflected on the difference and cleverly manipulated myths to serve their own specific ends. Under the heading "ideology," the second part considers matters of ethical content in order to reflect on the substance of Crossan's conclusions about the historical Jesus. It shows that, apart from the Cynics, Crossan underestimates the contribution made by Greco-Roman paganism on the topic of social justice. [Crossan offers a response in the same issue (pp. 303-307) under the headings "story" and "ideology."]—C.R.M.

912. A. VAN AARDE, "Die ou-Kersaandgesprek van Friedrich Schleiermacher in Afrikaans: Agtergrond, vertaling en hermeneutiek (The Christmas Eve Dialogue of Friedrich Schleiermacher in Afrikaans: Background, translation and hermeneutics)," *HTS TeolStud* 59 (2, '03) 545-568.

In his Christmas Eve dialogue (*Die Weinachtsfeier: Ein Gespräch,* written in 1805 and printed in 1843), Schleiermacher reflected on the theological tension between the quest for the historical Jesus and the dogma of the incarnation of Christ as "true God" and "true human." After a brief biographical overview of Schleiermacher's life and the theoretical premises of his hermeneutics, the article presents an Afrikaans translation of the first part of the dialogue (pp. 465-72 in the 1843 edition). Then it reflects on Schleiermacher's reasons for writing such a story. [To be continued]—C.R.M.

913. J. ZIMMERMAN, "Jesus and Apostolic Authority," *Conrad Grebel Review* [Waterloo, ON] 21 (2, '03) 40-50.

The historical Jesus seems to have reserved teaching authority for himself and not to have bestowed it upon any of his followers. It is unlikely that Jesus really said to Peter something along the lines of Mt 16:17-19.—D.J.H.

Jesus, § 48-1085.

Passion and Death

914. P. BÜHLER, "Offres fictives d'identité narrative. Quelques personnages des récits de la Passion en transcription littéraire," *RevThéolPhil* 135 (2, '03) 161-177.

Using insights from P. Ricoeur's theory of narrativity and W. Iser's idea of the act of reading, the article seeks to bring out how certain characters in the Gospel passion narratives become fictive overtures of narrative identity. After developing the theoretical framework, it gives some examples of literary rereadings of various characters by modern authors (E. Hemingway, T. Wilder, P. Lagerkvist, etc.) and concludes with hermeneutical reflections on the "interface" between literary studies and theology.—D.J.H.

915. E. J. FISHER, "The Bible, the Jews and the Passion," *America* 190 (5, '04) 7-9.

The article summarizes official Catholic teachings for preachers and teachers about emphasizing the theological responsibility of all humanity for Jesus' death, bringing out explicitly the meaning of Gospel texts, presenting Judaism in a nuanced way, using positive images of Jews and Judaism from Scripture, and portraying Pilate and the chief priests.—D.J.H.

916. J. MEACHAM, "Who Killed Jesus?" *Newsweek* [New York] February 16 ('04) 44-53.

Mel Gibson's film *The Passion of the Christ* raises important historical issues about how Gibson chose to portray the Jewish people and the Romans. The Jewish priests and their followers are the villains who repeatedly demand Jesus' death, while Pilate is a malleable governor forced to hand down the death sentence. The article assesses Gibson's approach in the light of the 1st-century historical context, the Gospels' passion narratives, and official church documents.—D.J.H.

917. S. J. PATTERSON, "The Dark Side of Pilate," *BibRev* 19 (6, '03) 32-37, 47-48.

The details associated with Pilate in our Gospel texts have much more to do with the agenda of the Evangelists who wrote the texts than they do with history. The picture we get from the few historical sources that mention Pilate is that of a ruthless and mean-spirited schemer, which was probably not all that uncommon for small-time Roman prefects. The Christian rehabilitation of Pilate as fair and just, if a little weak-kneed, was linked to the anti-Semitic charge that the Jews killed Jesus.—C.R.M.

918. J. P. Sweeney, "The Death of Jesus in Contemporary Life-of-Jesus Research," *TrinJourn* 24 (2, '03) 221-241.

The article first presents an orientation to the "third quest" discussion of why Jesus was crucified and summarizes the theses of E. P. Sanders, R. Bauckham, B. F. Meyer, P. Stuhlmacher, R. E. Brown, and N. T. Wright. Then it discusses six principal strands of Gospel data that collectively need to be taken into consideration if contemporary scholarship is to do full justice to the way in which the Gospels present Jesus' own view of his impending death.—C.R.M.

919. P. Wells, "La croix, une violence sacrée?" *RevRéf* 54 (225, '03) 1-23.

The cross of Christ is the divine reply to all kinds of human violence, since it unmasks human violence, opposes the violent pretensions of religions, and has universal significance in its uniqueness. Taking as its starting point R. Girard's concept of "sacred violence," the article considers whether God is violent, why religions are violent, whether the cross is violent, and whether hell is the ultimate violence.—D.J.H.

Passion and Death, § 48-1473.

The Resurrection

920. C. Böttigheimer, "The resurrection: meaning and credibility," *Theology Digest* [St. Louis] 50 (3, '03) 243-249.

In the NT the credibility of Jesus' resurrection is grounded in the epiphanies of the Easter Christ and especially in the disciples' witness to the Easter event. Beyond the history of the reception of the Easter event, a fundamental theology that sees the resurrection as confirmation of Jesus' life and praxis must also take seriously the life and praxis of the earthly Jesus. [The full German version appeared in *Theologie der Gegenwart* in 2003.]—D.J.H.

921r. N. T. Wright, *The Resurrection of the Son of God* [*NTA* 47, p. 571; §§ 47-1545r-1546r].

L. W. Hurtado, "Book of the Month," *ExpTimes* 115 (3, '03) 83-86.—Wright insists that historical and theological questions are unavoidably linked, perhaps nowhere more strongly than with regard to Jesus' resurrection. He argues that the best historical explanation for the earliest Christian references to Jesus' resurrection is that Jesus was indeed bodily raised from the dead. While this massive book raises many questions, it is now the key work advocating a traditional Christian view of Jesus' resurrection and boldly exploring its consequences.—D.J.H.

Synoptics

922. A. Damm, "*Ornatus*: an Application of Rhetoric to the Synoptic Problem," *NovTest* 45 (4, '03) 338-364.

Focusing on the stylistic virtue of *ornatus* ("adornment"), the study takes three sentences or sentence parts with a word exclusive to Mark and compares Mark with whichever Gospels—Matthew and/or Luke—it stands in a clear relationship (Mt 9:5/Mk 2:9/Lk 5:23;

Mt 13:23/Mk 4:20/Lk 8:15; Mt 26:51/Mk 14:47/Lk 22:50). It asks how on the Two Gospel hypothesis *ornatus* would motivate Mark to add the word to Matthew and/or Luke, and how on the Two Document hypothesis *ornatus* would motivate Matthew and/or Luke to delete the word from Mark. It concludes that in each verse Matthew and/or Luke most likely change the *ornatus* in Mark's Gospel, and thus with varying degrees of plausibility the Two Document hypothesis explains editorial methods better than the Two Gospel hypothesis.—C.R.M.

923. P. FOSTER, "Is it Possible to Dispense with Q?" *NovTest* 45 (4, '03) 313-337.

The article seeks to expose the critical weaknesses of those proposed solutions to the Synoptic problem that attempt to dispense with Q while maintaining Markan priority. It first focuses on the Farrer theory (Luke's dependence on Matthew) with attention to the reordering of the Matthean material, Luke's critical attitude toward Matthew, other traditions used by Luke, the genre of Q, the minor agreements, Luke's ignorance of Matthean additions to Mark, and editorial fatigue. It judges that the Farrer theory does not account for the Synoptic material as well as the Two Source theory. Then it briefly considers the theory of Matthew's dependence on Luke and observes that despite the strengths of Matthean posteriority in comparison to the Farrer theory, fundamental problems remain. It concludes with the following open question addressed to defenders of "Markan priority, non-Q" type solutions to the Synoptic problem: Is there any level of evidence that is internal to the literary accounts of the Gospels that would be considered plausible in showing that a document that is no longer extant stood behind Matthew and Luke as a common source?—C.R.M.

924. M. GOODACRE, "On Choosing and Using Appropriate Analogies: A Response to F. Gerald Downing," *JournStudNT* 26 (2, '03) 237-240.

Downing [§ 46-859] criticizes the use of "anachronistic analogies" as if the cinematic parallels are competing directly with 1st-century parallels. But contemporary examples were deliberately chosen [see § 45-922] with a view to testing contemporary value judgments. The "toing and froing in Matthew" that Downing finds implausible is in fact quite comprehensible when one sees that Luke's omissions, rearrangements, additions, and reworkings of Matthew occur primarily in sayings material.—C.R.M.

925r. M. HÜNEBERG, *Jesus als Wundertäter in der Logienquelle* [*NTA* 46, p. 152].

A. FUCHS, "Das Erbe der Zweiquellentheorie. Dargestellt anhand einer neueren Dissertation von M. Hüneberg," *StudNTUmwelt* 28 ('03) 147-174.—Because Hüneberg uncritically accepts the positions of the International Q Project, his exegetical and biblical-theological deductions are based on very weak foundations. The article illustrates the deficiencies of Hüneberg's work and the superiority of the *Deuteromarkus* hypothesis with reference to these pericopes: the temptation of Jesus (Mt 4:1-11; Mk 1:12-13; Lk 4:1-13), the baptism of Jesus (Mt 3:13-17; Mk 1:9-11; Lk 3:21-22) and John the Baptist (Mt 3:1-12; Mk 1:1-8; Lk 3:1-17), and the Beelzebul discussion (Mt 3:22-30; Mk 3:22-27; Lk 11:14-15, 17-23) and related texts.—D.J.H.

926. G. NEL, "Die soeke na die betekenis van Q: Inleidende opmerkings oor die geskiedenis van Q-navorsing (In search of the meaning of Q: Introductory remarks on the history of Q research)," *HTSTeolStud* 59 (2, '03) 475-487.

After introductory remarks on the history of research on Q, the article briefly discusses the existence and origin of Q. Then it considers four aspects of Q research: Q as a document that shows its own integrity, the distinction between tradition and redaction in Q, stratifications and phases of development in Q, and the wisdom character of the material in Q.—C.R.M.

927. W. Pratscher, "Divergenz und Konvergenz von Himmel und Erde bei den Synoptikern," *StudNTUmwelt* 28 ('03) 175-185.

This examination of the relationship between heaven and earth in the Synoptic Jesus tradition focuses on those places in which both terms appear side by side and their divergence and convergence comes to expression. After noting that both terms are important points of reference in the preaching of Jesus and that they remain important in the post-Easter development of the Jesus tradition, it discusses heaven and earth as cosmological terms, as places of the presence or activity of God, with reference to Christology, and with reference to eschatology. It concludes with a brief systematizing review of the evidence.—C.R.M.

928. M. Wolter, "Reconstructing Q?" *ExpTimes* 115 (4, '04) 115-119.

With reference to C. S. Rodd's questioning of the possibility of determining a theology of the Sayings Gospel [§ 46-865] and responses by C. Tuckett [§ 46-1566] and P. Foster [§ 46-1563] supporting current scholarly work on Q, the article offers "common sense" arguments on the topics of the reconstruction of the extent, wording, and theology of Q, respectively. We have to assume that the original version of the Sayings Gospel was much longer than is usually admitted by most of the Q scholars, and that we do not have any possibility to determine its extent—not even approximately. Thus a statement about the theology of Q is based on a degree of probability that is significantly lower than the probability of a statement about the theologies of Mark or Paul.—C.R.M.

929. T. B. Woodward, "The Parables of Jesus from the Inside," *SewaneeTheolRev* 47 (1, '03) 53-90.

Some NT scholars today contend that rather than interpreting a parable or applying it to our lives, it is more important to experience the world revealed in a parable. The article describes a method for staging or exploring the following parables: the unjust judge (Lk 18:2-5), the workers in the vineyard (Mt 20:1-14a), the lost coin (Lk 15:8-10), the leaven (Mt 13:33; Lk 13:20-21), and the great banquet/marriage feast (Mt 22:1-14; Lk 14:16-24).—D.J.H.

Synoptics, §§ 48-937, 1006, 1477, 1499.

Matthew

930. M-É. Boismard, "Étude sur le papyrus copte de l'évangile de Matthieu provenant de la collection Schøyen," *RevBib* 110 (3, '03) 387-398.

In *Das Matthäus-Evangelium im mittelägyptischen Dialekt des Koptischen (Codex Schøyen)* (2001), H.-M. Schenke published the very important surviving fragments of a Coptic papyrus containing Matthew's Gospel with many variants from the classic text. These variants are strongly supported by other textual witnesses, and confirm the hypothesis that the Coptic translation was using a text of Matthew different from that provided by the ensemble of Greek manuscripts currently available.—D.J.H.

931. L. CHOUINARD, "The Kingdom of God and the Pursuit of Justice in Matthew," *RestorQuart* 45 (4, '03) 229-242.

Matthew's uses of κρίσις and δικαιοσύνη may provide significant insight into Jesus' sense of inaugurating a new age wherein God's *shalom* justice is manifested. The inauguration of social structures that promote the prophetic vision of justice and restore the *shalom* of God's people fundamentally expresses God's kingship. In Jesus the justice of God has drawn near to remove all social and cultic obstacles that prohibit full participation with the people of God. The justice inaugurated by the presence of an alternative kingdom requires a creative nonviolent resistance intended to break the cycle of violence.—D.J.H.

932. J. FREEBORN, "The Presence of Christ in Matthew," *ExpTimes* 115 (5, '04) 156-161.

Several sayings in Matthew's Gospel suggest that Christ was already being experienced by his disciples as a mystical or divine presence. These sayings appear in the early tradition (Mt 11:28-30) and in traditions about heaven and heavenly judgment (25:31-46), as well as in sayings about the authorizing and teaching presence of Jesus. While these sayings do not come from Mark or Q, Matthew must have used the same approach as he did with those sources, never copying blindly but amending as he thought to improve the accuracy.—D.J.H.

933. D. E. ORTON, "We Felt Like Grasshoppers: The Little Ones in Biblical Interpretation," *BibInt* 11 (3-4, '03) 488-502.

After autobiographical comments on growing up short, the article asks whether there are "short voices" in the Bible. It first surveys the Hebrew Bible for background voices of the short (Num 13:32; 1 Sam 17:14; Jer 1:6). Next it considers the figure of Zacchaeus in Lk 19:1-10. Then it focuses on the "little ones" in Matthew's Gospel. The little ones of Matthew are "immature scribes" who nevertheless are to be received and affirmed without negative prejudice or neglect.—C.R.M.

934. G. J. VOLSCHENK, "Die plek en funksie van topologie as teologiese belangeruimte in die struktuur van die Matteus-evangelie (The place and function of topology as theological point of interest in the structure of the Gospel of Matthew)," *HTSTeolStud* 59 (3, '03) 1007-1030.

After demonstrating the dominance of the chiastic model in Matthew's Gospel, the article considers the significance of the house, the land, and topology in Matthew's Gospel from a theological perspective. It concludes that there is a relationship between the chiastic structure of Matthew and the topological movement of the plot in the Gospel.—D.J.H.

Matthew, § 48-1477.

935. [Mt 1–2] I. BOXALL, "Christ in the Gospels," *Priests & People* 17 (12, '03) 455-459.

The infancy narratives of Matthew 1–2 and Luke 1–2 foreshadow key scenes and characters from the narrative to come. The Evangelists had concerns other than the historical details of Jesus' birth, such as: Who is this Jesus of Nazareth? Where has he come from? and perhaps more significantly, Where is he going?—C.R.M.

936. [Mt 2:1-12] W. VAN SOOM, "Het verhaal van de magiërs en het kindsheidevangelie van Matteüs" [The Story of the Magi in the Infancy Narrative of Matthew], *Collationes* 33 (4, '03) 399-425.

After noting the place of the infancy narrative in Matthew's Gospel as whole, the article considers how the various episodes in the infancy narrative fit together. Then it discusses the individual episodes under these headings: the genealogy of Jesus (1:1-17); Jesus is indeed the Messiah (1:18-25); the journey of the Magi (2:1-12); and the journey of Joseph with the child and his mother (2:13-23). It gives particular attention to the structural parallels between 2:1-12 and 2:13-23, and to major themes in 2:1-12 (Magi, Magi from the east, Herod and the Scriptures, the Magi in Bethlehem).—D.J.H.

Mt 3:4, § 48-972.

937. M. GOULDER, "Two Significant Minor Agreements (Mat. 4:13 Par.; Mat. 26:67-68 Par.)," *NovTest* 45 (4, '03) 365-373.

The uses of Ναζαρά as a place name in Mt 4:13 (see 2:23) and in Lk 4:16 and of the question τίς ἐστιν ὁ παίσας σε; in Mt 26:67-68 and in Lk 22:63-64 provide further evidence that Luke knew Matthew's Gospel, and that Q is a hypothesis multiplied beyond what is necessary.—D.J.H.

938. R. L. BRAWLEY, "Evocative allusions in Matthew: Matthew 5:5 as a test case," *HTS TeolStud* 59 (3, '03) 597-619.

Combining theories of intertextuality and abductive reasoning, the article investigates the figurative nature of scriptural allusions in Matthew's Gospel. As a test case, it interprets Mt 5:5 as an allusion to the Abrahamic promise of the inheritance of the land and the blessing of all the families of the earth mediated through Psalm 37 (LXX 36), and describes the figurative nature of the allusion by using H. Bloom's revisionary ratios. What emerges as new is the claim that the meek belong to the children of Abraham.—D.J.H.

939. [Mt 5:13-16] T. SÖDING, "Salz der Erde — Licht der Welt. Die Würze des Evangeliums in der Kirche heute," *GeistLeb* 76 (6, '03) 403-417.

As a help toward finding positive aspects in church life today, the article focuses on the images of "salt of the earth" and "light of the world" in Mt 5:13-16, considers the identity of the addressees (Jesus' disciples, the people, those reached by the Matthean church's mission), and reflects on how the gospel shines forth in the world with reference to other texts in the Sermon on the Mount.—D.J.H.

940. [Mt 5:39] M. JOHNER, "'Si quelqu'un te frappe sur la joue droite, tends-lui aussi la gauche.' Méditation biblique sur l'éthique du Sermon sur la montagne," *RevRéf* 54 (225, '03) 109-118.

Reading the Gospel precept about turning the other cheek in its context in Mt 5:38-48 and with reference to Mt 5:1-10, 13-17 and Rom 12:17-21, the article contends that it should be received by all disciples of Jesus Christ as a glorious promise about the revelation of the degree of freedom and abnegation to which the Holy Spirit has elevated them in their relationships with aggressors against them and the prejudices that pertain to their own good.—D.J.H.

941. [Mt 6:13] M. P. KNOWLES, "Once More 'Lead Us Not *Eis Peirasmon*,'" *ExpTimes* 115 (6, '04) 191-194.

The "lead us not εἰς πειρασμόν" petition in Mt 6:13/Lk 11:4 should be read not in an apocalyptic context but rather in the context of Jesus' ministry to tax-farmers, prostitutes, and other "sinners." Precisely because God is known to test or "assay" the faithful, those who have ample grounds to doubt their own piety should ask God not to prove what they (like Jesus) already know to be true: "Do not put us to the test."—D.J.H.

Mt 6:13, § 48-1237.

942. J. MURPHY-O'CONNOR, "The Prayer of Petition (Matthew 7:7-11 and par.)," *RevBib* 110 (3, '03) 399-416.

One of the acute problems in early Christianity was the contradiction between Jesus' absolute promise that petitions would be heard (Mt 7:7-11 parr.) and the fact that worthy prayers were not answered. One solution, based on the OT, was to blame the petitioner for various forms of inadequacy. Another solution recognized the incarnational nature of grace, and thus saw Christians as the hands and ears of God. When they listened to the needs of others, God heard. If, however, they did not accept the responsibility laid on them to act with the love of Christ, prayers went unanswered.—D.J.H.

943. G. THEISSEN, "Die Goldene Regel (Matthäus 7:12//Lukas 6:31): Über den Sitz im Leben ihrer positiven und negativen Form," *BibInt* 11 (3-4, '03) 386-399.

The difference between the positive and negative forms of the "golden rule" is significant. In both Jewish and pagan writings the positive form is generally related to particular social circumstances: rulers and subjects, family members, and friends. By contrast, the negative form embraces almost everyone. In the Jesus tradition, however, the positive form of the golden rule (Mt 7:12/Lk 6:31) extends the challenge to include all kinds of persons.—D.J.H.

944. L. SÁNCHEZ NAVARRO, "El corazón y las obras. Acerca de Mt 7,13-27," *EstBíb* 61 (2, '03) 217-230.

As the conclusion to the Sermon on the Mount, Mt 7:13-27 concerns the relationship between perfection in love (see 5:48) and the deeds of the disciple. It points to the importance of "doing" ("good fruit," "the will of the Father," "the words of Jesus") as essential to passing through the narrow gate and the narrow road that leads to life. The article focuses on the relationships among the texts that make up Mt 7:13-27, with particular attention to how perfection in love and the deeds that express love are inseparable dimensions of discipleship.—D.J.H.

945. [Mt 8:22] M. BOCKMUEHL, "'Leave the Dead to Bury their own Dead': A Brief Clarification in Reply to Crispin H. T. Fletcher-Louis," *JournStudNT* 26 (2, '03) 241-242.

The article seeks to clarify three erroneous assertions that Fletcher-Louis [§ 48-1006] made about the author's suggestion that Mt 8:22/Lk 9:60 might make sense against the background of contemporary Palestinian halakah about Nazirites. It notes that the Nazirite connection was intended to provide no more than a plausible Jewish context in which the instruction can be understood by way of analogy.—D.J.H.

Mt 8:22, § 48-1006.

Mt 10:32, § 48-1498.

946. A. FALCETTA, "The Logion of Matthew 11:5-6 par. From Qumran to Abgar," *RevBib* 110 (2, '03) 222-248.

The article traces the tradition history of a logion about the healings of the Messiah in Mt 11:5-6/Lk 7:22-23 with reference to Jewish, early Christian, and classical literature, including Qumran texts such 4QMessianic Apocalypse and 11QMelchizedek. It concludes that the logion crossed chronological and geographical boundaries, and that its tradition history strengthens the hypothesis of written testimony collections.—D.J.H.

947. S. GATHERCOLE, "The Justification of Wisdom (Matt 11.19b/Luke 7.35)," *NTStud* 49 (4, '03) 476-488.

With particular reference to Mt 11:19, the article contends that the aphorism found in Mt 11:19/Lk 7:35 should not be interpreted as defiant (e.g. "but Wisdom is justified by her deeds/children"). Rather, the initial καί should be read as a simple connective and not as an adversative. Moreover, ἐδικαιώθη . . . ἀπό refers to the "separation" or "dissociation" of Wisdom from the ministries of John and Jesus according to this generation. Jesus' statement is thus a bitter complaint about the lack of response by his contemporaries to the message of the kingdom, and may be rendered: "And Wisdom has been absolved of her deeds" (Mt 11:19), or "And Wisdom has been dissociated from her children" (Lk 7:35).—C.R.M.

948. B. W. LONGENECKER, "Evil at Odds with Itself (Matthew 12:22-29): Demonising Rhetoric and Deconstructive Potential in the Matthean Narrative," *BibInt* 11 (3-4, '03) 503-514.

The view that informs Jesus' comments in Mt 12:22-29 regards evil as a unified, coordinated, monolithic force in targeting its opponents. By contrast the Pharisees' charge is animated by the view that evil is inherently unstable with the result that at times it will be at odds with itself. Yet the reader watches the efforts of the Pharisees with amusement, knowing that in carrying out their goal they are undermining the interests of Satan who wants to distract Jesus and lead him away from his divinely appointed task. In his effort to demonize the synagogal institution Matthew introduced the possibility of deconstructing his own Gospel.—D.J.H.

Mt 12:28, § 48-1012.

949. [Mt 15:21-28] G. S. JACKSON, "Enemies of Israel: Ruth and the Canaanite Woman," *HTSTeolStud* 59 (3, '03) 779-792.

In the story of the Canaanite woman in 15:21-28, Matthew is successful because the 1st-century audience knows the story of Ruth and can bring its knowledge of her role as a proselyte to the new story of the Canaanite woman as well as its understanding of it in a Jewish context. It is a Matthean story about how one becomes a member of a particular Jewish community.—D.J.H.

Mt 16:17-19, § 48-913.

950. [Mt 16:19] M. A. POWELL, "Binding and Loosing: A Paradigm for Ethical Discernment from the Gospel of Matthew," *CurrTheolMiss* 30 (6, '03) 438-445.

Many scholars now recognize that "binding" and "loosing" (see Mt 16:19; 18:18) refer to the practice of determining the application of scriptural commandments for contemporary situations. In Matthew's Gospel, Jesus consistently exemplifies the correct way to bind and loose the Scriptures, while the scribes and Pharisees consistently exemplify the wrong way to do so. In Mt 16:13-20 the primary concern is with establishing the church's authority to bind and loose, and its effects. Mt 18:15-20 presents the church's ministry of binding and loosing as necessary for the determination of who is to be subject to church discipline. The point seems to be that the church as a community can and should sometimes offer individual Christians guidance on questions of what behavior is pleasing to God.—D.J.H.

951. J. A. GIBBS AND J. J. KLOHA, "'Following' Matthew 18: Interpreting Matthew 18:15-20 in Its Context," *ConcJourn* 29 (1, '03) 6-25.

Mt 18:15-20 is one piece in the larger context of chapter 18 and must be read in light of that context. Jesus teaches about the care that his disciples must extend to one another, a care that compels an "offended" brother to seek the good of another who has sinned against him. The goal is to bring the sinner to repentance, restoration, and reconciliation. An appendix (pp. 20-25) offers support for the longer reading in Mt 18:15 with εἰς σέ ("against you").—D.J.H.

Mt 18:18, § 48-950.

Mt 18:21-35, § 48-1008.

952. C. BERNABÉ, "Of Eunuchs and Predators: Matthew 19:1-12 in a Cultural Context," *BibTheolBull* 33 (4, '03) 128-134.

The point at issue in Mt 19:1-12 is less one of divorce and more of a contrast between the traditional patriarchal form of marriage and an alternative form deriving from the values of the forthcoming kingdom that Jesus proposes to his disciples. In that cultural context male honor depended on the type of relations that men might have with their wives, and deviations from the male role would lead to doubts about an individual's "manliness," and even to his social or symbolic castration and thus dishonor. Jesus' final paradoxical words in Mt 19:10-12 must be understood in that context.—D.J.H.

953. N. S. RABBINOWITZ, "Matthew 23:2-4: Does Jesus Recognize the Authority of the Pharisees and Does He Endorse Their *Halakhah?*" *JournEvangTheolSoc* 46 (3, '03) 423-447.

In Mt 23:2-4 Jesus affirms the authority of the Pharisees, and endorses their exposition of the Torah and their halakic teachings in principle. However, this is not a blanket endorsement of all their teachings but rather a qualified affirmation of the Pharisees in their role as teachers of the Law of Moses.—D.J.H.

954. [Mt 24] N. H. TAYLOR, "The destruction of Jerusalem and the transmission of the Synoptic eschatological discourse," *HTSTeolStud* 59 (2, '03) 283-311.

After identifying the defining influence on the eschatological discourse in Mk 13 as Caligula's attempt to erect his statue in the Jerusalem Temple in A.D. 40 and dating Mark's

Gospel to no later than 60-64, the article examines the eschatological discourses in Mt 24 and Lk 21, respectively. Each passage is considered in its narrative context and detailed attention is given to developments from the source text in Mark. While no influence of the war of 66-70 and the destruction of Jerusalem and the Temple can be discerned in Matthew's account, Luke reflects very directly the fall of Jerusalem and interprets this as vindication of Jesus and judgment upon Israel.—C.R.M.

955. [Mt 24:20] E. LUPIERI, "La fuga di sabato. Il mondo giudaico di Matteo, seguace di Gesù," *AnnStorEseg* 20 (1, '03) 57-73.

After criticizing the use of Mt 24:20 as evidence for the Matthean community's strict Sabbath observance, the article examines other Matthean passages pertaining to the Sabbath (Mt 27:62–28:1; 12:1-14), and suggests that Mt 24:20 is better interpreted as an invitation to pray that the parousia may come to pass before the natural end of time (cosmic winter and Sabbath). It notes that this interpretation was already present in some early Christian writings.—D.J.H.

956. D. CORTÉS-FUENTES, "The Least of These My Brothers: Matthew 25:31-46," *Apuntes* [Dallas, TX] 23 (3, '03) 100-109.

The πάντα τὰ ἔθνη being judged in Mt 25:31-46 are Gentile nonbelievers in general. The "least of these my brothers" are the community of believers, the followers of Jesus. As in Mt 10:5-15 and 10:42, the destiny of the nations depends on their receiving and supporting those who are Jesus' followers and disciples.—D.J.H.

957. [Mt 25:31-46] A. RIZZI, "Giudizio di Dio e verità dell'uomo," *Vivens Homo* [Bologna] 14 (2, '03) 299-310.

Taking as its starting point the account of the universal judgment in Mt 25:31-46, the article applies the hermeneutics of symbolic language to the interpretation of the biblical motif of God's judgment as the foundation of truth for humans. It gives particular attention to the truth of the "I-other" relationship in which the "I" as subject is called to care for the "other" as a condition of poverty, and the ultimate eschatological truth for humans is revealed as responsibility toward the penultimate truth *coram Deo*.—D.J.H.

958. M. SALVIOLI, "'Ai miei fratelli più piccoli' (*Mt* 25, 40). Note per una teologia del povero come presenza di Cristo nella storia," *SacDoc* 48 (5, '03) 26-81.

After presenting a reading of Mt 25:31-46 with particular attention to the relationship between Christ and "the least of these my brothers" in Mt 25:40, the article considers how the idea of Mt 25:40 as referring to the sacramental presence of Christ in the poor has been treated in recent Catholic magisterial documents, how Mt 25:40 was interpreted in some patristic texts, and how Mt 25:40 fits with the notion of sacrament according to some contemporary authors. It concludes with reflections on the analogy between Christ's presence in the poor and in the Eucharist, and its implications for the relationship between works of mercy and liturgical activity.—D.J.H.

959. C. PADAPURACKAL, "Prayer in Gethsemane (Mt 26:36-46): A Paradigm," *Jeevadhara* 33 (194, '03) 152-173.

Jesus' prayer in Gethsemane according to Mt 26:36-46 is a model prayer because it combines Jesus' relationships to his Father and to his disciples. In adapting Mk 14:32-42 Matthew stressed Jesus' unique relationship with the Father as the Son of God and his fellowship with his disciples characterized by the phrase "with me." The text is a moral exhortation for the Christian community with which Matthew was associated.—D.J.H.

Mt 26:67-68, § 48-937.

Mt 27:3-10, § 48-1340.

960. P. A. HARLÉ, "'Son sang sur nous et sur nos Enfants' (Matthieu 27,25)," *FoiVie* 102 (5, '03) 33-39.

Mt 27:25 must be read against the OT background of "blood vengeance," and as involving both a deprecation and an imprecation in response to Pilate's pronouncement in Mt 27:24. The verse does not figure in the anti-Jewish polemics of the first Christian Apologists.—D.J.H.

Mt 27:46, § 48-987.

Mt 27:48, § 48-988.

961. J. VALENTIN, "Les évangéliaires arabes de la bibliothèque du Monastère Ste-Catherine (Mont Sinaï): essai de classification d'après l'étude d'un chapitre (*Matth.* 28). Traducteurs, réviseurs, types textuels," *Muséon* 116 (3-4, '03) 415-477.

Investigation of twenty-five Arabic Gospel books from the Mount Sinai collection reveals a series of eight different translations of Matthew 28, some of them having been revised. (1) The Sinai ar. 74 group, the oldest one, seems to be translated from a "mixed" Greek text. (2) Sinai ar. 75, perhaps related to the first group, mixes Greek and Syriac elements. (3) Sinai ar. 71 is a free translation of the Greek text close to the Koridethi text. (4) Sinai ar. 70, translated from the Syriac, looks closer to the Peshitta. (5) The Sinai ar. 106 group, the official version of the Melkite church between the 7th and 13th centuries, goes back to a Vetus Syra type of text but is revised on the basis of the Byzantine text, as is clear from comparison with Sinai ar. 80. (6) Sinai ar. 76 mixes Greek and Syriac elements. (7) Sinai ar. 112 might be a Vetus Syra type of text translated into Arabic and almost complete. (8) Of the two manuscripts related to the "Alexandrian Vulgate," Sinai ar. 101 might belong to an early phase of that version.—D.J.H.

962. E. KRENTZ, "Missionary Matthew: Matthew 28:16-20 as Summary of the Gospel," *CurrTheolMiss* 31 (1, '04) 24-31.

The conclusion of Matthew's Gospel (28:16-20) is the goal toward which the entire text tends, and is designed to pick up earlier motifs of the Gospel, thus making the entire Gospel a missionary text. Rooted in the authority of the risen Jesus, the mission involves making disciples from all nations, and includes community formation by teaching all that Christ commanded.—D.J.H.

963. G. DE ROSA, "Gesù, 'figlio di Dio' e 'figlio dell'uomo'. Il 'ritratto' di Gesù nel Vangelo di Marco," *CivCatt* 155 (3686, '04) 143-155.

After reviewing basic data about Jesus and discussing the nature of the Gospels and their historical value, the article describes the "portrait" of Jesus in Mark's Gospel: Jesus as proclaimer of God's kingdom and teacher of the community, Jesus as healer and exorcist, the "failure" of Jesus, Jesus on the way to death, and Jesus as Son of God and Son of Man.—D.J.H.

964. R. H. GUNDRY, "Richard A. Horsley's *Hearing the Whole Story*. A Critical Review of its Postcolonial Slant," *JournStudNT* 26 (2, '03) 131-149.

It would have been one thing for Horsley to write a postcolonial critique of Mark's story. But for him to treat that story as itself a premodern but postcolonial or, better, anticolonial critique of Roman imperialism is quite another thing—it doesn't "work." To support his reading, Horsley plays down the Christology in Mark and plays up the economics; plays down the male disciples of Jesus and plays up his female followers; plays down individual discipleship and plays up village culture and family stability; plays down scribal tradition and plays up oral traditions. But these downs and ups are distortive of Mark's story. [In the same issue (pp. 151-169), after noting that Gundry seems uninterested in innovative approaches to Mark and misrepresents Horsley's book, Horsley offers a defense of the wholly different approach that *Hearing the Whole* Story (2001) represents.]—C.R.M.

965. E. S. MALBON, "Narrative Christology and the Son of Man: What the Markan Jesus Says Instead," *BibInt* 11 (3-4, '03) 373-385.

The most obvious way in which the Markan Jesus refracts or bends the "Christologies" of others is by his statements about the "Son of Man," especially in juxtaposition with "christological titles" offered by other characters. No other character or the narrator speaks of the "Son of Man." The terms "Son of Man" and "kingdom of God" depict the Markan Jesus' distinctive point of view. By proclaiming Jesus as the Son of God, the implied author of Mark's Gospel sets up a tension to draw the reader in—not to resolve the tension but to enable hearing of the story of Jesus in its full complexity and mystery.—D.J.H.

966. P. M. MEAGHER, "The Gospel of Mark. The Minor Characters: In the Steps of Named and Anonymous Disciples," *Vidyajyoti* 67 (10, '03) 877-882.

The article looks at various figures in Mark's Gospel—some who are named, and others who remain anonymous—who in the past met Jesus and are symbols of the believers who meet Jesus Christ the Lord today.—D.J.H.

967. P. M. MEAGHER, "The Gospel of Mark. The Other Side of the Gospel," *Vidyajyoti* 67 (11, '03) 954-960.

The article traces through the various sections of Mark's Gospel the conflicts that Jesus experienced from committed religious persons, scholars and teachers, and religious authorities and leading civilians.—D.J.H.

968. P. M. MEAGHER, "The Gospel of Mark. Warrior and Healer. 2," *Vidyajyoti* 67 (8, '03) 727-731.

The article reflects on aspects of the healing ministry of Jesus in Mark, e.g. how the sick or their friends approach Jesus, the personal character of Jesus' engagement with the marginalized sick and their engagement with him, and the transformative effect Jesus' healing of the sick has on the groups of people who witness it.—C.R.M.

969. P. M. MEAGHER, "Mark's Gospel. Narratives as the Windows onto Jesus and Discipleship," *Vidyajyoti* 67 (4, '03) 303-307.

After calling attention to Mark's use of the transitional summary, the article looks at several other types of narratives in the Gospel: the call narrative, the exorcism and healing account, the conflict or controversy narrative, the correction narrative, and the quest narrative. It concludes by calling attention to other literary features in Mark's Gospel.—D.J.H.

970. C. D. SMITH, "'This Is My Beloved Son; Listen to Him': Theology and Christology in the Gospel of Mark," *HorBibTheol* 24 (2, '02) 53-86.

In Mark's Gospel the identity and significance of Jesus is better understood in relation to the presentation of God in the narrative than in relation or correspondence to a so-called divine man. The article investigates how Jesus is presented as the one sent from God, the one who acts and speaks for God, and the one whose mission, particularly his suffering, death, vindication, and ultimate exaltation, is both willed by God and accomplished by God. It concludes that Mark presents Jesus in terms reflecting his presentation of God as the sender, authenticator, commissioner, and vindicator of Jesus.—D.J.H.

971. I. STOCKTON, "Advent and Gethsemane: Mark's Call to Watch," *NewBlackfr* 84 (994, '03) 571-576.

In both Mark's eschatological discourse (13:35-37) and his story of Gethsemane (14:34-38) there are repeated calls to be watchful. Recognition of how Mark holds together Jesus' sayings about watching challenges us to spend more of our Advent days in watching with Christ in his suffering.—D.J.H.

Mark, § 48-1040.

972. J. A. KELHOFFER, "'Locusts and Wild Honey' (Mk 1.6c and Mt. 3.4c): The *Status Quaestionis* concerning the Diet of John the Baptist," *CurrBibRes* 2 (1, '03) 104-127.

Examination of scholarship from Erasmus to the present on the diet of John the Baptist reveals that there is not currently nor has there ever been a consensus concerning what "locusts and wild honey" means in Mk 1:6c/Mt 3:4c. The most prevalent interpretations maintain that the locusts and wild honey, however construed, highlight John as prophet, wilderness-dweller, ascetic, or vegetarian. A recurrent weakness in interpretations is their failure to consider the possibility that this characterization of John could have meant different things for the historical John, the author of Mark, and the author of Matthew. In addition particular interpretations suffer from a lack of argument or historical analogy.—C.R.M.

Mk 1:9-13, § 48-878.

973. I. Mazzarolo, "Vocação ao discipulado e o sono do Getsêmani (Mc 3,13; 14,32-42)," *RevistEclBras* 63 (252, '03) 829-850.

According to Mk 3:13-15, the first condition of being Jesus' disciple is to be with him. But in the Gethsemane episode (14:32-52), in the very moment when Jesus needs the physical, spiritual, and affective presence of those whom he called to be disciples, they sleep and eventually flee. Reading these two episodes together raises questions about the compatibility of being with Jesus as disciples and of sleeping and flight.—D.J.H.

974. T. A. Friedrichsen, "A Note on the Lamp Saying, Mk 4,21 and Q 11,33. A Rejoinder for Independence," *EphTheolLov* 79 (4, '03) 423-430.

Mk 4:21, the saying on the lamp, has a direct Lukan parallel in Lk 8:16, while a variant form appears in Lk 11:33 (par. Mt 5:15), which is considered a Q-version of the saying. H. T. Fleddermann has proposed that here Mark uses and redacts Q for his text. This note presents Fleddermann's arguments, contends that he has not demonstrated his position, and concludes that it is more probable that the lamp saying in Mk 4:21 is independent from Q 11:33.—D.J.H.

975. S. Haber, "A Woman's Touch: Feminist Encounters with the Hemorrhaging Woman in Mark 5.24-34," *JournStudNT* 26 (2, '03) 171-192.

In Mk 5:24-34 the woman's health is the central feature. But her hemorrhage carries with it an impurity that could not have been ignored either by Mark's audience or by the society in which she lived. Her illness is explicit; her impurity is implicit. The narrative asserts that there are no obstacles too great or ailments too inconsequential for Jesus' ministry. It affirms that women, like their male counterparts may gain access to Jesus' power.—D.J.H.

976. [Mk 8:27] K. E. Egonu, "'But Who Do You Say that I Am?' The Pivotal Mid-term Exam in Mark," *HekimaRev* 30 ('03) 48-60.

Jesus' question in Mk 8:27 ("But who do you say that I am?") constitutes the pivot around which the entire Gospel narrative revolves, the linchpin that holds it all together. After elucidating the context of Mark, the article sketches how the various scenes in the Gospel build up to or refer back to the "mid-term exam." Then it reflects on Mark's theology vis-à-vis the pivotal question of Jesus' identity.—D.J.H.

977. S. Rathinam, "The Way to Discipleship. A Synchronic Narrative Study of Mark 8:27-38," *Vidyajyoti* 67 (8, '03) 679-691.

After introducing the methodology of narrative criticism, the article first presents an analysis of Mk 8:27-38 in three units: vv. 27-30, vv. 31-33, and vv. 34-38. Then it discusses how the narrative elements of plot, point of view, and characterization function in the passage as a whole. It concludes that a narrative examination of Mk 8:27-38 shows that there are two questions operative in this text: Who is Jesus? and in the background, Why was he put to death?—C.R.M.

978. M. Proctor, "'After Three Days' in Mark 8:31; 9:31; 10:34: Subordinating Jesus' Resurrection in the Second Gospel," *PerspRelStud* 30 (4, '03) 399-424.

Whereas the primitive gospel in 1 Cor 15:4 claimed that Jesus rose "on the third day," Mark has Jesus predict on three separate occasions (Mk 8:31; 9:31; 10:34) that he will rise "after three days." Mark's usage constitutes his deliberate attempt to de-prioritize traditional teaching about the resurrection by robbing Jesus' passion predictions of their numerical precision as a means of subordinating the resurrection motif to the impending account of Jesus' tragic death. What is important for Mark's readers to understand is that the Son of Man will suffer and die; the rest is just an anticlimactic footnote.—D.J.H.

Mk 9:31, § 48-978.

Mk 10:34, § 48-978.

979. E. Mukasa, "The Blind Man of Jericho (Mk 10:46-52). Following Jesus on the Way," *HekimaRev* 29 ('03) 38-45.

The article shows how the account of the healing of Bartimaeus in Mk 10:46-52 clarifies the process of discipleship in the Gospel of Mark. It discusses the structure and tradition of the passage, its character as a symbolic miracle story, its basic form as a disciple's story, and its significance as a healing story on the way from Galilee to Jerusalem.—C.R.M.

980. J. D. M. Derrett, "Πάλιν: The Ass Again (Mk 11,3d)," *FilolNT* 14 (27-28, '01) 121-129.

Since 1881 most editions of the Greek NT have displayed an incorrect and misleading text of Mk 11:3d. The adverb πάλιν is an intrusion. The κύριος is the Messiah who is in need of help (χρείαν ἔχει). He commandeers (see 1 Sam 8:16) something from a virtual supporter who himself ἀποστελεῖ. The adverb εὐθύς is correct, for the custodian will indeed consent promptly. His consent is "sending" within the meaning of Isa 32:20.—D.J.H.

981. [Mk 12:28-34] S. Ruzer, "Ṣmd hṣywwyym 'wʾhbt' bbryt hḥdšh wbsrk hyḥd (The Double Love Precept in the New Testament and in the Rule of the Congregation)," *Tarbiz* [Jerusalem] 71 (3-4, '02) 353-370.

Midrashic features in the double love commandment in the Synoptic tradition (Mk 12:28-34 parr.) such as combining Deut 6:5 and Lev 19:18 and a peculiar interpretation of Deut 6:5 may be better understood in light of the opening paragraphs of the Qumran *Rule of the Community*. Although their treatments differ, the two traditions seem to share a basic exegetical structure and may derive from a common source.—D.J.H.

Mk 13, § 48-954.

982. P. Béré, "'What Wonderful Stones!'—A Historical Grounding of Mk 13:1-2," *HekimaRev* 28 ('02) 35-49.

The beauty of the Jerusalem Temple complex mentioned in Mk 13:1-2 was due in large part to its stones. However, the Temple was destroyed because of social and religious injustice. Jesus' message is that what matters most is not the beauty of the Temple but the beauty of human hearts.—D.J.H.

983. D. S. du Toit, "'Ein Türhüter, der nichts ungeprüft passieren lässt. . . .' Überlegungen zur Pointe der Türhütermetaphorik in Mk 13,33-37 im Licht von Lukian, *Calumniae* 30 und anderen antiken Zeugnissen," *WortDienst* 27 ('03) 201-215.

The article seeks to contribute to a better understanding of Mk 13:33-37 with the help of ancient parallels pertaining to the "doorkeeper" (θυρωρός) in 13:34. After comparing Mk

13:33-37 and Lk 12:35-38, it considers some objections and offers some precisions. Next it discusses the doorkeeper's role in antiquity, the doorkeeper metaphor in Lucian's *Calumniae* 30, and the negligent Myrnex in Apuleius' *Metamorphoses* 9.17-21. Then it reflects on the context and point of the doorkeeper metaphor in Mk 13:33-37, and concludes that in the time of Jesus' absence until the coming of the Son of Man the doorkeeper's role is to examine carefully and refuse entry to messianic pretenders and their heralds (see Mk 13:5-6, 21-23).—D.J.H.

984. F. J. MOLONEY, "Literary Strategies in the Markan Passion Narrative (Mark 14,1-15,47)," *StudNTUmwelt* 28 ('03) 5-25.

This reading of the Markan passion narrative (Mk 14:1–15:47) focuses on two techniques employed by Mark to insinuate his understanding of this climactic moment in the story of Jesus: the large-scale use of intercalation, and the regular use of irony (especially verbal irony). In 14:1-72 Mark leads the reader/listener through a series of eleven discrete scenes, each of which isolates a moment of darkness or light, in which the focus continually shifts between the disciples (14:1-2, 10-11, 17-21, 26-31, 43-52, 66-72) and Jesus (14:3-9, 12-16, 22-25, 32-42, 53-65). In 15:1-47 the steady movement from a focus upon Jesus (15:1-5, 12-15, 20b-25, 33-39, 42-47) to a focus upon other agents (15:6-11, 16-20a, 26-32, 40-41) continues over nine brief scenes. This outline suggests that the Markan passion narrative is the result of a carefully wrought use of pre-Markan traditions to produce a unique narrative interpretation of the suffering and death of Jesus.—C.R.M.

985. S. BARA, "Mark's Passion as Story: The Presence and the Absence of the Twelve. Narrative and Reader-Response Criticisms of Mk 14:1-16:8," *Sevartham* [Ranchi, India] 28 ('03) 9-22.

If Mark 14 describes the presence and the failures of the Twelve, the rest of the passion narrative describes their absence and the failure implied in their absence. However, the presence of minor characters in their absence demonstrates the discipleship qualities required of any follower of Jesus, especially in the setting of a community facing persecution.—D.J.H.

986. [Mk 14:3-9] A. FORTIN, "'Partout où sera proclamé l'Évangile . . . ,'" *SémiotBib* 111 ('03) 34-47.

Taking its starting point from Mk 14:3-9 (especially 14:9) and 1 Jn 1:1-4, the article reflects on how to proclaim Jesus Christ, how to speak about the resurrection, what it means to speak, the body of Christ, the act of speaking as the place where the body of Christ is constituted, and proclaiming the gospel.—D.J.H.

Mk 14:32-42, § 48-973.

987. [Mk 15:34] P. TRUDINGER, "Did Schweitzer Get It Right? That 'Cry Of Dereliction' Revisited," *Faith and Freedom* [Oxford] 56 (157, '03) 156-158.

A. Schweitzer accepted the meaning of Jesus' use of the opening words of Psalm 22 in Mk 15:34 and Mt 27:46 as a cry of abandonment. But the vocalization of *lema* ("to what"), the reference to "victory" in the Hebrew title of the psalm, and the heading in the Septuagint (εἰς τὸ τέλος) suggest that "My God, my God, to what have you committed me?" may be more in keeping with the way the opening words of Psalm 22 were understood within Judaism in Jesus' time.—D.J.H.

988. R. NICKLAS AND J. KÜGLER, "Essig auf der 'Klobürste' - Der Schwamm am Stock als Zeichen des Spotts. Kulturgeschichtliche Notiz zu *Mk 15,36 par. Mt 27,48 (Joh 19,29)*," *BibNotiz* 117 ('03) 27-32.

In the Greco-Roman world a sponge on a reed was used in cleansing the anal canal in toilets, the functional equivalent of our "toilet paper." Thus the reference to someone filling a sponge with vinegar, putting it on a stick, and giving it to Jesus to drink (see Mk 15:36; Mt 27:48; Jn 19:29) should be taken as part of the mockery of Jesus that runs through the passion narratives. The use of vinegar probably reflects an association with Ps 69:22.—D.J.H.

989. [Mk 16:1-8] L. MALONEY, "Mark and Mystery," *CurrTheolMiss* 30 (6, '03) 433-437.

The article considers R. H. Smith's *Easter Gospels* (1983) as regards the ending of Mark and reflects on its conclusions in light of some recent work in theology, particularly mystical theology. In terms of Mark's final chapter, we may say that the women's silence is the necessary precondition for speech, for proclamation.—C.R.M.

Luke

990. D. R. BECK, "Evangelism in Luke-Acts: More Than an Outreach Program," *Faith & Mission* [Wake Forest, NC] 20 (2, '03) 85-103.

After comments on the genre of Luke and Acts and on the definition of evangelism, the article treats the vocabulary of evangelism in Luke-Acts, Jesus' teaching on evangelism in Luke-Acts, Jesus' practice of evangelism in Luke, and the early church's practice of evangelism in Acts.—C.R.M.

991. Y. CHO, "Spirit and Kingdom in Luke-Acts: Proclamation as the Primary Role of the Spirit in Relation to the Kingdom of God in Luke-Acts," *Asian Journal of Pentecostal Studies* [Baguio City, Philippines] 6 (2, '03) 173-197.

This investigation of how the Spirit functions in relation to the kingdom of God in Luke-Acts first considers whether the Spirit mediates the presence of the kingdom in Luke (Lk 11:2; 12:31-32 [11:13]; 11:20). Then it discusses the Spirit and the proclamation of the kingdom of God in Luke-Acts with respect to Jesus (Lk 4:16-30 [cf. 4:42-44]), the disciples (Acts 1:3-8), Philip (8:4-12; 8:26-40; cf. 6:5), and Paul (20:22-28; 19:1-8; 28:23-31). It concludes that to make an equation of the Spirit with the kingdom oversimplifies the true relation between the two, and that for Luke the Spirit functions principally as the power for the proclamation of the kingdom of God.—C.R.M.

992. P. ELBERT, "An Observation on Luke's Composition and Narrative Style of Questions," *CathBibQuart* 66 (1, '04) 98-109.

This examination of the Lukan composition of questions and how they function in the narrative of Luke-Acts notes that of the 152 questions in the Gospel, sixty-five may be characterized as two-clause questions; that is, they have a dual focus determined either by two verbal expressions or two distinct concepts. Of the seventy questions in Acts, thirty-eight may be identified as dual-focus questions. In the Lukan conception, the first part of a dual element question serves to establish a topic that is then often developed in the immediately ensuing narrative, while the second part functions to enhance continuity with closely foregrounded material, thus offering a cognitive advantage to the reader (see, e.g. Lk 9:25 [foregrounded by 9:24]; 12:51a [12:49a]; 17:18 [17:16b]; Acts 8:30b [8:30a]; 8:36c [8:36a]; 19:2a [19:1b]).—C.R.M.

993. B. KOWALSKI, "Forschungsgeschichtlicher Überblick: Sprache und Stil des Lukasevangeliums. 3. Sprache und Stil des Lk in neueren Lk-Kommentaren," *StudNTUmwelt* 28 ('03) 27-64.

The article first surveys selected 20th-century commentaries on Luke (A. Plummer, J. M. Creed, F. Hauck, M.-J. Lagrange, K. C. Raeymaekers, N. Geldenhuys, J. A. Fitzmyer, F. Bovon) with attention to their use and further development of previous specialized studies of Lukan language and style [see § 47-906] and with respect to their own assessments of Lukan language and style. Then with reference to various studies of Lukan language and style, it considers criteria for the description of Lukan style with attention to the investigation of Lukan language in comparison with the stylistic study of the other NT writings, and approaches to a definition of style within and outside of NT studies. Finally it indicates some desiderata for Lukan research.—C.R.M.

994. J. C. MA, "Manifestations of Supernatural Power in Luke-Acts and the Kankana-eys Tribe of the Philippines," *Spirit & Church* [Daejeon City, South Korea] 4 (2, '02) 109-128.

The paper describes supernatural and power manifestations in the Pentecostal worship services of the Kankana-ey tribal people in northern Luzon in the Philippines and relates it to similar phenomena found in Luke-Acts. Thus it investigates the dreams, visions, speaking in tongues and interpretation, prophecy, and healings that the Kankana-ey experience vis-à-vis Lukan literature.—C.R.M.

995. C. G. MÜLLER, "Kleidung als Element der Charakterzeichnung im Neuen Testament und seiner Umwelt. Ein Streifzug durch das lukanische Erzählwerk," *StudNTUmwelt* 28 ('03) 187-214.

In the narrative literature of antiquity clothing is employed relatively often as an element of characterization, for example, to demonstrate splendor and power or to express simplicity and modesty. After distinguishing four functions of clothing (protection, decoration, indication of a particular task or office, underlining of an individual trait), the article examines a series of examples of the mention or description of clothing as an element of characterization in Luke-Acts (with references to biblical and other ancient texts): clothing as a basic human need (e.g. Acts 9:36-42; Lk 12:22-38); as decoration (e.g. Lk 16:19); as an indication of office, an honor, or a social position (e.g. Acts 12:21; Lk 15:22); as expressive of personal traits (e.g. Lk 20:46); the clothing of John the Baptist (Lk 7:25); and the clothing of Jesus at different points in the Gospel narrative (Lk 2:7, 12; 8:44; 9:29; 23:34; 23:53).—C.R.M.

Luke, §§ 48-813, 1136.

Lk 1–2, § 48-935.

996. [Lk 1:26-38] M. HENRY, "The Annunciation," *IrTheolQuart* 68 (2, '03) 160-162.

In the few centuries before the birth of Jesus, angels were often regarded as ambiguous and threatening figures, and portrayed as military powers behaving as if they were gods or sons of gods and happy to be feted as such. However, the portrayals of the angel Gabriel, the child

Jesus, and Mary in Lk 1:26-38 suggest that God is active in bringing about a different kind of reality from that which purely human power can achieve in this world.—D.J.H.

997. T. STRAMARE, "La visita di Maria SS. a S. Elisabetta (Lc 1,39-56). Proclamazione dell'Incarnazione," *BibOr* 45 (3, '03) 155-164.

After noting the importance of the account of the visit of Mary to Elizabeth in Lk 1:39-56 in liturgical celebrations, artistic expressions, and exegetical explorations, this interpretation aims to be one "of" rather than "from" the word of God. Its considerations unfold under the following headings: annunciation and visitation; sign—its epiphanic aspect; the test of reasonableness; and the marvelous maternity of Mary.—C.R.M.

Lk 1:46-55, § 48-1257.

998. [Lk 2:1-20] M. REISER, "Wie wahr ist die Weihnachtsgeschichte?" *ErbAuf* 79 (6, '03) 451-463.

The account of Jesus' birth in Lk 2:1-20 is a combination of historical and symbolic elements. The story is true insofar as its essential historical facts are correct and its meaning is opened up rightly through the symbolic elements.—D.J.H.

999. [Lk 2:17-18] SR. PREMA, "A Christmas Meditation. The Shepherds and the Widow," *IndTheolStud* 40 (4, '03) 315-322.

Luke links the birth of Jesus to the little and lowly, like the shepherds (2:17-18) and the widow Anna (2:36-38). The shepherds and the widow receive God's Christmas message to pass it on to others, as did the prophets and the apostles. Their message is the promise of liberation, which was expected by the *'anawin* ("the poor"), the remnant of Israel. Luke's Christmas story is set in the stark reality of the subjugation and oppression of the lowly.—D.J.H.

Lk 2:36-38, § 48-999.

1000. C. G. MÜLLER, "'Ungefähr 30': Anmerkungen zur Altersangabe Jesu im Lukasevangelium (Lk 3.23)," *NTStud* 49 (4, '03) 489-504.

This examination of the statement in Lk 3:23 that Jesus was about thirty years old at the beginning of his public ministry first considers texts in the OT and Jewish tradition that refer to someone being thirty years of age (e.g. Gen 41:46; 2 Sam 5:4; Num 4:2-3; 1 Chr 23:3; Ezek 1:1; CD xiv 6-11; 1QSa i 12-19). Next it discusses corresponding examples in Greek and Latin literature (Aristotle, *Rhetoric* 1390b; Plutarch; Marcus Terentius Varro; Tacitus, *Annals* 2.73; 6.46; Suetonius, *Tiberius* 68.4). Then it offers an interpretation of the Lukan text in light of the gathered evidence. As in many of the other texts, in Lk 3:23 "thirty" appears to be a "threshold age." In Luke's statement about Jesus' age one may detect biographical, literary, salvation-historical, and christological accents.—C.R.M.

1001. [Lk 4:1-13] J. O. LEITE, "As tentações de Jesus em tempos de neoliberalismo e pós-modernidade," *RevistEclBras* 62 (246, '02) 307-328.

While in the NT Jesus appears as the root of freedom for all humans, in the three temptations offered to Jesus in Lk 4:1-13 (see Mt 4:1-11) one can discern connections to the neoliberal and postmodern ideals of individualism and consumerism, which challenge the fidelity of Christians and of the church, because they enslave and corrode peoples, societies, and institutions, and distance them from the Father's loving project of the kingdom.—D.J.H.

1002. [Lk 4:14-44] F. GENUYT, "L'annonce rejetée/entravée. Les commencements du ministère de Jésus en Galilée," *SémiotBib* 112 ('03) 43-54.

The article presents a semiotic reading of the preaching of Jesus in the two places that mark out the beginning of Jesus' ministry: Nazareth (Lk 4:16-30), the village of his childhood, and Capernaum (4:31-44), another Galilean village that will witness many miracles. There is a complementariness between these two narratives by which the import of each one illuminates the other. The article shows how the two accounts represent a resumption of the episode of the temptations.—C.R.M.

Lk 4:16, § 48-937.

1003. A. KIRK, "'Love Your Enemies,' the Golden Rule, and Ancient Reciprocity (Luke 6:27-35)," *JournBibLit* 122 (4, '03) 667-686.

After assessing some leading attempts to account for what seems to be a clash of ethical perspectives in Lk 6:27-35 between the golden rule and Jesus' command to love enemies, the study locates the passage's moral exhortation within practices of social exchange in traditional societies, aligning these with descriptions of Greco-Roman reciprocity conventions (general, balanced, negative), with particular attention to Aristotle's *Nicomachean Ethics* and Seneca's *De beneficiis*. It contends that Lk 6:27-35 stands in the tradition of development and innovation within common reciprocity ethics. For example, v. 35 depicts the divine benefactor displaying the stunning generosity only possible for elites with vast resources at their disposal. Moreover, the passage rejects the adequacy of the conventional reciprocity ethic by subjecting its core concept, χάρις, to revaluation and urging abandonment of the evaluative framework that normally accompanies it. In a bold manner Lk 6:27-35 exploits the golden rule's gnomic indeterminacy to appropriate its unparalleled collective assent to support the alternative social vision that the moral exhortation seeks to bring to realization. Just as importantly the rule connects the programmatic love command to the social realia of human relations, thereby preventing "love your enemies" from degenerating into empty sentimentality.—C.R.M.

Lk 6:31, § 48-943.

Lk 7:35, § 48-947.

1004. [Lk 8:4–19:10] T. P. OSBORNE, "Deux grandes structures concentriques centrales et une nouvelle approche du plan global de l'Évangile de Luc (première partie)," *RevBib* 110 (2, '03) 197-221.

Although outlines proposed for Luke's Gospel usually are constructed around the travel narrative of Jesus to Jerusalem in Lk 9:51–19:27/28, the existence of two major concentric literary structures in the center of the Gospel, each with a section introducing the themes developed therein (8:4-15 + 8:16–11:36; 11:37–13:9 + 13:10–19:10), calls the traditional conception into question. After brief preliminary considerations, this installment provides the outline and analysis of Lk 8:4–11:36, which has as its central text the account of the transfiguration (9:28-36).—C.R.M.

1005. [Lk 8:4–19:10] T. P. OSBORNE, "Deux grandes structures concentriques centrales et une nouvelle approche du plan global de l'Évangile de Luc (seconde partie)," *RevBib* 110 (4, '03) 552-581.

This installment [§ 48-1004] of an examination of two major concentric literary structures in the center of Luke's Gospel provides the outline and analysis for the much more elaborated second concentric structure in Lk 13:10–19:10, which has as its central text the parable of the rich man and Lazarus (16:19-31), as well as the introductory section in 11:37–13:9 which announces the themes developed in the section as a whole. It concludes that the delimitation of the central part of Luke's Gospel proposed here (8:4–19:10) has implications for the exegesis of Luke (as well as Acts) with respect to its sources, redaction, composition as a whole, and interpretation of particular texts with that whole.—C.R.M.

1006. C. H. T. FLETCHER-LOUIS, "'Leave the Dead to Bury their own Dead': Q 9.60 and the Redefinition of the People of God," *JournStudNT* 26 (1, '03) 39-68. [See § 48-945.]

Contrary to the views of M. Hengel and M. Bockmuehl, Jesus' words in Lk 9:60/Mt 8:22 should be understood (1) in the context of the widespread (and pre-Christian) Jewish view that those outside the people of God are spiritually "dead," and (2) by comparison with the evidence that Jews used (non-)burial as a means to define the boundary between true membership in the covenant family and apostasy. On occasion Jews could actively and violently deny burial to their fellow Jews whom they deemed apostates. Jesus advocates detachment from responsibility for the burial of such persons, but not violence.—D.J.H.

Lk 9:60, § 48-945.

1007. [Lk 10:25-37] N. O. MÍGUEZ, "La Parábola del Buen Samaritano. Contexto, sujeto e interpretación," *Cuadernos de Teologia* [Buenos Aires] 22 ('03) 65-78.

After placing the parable of the Good Samaritan (Lk 10:25-37) in its literary and historical contexts, the article describes how it has been interpreted by Jesus, in the writings of J. Wesley and the poetry of C. Wesley, and in popular Latin American readings. Then it considers how these interpretations can help us read the text today.—D.J.H.

1008. [Lk 10:25-37] K. MULZAC, "Grace in the Synoptic Teachings of Jesus," *JournAdventTheolSoc* 14 (2, '03) 66-79.

After noting the biblical vocabulary for "grace," the article explores the concept of grace in two of Jesus' parables that place the emphasis on unmerited favor not in the typical God-human person context but in the person-to-person context. The parable of the Good Samaritan (Lk 10:25-37) shows how grace enables us to be a neighbor and help even those who treat us like an enemy. The parable of the unmerciful servant (Mt 18:21-35) teaches us that grace enables us to forgive others even as we would like to be forgiven by God. In both parables, concrete actions toward other humans are important.—D.J.H.

Lk 10:25-37, § 48-1010.

1009. [Lk 10:29-37] S. E. BALENTINE, "'Let Love Clasp Grief Lest Both Be Drowned,'" *PerspRelStud* 30 (4, '03) 381-397.

The article suggests that we read the book of Job as the OT version of the Good Samaritan story (10:29-37). If the name of the beaten man in the ditch were Job and if the priest and the Levite traveled in the company of Job's "friends," then we would have a rich deposit of references to friendship from which to reconstruct the dialogue that Luke does not provide. From Job's perspective the only friendship worthy of the name is that which proves itself in the crucible of suffering.—D.J.H.

1010. J. J. KILGALLEN, "Martha and Mary: Why at Luke 10,38-42?" *Biblica* 84 (4, '03) 554-561.

According to Jn 11:1 together with 12:1-3, Martha and Mary live in Bethany just outside Jerusalem. The article considers why Luke places his story of Martha and Mary at the beginning of Jesus' journey to Jerusalem in Lk 10:38-42 rather than somewhere around Luke 19–20 when Jesus arrives in Jerusalem. It seems best to think of this story as an affirmation of the teaching of the "one thing necessary," the teaching within the story of the Good Samaritan in 10:25-37.—C.R.M.

Lk 11:4, § 48-941.

1011. J. J. KILGALLEN, "Understanding Two Parables about Prayer (Luke 11:5-8; 18:1-8)," *ChicStud* 42 (3, '03) 334-340.

The article examines the parables in Lk 11:5-8 and 18:1-8 to determine their messages about prayer. Though Lk 11:5-8 assumes the need for prayers of petition (see 11:2-4), the more pressing thrust of the parable is the demand that those who pray these petitions keep in mind to whom they pray: surely the Father will give to those who ask. The story in 18:1-8, however, principally addresses the need to ask continually and unremittingly for salvation at the end of time.—C.R.M.

Lk 11:9-13, § 48-942.

1012. [Lk 11:20] D. T. WILLIAMS, "Why the Finger?" *ExpTimes* 115 (2, '03) 45-49.

In Lk 11:20 Jesus casts out demons "by the finger of God," while in Mt 12:28 he does this "by the Spirit of God." The article considers the various reasons why "finger" was used as a picture for the Spirit.—C.R.M.

Lk 11:33, § 48-974.

Lk 12:8-9, § 48-1498.

Lk 13:1-5, § 48-1276.

1013. M. A. BEAVIS, "'I Like the Bird': Luke 13.34, Avian Metaphors and Feminist Theology," *Feminist Theology* [London] 12 (1, '03) 119-128.

The article explores the image of "mother hen" for God/Wisdom/Christ in Lk 13:34 (and Mt 23:37), its precedents in the Hebrew Bible and the Jewish tradition, and some of its implications for feminist theology. It concludes that the image of the hen/eagle/vulture/dove is a fresh and powerful metaphor of the divine as female—one who is both nurturing and awe-ful, motherly and destructive, and familiar and other.—D.J.H.

1014. [Lk 15] J. J. KILGALLEN, "The Elder Son," *ExpTimes* 115 (6, '04) 186-189.

The article considers how the differences between the parables of the lost sheep and the lost coin (Lk 15:1-10) and that of the prodigal son (15:11-32) illuminate the role of the elder son in the latter. The elder son represents an objection to the joy in heaven that is greater over the repentance of the sinner than over the fidelity of the ninety-nine just. The father's words indicate that heaven understands the meaning of repentance best (finding what was lost), and that the just person must realize both the exuberant joy of heaven over this return and his own perpetual joy and possession.—C.R.M.

1015. R. J. KARRIS, "Diego De Estella on Luke 15: 11-32," *Franciscan Studies* [St. Bonaventure, NY] 61 ('03) 97-234.

The two-volume commentary on Luke's Gospel (998 pages of double-column Latin) written by Estella (1524-78) was very influential and much sought after in the 16th and 17th centuries and has much to teach us today. The introductory section of the article (pp. 97-113) treats Estella's commentary on Luke and the Spanish Inquisition, the method of the current study, the style of Estella's commentary, his sources, his quotation of Sacred Scripture, why he wrote his commentaries, the contemporary benefits of Estella's commentary on Lk 15:11-32, and provides an outline of Estella's commentary on the parable of the prodigal son. Then on pp. 115-234 it presents an English translation of Estella's commentary on Lk 15:11-32 based on the two-volume edition published in Lyon in 1592. Typographical mistakes found in the 1592 edition are indicated; 505 notes are included below the text of the translation.—C.R.M.

Lk 18:1-8, § 48-1011.

Lk 21, § 48-954.

1016. J. S. CROATTO, "El lenguaje de catástrofe en Lucas como *imitatio* de textos isaianos. (Estudio de Isaías 24:17 y Lucas 21:35)," *Cuadernos de Teologia* [Buenos Aires] 22 ('03) 9-21.

Taking as its starting point the allusion to Isa 24:17 in Lk 21:35, the article argues that in his apocalyptic discourse Luke drew extensively on Isaiah 24–27 to the point that it can be regarded as another case of "imitation" of the OT in Lukan theology. It notes that the principal theme for Luke was the destiny of the historical city of Jerusalem and how Jesus' disciples should act in such evil times.—D.J.H.

Lk 22:63-64, § 48-937.

1017. [Lk 23:6-12] H. OMERZU, "Das traditionsgeschichtliche Verhältnis der Begegnungen von Jesus mit Herodes Antipas und Paulus mit Agrippa II," *StudNTUmwelt* 28 ('03) 121-145.

After noting the similarities between the trial of Paul in Acts 21:27–26:32 and the trial of Jesus in Lk 22:47–23:25, the article takes up the question of the origin of the report about the meeting between Jesus and Herod in Lk 23:6-12, 15 (cf. Acts 4:27) and its relation to the analogous appearance of Paul before Agrippa II in Acts 25:13–26:32. It first investigates the probability of the participation of Herod Antipas in the trial of Jesus in Lk 23:6-12 (and its relation to Acts 4:27) with attention to literary, redactional, chronological, and legal-historical observations. Then it analyzes the account of the meeting between Paul and Agrippa II in Acts 25:13–26:32 in the same way. It concludes that the examination of Jesus by Herod in Lk 23:6-12 may primarily be based on Luke's knowledge about the participation of the Jewish king in the trial of Paul (and not on the interpretation of Ps 2:1-2 in Acts 4:25b-27), which led Luke to compose the scene in Lk 23:6-12 as yet another element in his extensive presentation of the parallel trial experiences of Jesus and Paul.—C.R.M.

1018. P.-G. KLUMBIES, "Das Sterben Jesu als Schauspiel nach Lk 23,44-49," *BibZeit* 47 (2, '03) 186-205.

This investigation of the description of the death of Jesus in Lk 23:44-49 focuses on the use of the term θεωρία (v. 48), which appears only here in the NT, and the significance of its use to describe what had occurred on Golgotha. It first considers the lexical evidence and the historical use of the term in Jewish writings of the Greco-Roman period. Next it examines the literary *Vorlage* of the Lukan portrayal of the passion in Mk 15:33-39 (Jesus' death as salvation event). Then it discusses the production of the death of Jesus as a drama (θεωρία) in Luke (the construction of the lighting conditions, the opening of the curtain, the focus on the person of Jesus, the reaction of the spectators). Finally it attempts to locate Luke's literary achievement in the context of ancient literary and rhetorical theory. It concludes that the Lukan "staging" of the death of Jesus with its explicit use of the technical term θεωρία suggests familiarity with the Hellenistic theater.—C.R.M.

1019. A. JOHNSON, "Ripples of the Resurrection in the Triune Life of God: Reading Luke 24 with Eschatological and Trinitarian Eyes," *HorBibTheol* 24 (2, '02) 87-110.

The article aims to lay out some of the effects that an interest in both eschatology and trinitarian theology produces in the reading of Luke 24. It attends to the orientation and direction established by the scriptural images as they are unfolded in the narrative of Luke 24 and focuses on the surplus of theological meaning generated by them. It seeks to (1) clarify how these images ought to shape an audience's eschatological imagination; (2) show that an incipiently triune portrait of Yahweh, the God of Israel, begins to unfold; and (3) indicate how a trinitarian reader's imagination is enlarged with regard to the nature of the triune life of God when that imagination is stimulated by the portrait of the embodied risen Son in this narrative unfolding.—C.R.M.

1020. [Lk 24:13-35] C. DOHMEN, "The Suffering Servant and the Passion of Jesus," *Communio/IntCathRev* 30 (3, '03) 452-462.

The article first notes the parallels and similarities between Lk 24:13-35 and Acts 8:26-40, and observes that Philip's identification of Jesus' suffering with the suffering of the Servant of the Lord in Isaiah 52–53 provides the reader coming from the account of the Emmaus encounter with the scriptural references needed to understand Lk 24:26. Then it discusses the Servant of the Lord in Isaiah, with particular reference to the fourth song (Isa 52:13–53:12) and the theological perspectives that emerge from it.—C.R.M.

1021. C. JANSSEN, "Christologie auf dem Weg. Die Erinnerung an Jesus als Potenzial für politischen Widerstand (Lk 24,13-35)?" *BibKirch* 58 (3, '03) 156-160.

After considering the narrative structure of the Emmaus account in Lk 24:13-35 and offering an assessment of the historical situation out of which the text speaks, the article asks whether the story offers the potential for political resistance. It concludes that the capacity for nonviolent resistance does arise from the memory of Jesus and the certainty that God overcomes death.—C.R.M.

1022. [Lk 24:13-35] T. O'LOUGHLIN, "The Scriptures and Preaching at Eastertide," *Script Bull* 33 (2, '03) 66-78.

The living eucharistic practice in the churches in Luke's time lies behind the Emmaus story in Lk 24:13-35. The story takes place on a Sunday, and involves a ritual structure and a ritual recognition of the risen Jesus. As we read the Emmaus story, we should be continually reminded that the written texts we call the Gospels are the products of a church gathering to celebrate the liturgy. The sequence is Jesus, community liturgy, texts, and our Gospels, and not vice versa.—D.J.H.

1023. [Lk 24:31] J. MAAS AND N. TROMP, "'. . . puis il devient invisible et leur échappe.' Les pèlerins d'Emmaüs," *SémiotBib* 111 ('03) 24-33.

After noting that Rembrandt rendered scenes from Luke's Emmaus account (Lk 13:13-35) five or six times, the article presents a detailed analysis of his drawing of 1649, which depicts the instant of the disappearance of Christ (24:31). It shows how the way in which the play of the figures, lines, and light carries meaning, and the way in which this meaning varies according to the perspective of the observer.—C.R.M.

John

1024r. K. S. FUGLSETH, *A Sectarian John? A Sociological-Critical, Historical and Comparative Analysis of the Gospel of John, Philo and Qumran* (Trondheim: NTNU Trondheim Norwegian University of Science and Technology, Faculty of Arts, Department of Religious Studies, 2002).

B. OLSSON, "Kåre Sigvald Fuglseth: *A Sectarian John?*" *NorskTeolTids* 104 (4, '03) 213-215.—To the ordinary historical explanation, Fuglseth adds a sociological analysis and compares the results in John's Gospel with Philo and Qumran. He focuses on their relations to the Jerusalem Temple and on their social relationships with outsiders. He shows that the common "sect" model used in Johannine studies does not give a good description, and argues that the Johannine community with its emphasis on innovation is cult-like.—D.J.H.

1025. H. ITO, "Narrative temporality and Johannine symbolism," *ActaTheol* 23 (2, '03) 117-135.

This study of how narrative temporality affects the understanding of Johannine symbolism first provides a brief overview of Johannine symbolism. Then it considers the symbols of light and darkness in John's Gospel from the perspective of narrative temporality, and presents textual analyses of Jn 9:4 and 9:5, respectively.—C.R.M.

1026. C. KOCH AND K. HUBER, "Konzentrisches Erzählkonzept im Johannesevangelium. Skizze eines Strukturierungsvorschlags," *ProtoBib* 12 (2, '03) 129-142.

With the prologue (Jn 1:1-18) and epilogue (20:30-31) providing a reflective framework, the body of John's Gospel exhibits the following concentric outline: A—the pre-Easter gathering of the disciples, and the beginning of the signs (1:19–2:11); B—Jesus as Son of Man and Son of God, and belief and unbelief (2:12–12:50); C—Jesus and his own (13:1–17:26);

B'—Jesus as King of the Jews and Son of God, and belief or unbelief (18:1–19:42); and A'—the post-Easter gathering of the disciples, and the fulfillment of the signs (20:1-29). The appendix in 21:1-25 concerns Peter's faith and love, as well as mission and discipleship.—D.J.H.

1027. R. Kyungu, "L'heure et la gloire dans le quatrième évangile," *HekimaRev* 28 ('02) 50-61.

Literary analysis of the terms ὥρα ("hour") and δόξα ("glory") in John's Gospel shows how they come together in Jesus' passion and death. In that hour the glory of Jesus is made manifest (see Jn 2:1-11; 12:27-28; 17:1).—D.J.H.

1028. R. López Rosas, "Las palabras de paz en el EvJn," *EphMex* 21 (62, '03) 197-222.

After describing the *pax Romana* and sketching the theme of peace in the OT, the article discusses the *pax Romana* in Palestine (Galilee and Judea) in the 1st century. Then it focuses on the theme of peace in John's Gospel, with particular attention to the milieu of the narrative and to two key sayings (Jn 14:27; 16:33) about the peace given by the exalted Jesus. It concludes with reflections on the relevance of the Johannine understanding of peace for today.—D.J.H.

1029. W. Reinsdorf, "How is the gospel true?" *ScotJournTheol* 56 (3, '03) 328-344.

In addressing the question of how the gospel is true, the article considers characterization and plot and how John establishes in the reader a strong emotional identity with Jesus. It approaches the issue with attention to the work of H. Frei and P. Ricoeur and how they find their way to the Jesus of faith past the Jesus of reason and myth. It concludes that even if Jesus did not say, think, and do what is ascribed to him in the Gospels, what he is quoted as saying and described as thinking and doing is probable and consistent with his character and therefore "true."—C.R.M.

1030. Y. Simoens, "Il vangelo secondo Giovanni. Direttrici della ricerca," *RassTeol* 44 (4, '03) 485-500.

A modified and developed Italian version of an article that appeared in French in *Nouvelle Revue Théologique* in 2000 [§ 44-1740].—D.J.H.

1031. T. Söding, "Incarnation and pasch: the historical Jesus in John's Gospel," *Theology Digest* [St. Louis] 50 (3, '03) 203-210.

The abbreviated English version of an article published in German in *Internationale Katholische Zeitschrift/Communio* [§ 47-1654].—D.J.H.

1032. H. F. Stander, "Honour and shame as key concepts in Chrysostom's exegesis of the Gospel of John," *HTSTeolStud* 59 (3, '03) 899-913.

The article explores the extent to which John Chrysostom employed social values such as honor and shame as exegetical keys in his reading of John's Gospel. It does so with reference to an argumentative text (the Prologue), a parable (the wedding banquet), a miracle (the wedding at Cana and the raising of Lazarus), a discourse (Jesus and the Samaritan woman), and a narrative text (washing of feet and the Last Supper).—D.J.H.

1033. M. THEOBALD, “Wer ist Jesus für mich persönlich? Identifikationsangebote des Johannesevangeliums,” *BibKirch* 58 (3, ’03) 150-155.

With reference to several texts the article illustrates places where readers can enter into the “cathedral” of the Fourth Gospel. It treats Jn 1:46 (“Come and see!”), 2:5 (“Do whatever he tells you!”), and 4:29, 39 (“He has told me everything that I have done!”). It concludes that the Gospel offers an impressive network of symbols, language plays, and narrative figures that serve the purpose of strengthening the identity of the Johannine community on its contested way of faith.—C.R.M.

John, § 48-1497.

1034. D. A. REED, “How Semitic Was John? Rethinking the Hellenistic Background to John 1:1,” *AnglTheolRev* 85 (4, ’03) 709-726.

The essay considers what a possible Jewish/Semitic reading of Jn 1:1 might look like by tracking the concept of the *logos* through a number of Jewish texts prior to, contemporaneous with, and written after the Fourth Gospel in search of a different trajectory for the background of the *logos* than Greek philosophical thought. With attention to developments in the wisdom tradition in both biblical and apocryphal/pseudepigraphical texts, and the connections between the terms *logos, sophia,* and *nomos,* it proposes the following translation for Jn 1:1: “In the beginning was the Torah, and the Torah was toward God, and Godlike was the Torah.” It concludes that for John the Written Torah became the living Torah in Jesus, and that John’s was a Jewish thought, not a Hellenistic one.—C.R.M.

1035. S. W. NEED, “Re-Reading the Prologue: Incarnation and Creation in John 1.1-18,” *Theology* 106 (834, ’03) 397-404.

The article discusses the background and meaning of the word *logos* in Jewish and Greek thought, shows how the theological and literary structure of Jn 1:1-18 emphasizes the activity of the Logos in creation more than is usually admitted, and underlines the fundamental theological connection between the incarnation and creation. It concludes that those who emphasize the activity of the Logos in the incarnation at the expense of that in creation in the Johannine Prologue do the passage an injustice.—C.R.M.

1036. [Jn 1:1-18] A. WUCHERPFENNIG, “Torah, gospel, and John’s prologue,” *Theology Digest* [St. Louis] 50 (3, ’03) 211-216.

The abbreviated English version of an article published in German in *Stimmen der Zeit* [§ 48-277].—D.J.H.

1037. C. G. MÜLLER, “Der Zeuge und das Licht. Joh 1,1–4,3 und das Darstellungsprinzip der σύγκρισις,” *Biblica* 84 (4, ’03) 479-509.

After giving examples of σύγκρισις in ancient literature, the article investigates texts about the relationship between John the Baptist and Jesus in John’s Gospel (Jn 1:6-8; 1:15; 1:19-34; 1:35-51; 3:22–4:3; etc.) from the perspective of σύγκρισις. It concludes that while both figures are “sent from God,” baptize, and attract disciples, John is subordinated to Jesus (1:27), leads his own disciples to Jesus (1:40), is the “friend of the bridegroom” (3:29) and the “lamp” (5:35), does not work “signs,” and remains the “witness to the light” (1:8) rather than the “light” (1:9; 3:19; 8:12; 9:5).—D.J.H.

1038. D. J. MACLEOD, "The Reaction of the World to the Word: John 1:10-13," *BiblSac* 160 (640, '03) 398-413. [See § 48-278.]

The lesson of Jn 1:10-13 may be summarized in this way: When Jesus Christ, the Logos, came into this world, he was treated with indifference and hostility; yet those who received him in faith were made members of the family of God.—C.R.M.

1039. D. J. MACLEOD, "The Incarnation of the Word: John 1:14," *BiblSac* 161 (641, '04) 72-88. [See § 48-1038.]

The message of Jn 1:14 is that the eternal Logos assumed human nature and lived a life of moral splendor on this earth. Because he has done so, he can meet the needs of his people and reveal God fully to humankind.—D.J.H.

1040. S. G. BROWN, "Bethany Beyond the Jordan: John 1:28 and the Longer Gospel of Mark," *RevBib* 110 (4, '03) 497-516.

John's Gospel is not the only Gospel to refer to a place called Bethany east of the Jordan River (see 1:28). The longer Gospel of Mark (better known as *Secret Mark*) depicts Jesus raising a young man in "Bethany" while Jesus is traveling through Perea. Study of the relevant topographical references in *Secret Mark* support the recent claim by Jordanian archaeologists to have discovered Bethany beyond the Jordan at Wadi Kharrar in Jordan.—D.J.H.

1041. [Jn 1:29] C. W. SKINNER, "Another Look at 'the Lamb of God,'" *BiblSac* 161 (641, '04) 89-104.

The article first discusses seven views that link the "Lamb of God" title (see Jn 1:29, 36) to the idea of atonement or sacrifice: the *tamid* or the lamb of the daily sacrifices, the scapegoat of Leviticus 16, the "gentle lamb" of Jer 11:19, the guilt offering, the Aqedah of Genesis 22, the "lamb led to the slaughter" of Isa 53:7, and the Passover sacrifice. Then it considers two views not associated with atonement: the "servant of Yahweh" of Isaiah 53, and the triumphant lamb of Revelation/apocalyptic literature. It suggests that the most acceptable conclusion sees a combination of the Passover image as a theological emphasis and the triumphant lamb image as rooted in John the Baptist's words about Jesus in Jn 1:29.—D.J.H.

Jn 1:36, § 48-1041.

1042. J. C. O'NEILL, "Son of Man, Stone of Blood (John 1:51)," *NovTest* 45 (4, '03) 374-381.

The plural "you will see" in Jn 1:51 indicates that the saying was not originally part of the Nathanael story. While it is unlikely that the Son of Man was the new Jacob, J. Jeremias's defense of the view that the Son of Man was the stone that Jacob set up and anointed at Bethel is probably correct. The stone became the altar in the Temple, out of the stone came manna, and the *bēn ʾādām* ("son of man") became the *ʾeben dām* ("stone of blood").—D.J.H.

1043. [Jn 2:1-11] Y.-M. BLANCHARD, "Alfred Loisy, lecteur de saint Jean. Le *Commentaire du 4^e évangile,* cent ans après sa publication," *Transversalités* [Paris] 88 ('03) 57-67.

Loisy's commentary on the Johannine account of the wedding at Cana (Jn 2:1-11) in the fourth chapter of his *Le Quatrième Évangile* (1903) exhibits a number of characteristics worthy of great interest. The article discusses Loisy's work as a commentary in the tradition (both scholarly and patristic), as a theological commentary, and as a "symbolic" commentary insofar as it confronts problems of historicity but focuses on the teaching of Jesus and the "truth of the narrative."—C.R.M.

1044. [Jn 4:1-42] R. IRUDAYA, "Attitudes and Approaches Employed in the Dialogue of Jesus with the Samaritan Woman. I. Their Relevance to Interreligious Dialogue Today," *Vidyajyoti* 67 (8, '03) 707-716.

Affirming that in the context of recent religious bigotry and communal violence in India only dialogue between religions and cultures can reestablish respect for the value of pluralism, the article explores the relevance of the dialogue between Jesus and the Samaritan woman in Jn 4:1-42 to the Indian situation. After brief remarks on discourses and dialogues in John, it discusses attitudes and approaches employed in the dialogue: openness to reach out to others, freedom to go beyond cultural and gender biases, a human issue as a starting point (the need for water), Jesus' optimistic approach, a hostility-free and person-oriented approach, and a nonjudgmental attitude.—C.R.M.

1045. [Jn 4:1-42] P. J. SCAER, "Jesus and the Woman at the Well: Where Mission Meets Worship," *ConcTheolQuart* 67 (1, '03) 3-18.

The encounter between Jesus and the Samaritan woman in Jn 4:1-42 offers a beautiful picture of the intersection between mission and worship. Christ as God's best missionary at once reaches out to her and also draws her into himself and his church where alone there is worship of the Father marked by Spirit and truth.—D.J.H.

Jn 4:1-42, § 48-766.

1046. S. M. BRYAN, "Power in the Pool: The Healing of the Man at Bethesda and Jesus' Violation of the Sabbath (Jn. 5:1-18)," *TynBull* 54 (2, '03) 7-22.

The sign and the discourse in John 5 repudiate the idea that Jesus wielded power in a way that was independent of the working of God. The narrative in 5:1-18 links the invalid's belief that God's power could reside impersonally in the pool with the belief of the Jews that Jesus made use of God's power in a way that God did not sanction. In the view of the Jews, Jesus' healing of the man on the Sabbath constituted a use of God's power in violation of God's will and therefore in independence of God's working. The discourse in Jn 5:19-47 constitutes a response to the belief that Jesus could be working powerful miracles apart from the direct working of God.—D.J.H.

1047. M. A. DAISE, "'If Anyone Thirsts, Let That One Come to Me and Drink': The Literary Texture of John 7:37b-38a," *JournBibLit* 122 (4, '03) 687-699.

The article first shows that two witnesses (Codex Bezae and Jerome) alleged to testify to the alternate reading of Jn 7:38b (that is, reading it with 7:38a rather than as introducing 7:38c) likely do not. Then it argues that Jn 7:37b-38a forms a reference to LXX Isa 55:1, modified so as to adapt the quotation to the Fourth Gospel's theology and connect Jn 7:37-38 thematically with 7:33-36.—D.J.H.

Jn 9:4-5, § 48-1025.

1048. [Jn 11:1-54] F. Manzi, "Lazzaro risvegliato dalla morte alla vita: l'attestazione giovannea di un segno 'per Gesù,'" *Teologia* 28 (2, '03) 158-182.

After placing Jn 11:1-54 in the context of the Johannine narrative as a whole, the article considers the death of Lazarus as a sign for Jesus of his own death, and discusses the resurrection of Lazarus as a sign for Jesus of his own capacity to give life. Then it shows how this episode contributes to the Johannine theme of Jesus' consciousness of himself as the Son of God, and anticipates his prayer of thanksgiving at the Last Supper.—D.J.H.

1049. F. J. Moloney, "Can Everyone be Wrong? A Reading of John 11.1–12.8," *NTStud* 49 (4, '03) 505-527.

This study of Jn 11:1–12:8 attempts to blend traditional historical-critical analysis of the passage with a more narrative-critical and rhetorical approach. It suggests that widely held positions concerning Martha's expression of faith in 11:27, the function of "the Jews" across the narrative as a whole, and Mary's relationship to Jesus (see especially 11:2, 31-33, 45; 12:1-8) should be questioned. It presents a reading of the narrative in eight stages, each of which contains exegetical issues that must be reexamined: the introduction (11:1-6); two decisions (11:7-16); Jesus and Martha (11:17-27); Jesus, Mary, and "the Jews" (11:28-37); Jesus at the tomb of Lazarus (11:38-44); "the Jews" and Jesus (11:45-54); the Passover was at hand (11:55-57); and six days before Passover—Jesus, Mary, and Judas (12:1-8). It observes that across John 11 all the characters in the story fail to see that the illness and death of Lazarus is for the revelation of the glory of God and the means by which the Son of God will be glorified (11:4).—C.R.M.

Jn 13–17, § 48-1266.

1050. J. C. Okoye, "The Washing of the Feet: John 13:1-20," *NewTheolRev* 16 (4, '03) 82-86.

The article first discusses how Jn 13:1-20 is treated in the commentaries on John's Gospel by R. Schnackenburg, R. E. Brown, and F. J. Moloney, respectively. Then it considers some further possibilities of the text, how this text might be preached, and the value of consulting commentaries in homily preparation.—D.J.H.

1051. H. B. H. Bevan, "Does 'Arise, Let Us Go Hence' (John 14:31D) Make Sense Where it Stands?" *JournTheolStud* 54 (2, '03) 576-584.

The article first briefly outlines the problem connected with Jn 14:31d, which appears inconsistent with the ensuing subject matter of chapters 15–17, and the various scholarly attempts to solve it. Then it proposes that the Evangelist or a redactor was thinking in 14:31d of various passages from the Hexateuch (e.g. Exod 33:1; Josh 1:2), and that the transition between chapters 14 and 15 is explicable in terms of the proposed hexateuchal interpretation when viewed as anticipatory of the achievement of Jesus' death, resurrection, and ascension (e.g. in terms of that achievement as a new exodus of salvation).—C.R.M.

1052. [Jn 18:19–19:16] L. C. Boughton, "The Priestly Perspective of the Johannine Trial Narratives," *RevBib* 110 (4, '03) 517-551.

After observations on previous interpretations of the high priests, Pharisees, and "the

Jews" in the Fourth Gospel's "trial" narratives, the article discusses the Johannine συνέδριον and ἄρχοντες, the post-arrest inquiry in John and in the Synoptics, the Roman trial in Jn 18:28–19:16, and "the Jews." It concludes that the trial narratives in John do not present the high priesthood or its institutions (Temple, Sanhedrin, exegetical traditions, ritual) as inherently opposed to the teachings of Jesus, and that "the Jews" (whether authorities or ordinary Judeans) who reject Jesus do so insofar as they are concerned with secular, not religious, goals.—C.R.M.

1053. [Jn 19:25-27] I. R. KITZBERGER, "Stabat Mater? Re-Birth at the Foot of the Cross," *BibInt* 11 (3-4, '03) 468-487.

Informed by reader-response criticism and autobiographical biblical criticism, the article offers a fresh look at the mother of Jesus at the foot of the cross in John's account of Jesus' crucifixion. Reading Jn 19:25-27 intertextually/interfigurally at the crossroads between John and the Synoptics (especially Mk 15:34 = Ps 22:1; Lk 2:22-38; and Lk 7:11-17) and at the crossroads between text and self adds new dimensions to the characterization of Jesus' mother (and the beloved disciple) in John's story. Jesus' mother becomes a "generation of hope" as she moves on beyond death to a community born from death.—D.J.H.

Jn 19:29, § 48-988.

1054. M. T. BRIEN, "Latecomers to the Light. A Reflection on the 'emergence' of Joseph of Arimathea and Nicodemus. John 19:38-42," *NewTheolRev* 17 (1, '04) 48-56.

In Jn 19:38-42 Joseph of Arimathea and Nicodemus are the first persons in the Gospel to come within the transforming influence of the cross. By their deeds in seeing to Jesus' burial they show how they have "come to the light." The "lifting up" of Jesus is their liberation from the prison of the past. Their transformation involves courage, extravagance, and crossing the threshold of fear.—D.J.H.

1055. [Jn 20:1-18] L. PANIER, "Espace et narrativité. Le point de vue d'une sémiotique discursive," *SémiotBib* 111 ('03) 5-23.

After general considerations about "space" in semiotic analysis, the article focuses on the types and forms of space in the three scenes in Jn 20:1-18: Mary Magdalene's quest (20:1-2), the empty tomb of Jesus (20:3-10), and the transformations of space in the appearance of the risen Jesus to Mary (20:11-18).—D.J.H.

1056. H. K. NIELSEN, "Der erste Gottesdienst. Eine Analyse von Joh 20,19-23," *StudNT Umwelt* 28 ('03) 65-81.

The account of the risen Jesus' appearance in Jn 20:19-23 may provide insight into early Christian worship. The pertinent elements include the time (the evening of the first day of the week), the assembly of disciples behind closed doors, the greeting of "peace," the presence of the crucified and risen Jesus, the reception of the Holy Spirit, the sending of the disciples, and the power to forgive sins. Whether there is a specific allusion to the Eucharist is not certain.—D.J.H.

Acts of the Apostles

1057r. J. González, *Acts. The Gospel of the Spirit* [*NTA* 46, p. 151].

W. G. Rollins, *Conversations in Religion and Theology* [Oxford—Malden, MA] 1 (2, '03) 128-141.—Written by a church historian, González's work is a standard commentary with an important new wrinkle insofar as he addresses himself to the two minds of the reader (utilizing different typefaces in each case): the mind interested in what the text says, and the mind interested in how the text relates to us. The article first offers observations on the commentary with respect to three roles that González assumes in writing the book: as historian, as apologist for the Hispanic Christian experience in the US and Latin America, and as pastor to his readers, respectively. Then it offers some critical comments from the perspective of a NT scholar. [A response by González (pp. 139-141) is also included.]—C.R.M.

1058. B. Kowalski, "Widerstände, Visionen und Geistführung bei Paulus," *ZeitKathTheol* 125 (4, '03) 387-410.

The account of Paul's conversion in Acts 9:1-22 contains central themes of Lukan missionary theology: double mission to Jews and Gentiles, resistances, visions, and guidance by the Holy Spirit. These aspects are developed in the following chapters narrating Paul's missionary journeys. Luke contends that God had a plan with Paul, and that his varied missionary efforts would not have been possible without divine providence. Both Paul and Luke were convinced that without God's guidance and support the missionary program would not have been successful.—D.J.H.

1059. D. W. Kuck, "Preaching on Acts for Mission Formation," *CurrTheolMiss* 31 (1, '04) 32-39.

The article offers some strategies that use insights from a narrative approach to Acts to show preachers the value of this kind of method for shaping people for mission. After noting that two important aspects of narrative are plot and setting, it discusses the importance of plot with reference to Paul's journey from Ephesus to Jerusalem to Rome (Acts 19:21–28:31). Then it considers the house as a setting for mission in Acts.—C.R.M.

1060. I. H. Marshall, "Acts in Current Study," *ExpTimes* 115 (2, '03) 49-52.

The article surveys works of general interest in English on Acts that have appeared from roughly 1991 on under the following headings: commentaries, the text, background and historical setting, literary approaches, theology, the influence of the OT, God, Christ and salvation, and the role of the Holy Spirit.—C.R.M.

1061. T. Penner, "Reconfiguring the Rhetorical Study of Acts: Reflections on the Method in and the Learning of a Progymnastic Poetics," *PerspRelStud* 30 (4, '03) 425-439.

After considering the new literary poetics for reading Luke-Acts found in the collection *Jesus and the Heritage of Israel* (1999) edited by D. Moessner, the article explores the pedagogy of the progymnasmata in order to identify the features of a progymnastic poetics (e.g. imitation, reconfiguration, plausibility, promotion of a value system) that may be employed in the rhetorical study of Acts. It concludes that the methodological "sea-change" proposed by Moessner does not go far enough, and that a progymnastic poetics is the first step toward fully engaging the broader social and cultural modes of argumentation that are as abundant and varied in the 1st-century Greco-Roman world as they are in our own.—C.R.M.

1062. L. Sole, "Quale il rapporto che lega la persecuzione alla Chiesa? Suggerimenti e spunti dagli Atti degli Apostoli," *Divinitas* 46 (3, '03) 257-288.

The first part of this investigation of the inseparable relationship between mission and persecution in Acts examines a narrative schema repeated in many sections of Acts in which (1) the presence of an obstacle (persecution, opposition, contempt, imprisonment, etc.) leads to (2) the intervention of God and in turn to (3) the growth of the church. It includes theological reflections on this pattern (e.g. with respect to Luke's historical vision and the believer, persecution as a stage in the journey of the church, the church as God's gift). The second part focuses on a further narrative schema in which (1) evidence of the rapid growth of the church leads to (2) persecution that attempts to stop its increase, and (3) the amazing result that evangelization continues and the church persists. It includes theological reflections on this pattern (e.g. with respect to Luke's unitary conception, the inefficacy of persecution).—C.R.M.

Acts, §§ 48-990–992, 994–995, 1079, 1136.

Acts 1:15-26, § 48-1340.

1063. H. Giesen, "Gott steht zu seinen Verheissungen. Eine exegetische und theologische Auslegung des Pfingstgeschehens (Apg 2,1-13)," *StudNTUmwelt* 28 ('03) 83-120.

After introductory comments on the structure and context of the Pentecost account in Acts 2:1-13, the article first presents an analysis of the Pentecost event in 2:1-4: the arrival of the day of Pentecost (2:1a), the history-of-religions background of the Pentecost event, the Lukan use of Jewish tradition about the feast of Pentecost, etc. Then it considers the account of those who hear the Spirit-inspired speech and their reaction in 2:5-13: representatives of Judaism from all over the world (2:5), the gathering of the crowd and their confusion (2:6), from confusion to amazement (2:7-11), and the different reactions of the crowd (2:12-13). It concludes with comments on Luke's use of early Jewish tradition about the feast of Weeks and its association with covenant renewal, the close association of the gift of the Spirit with the resurrection of Jesus, the theocentric perspective of the Pentecost account, etc.—C.R.M.

Acts 4:27, § 48-1017.

Acts 6–8, § 48-1463.

1064. J. Rius-Camps, "Las variantes del Texto Occidental de los Hechos de los Apóstoles (XIII) (Hch 7,23-8,1a)," *FilolNT* 14 (27-28, '03) 131-148.

This installment [see § 47-960] discusses the textual variants in the Western text of the second part of Stephen's speech and his martyrdom (Acts 7:23–8:1a), with particular attention to Codex Bezae (D), in comparison with other Greek manuscripts.—D.J.H.

1065. P. H. Kern, "Paul's Conversion and Luke's Portrayal of Character in Acts 8–10," *TynBull* 54 (2, '03) 63-80.

After noting K. Stendahl's challenge about the appropriateness of conversion language for Paul, the article examines Luke's presentation of three characters who have a life-changing encounter with Jesus in Acts 8–10: the Ethiopian eunuch, Cornelius, and Saul, respectively. Then it shows that the portrayals of Bar Jesus (Acts 13:6-12) and the Philippian jailer (16:19-34) as opponents of God and Christianity parallel the earlier portrait of Saul, and indicate how we are to understand him prior to his conversion. It concludes that Luke takes great pains to show that an established group did indeed exist and that Saul moved from the outside to the inside.—C.R.M.

Acts 8:5-24, § 48-1492.

Acts 8:26-40, § 48-1020.

1066. G. JANKOWSKI, "Und dann auch den Nichtjuden. Die Apostelgeschichte des Lukas. Zweiter Teil (9,32–21,14)—Eine Auslegung," *Texte & Kontexte* [Berlin] 26 (98-99, '03) 1-125.

After brief comments on Luke's use of the expression οἱ Ἰουδαῖοι to characterize representatives of Judaism who oppose the messianic movement of Paul's time as well as his own, this installment continues the exposition of Acts begun in a previous fascicle [§ 47-956]. It treats Peter and the non-Jews (Acts 9:32–11:18); "interlude" (11:19–12:23); and Paul and the Diaspora (12:24–21:14). The latter section is divided into numerous subsections.—C.R.M.

1067. J. ELLINGTON, "Who's Who in Acts 16–17? Problems of Pronoun Reference," *BibTrans* 54 (4, '03) 407-415.

After showing that translations often find it necessary to translate a pronoun by a noun or noun phrase, the article considers how some translators clarify the meaning of the third person singular pronoun "he" in Acts 16:1 ("Paul" or "Paul and Silas") and the plural pronoun "they" at 16:6 and 17:1 (e.g. "Paul and his companions"). Then it examines additional pronoun problems in Acts 16:3; 16:10; 16:29; 16:34; and 17:2.—C.R.M.

Acts 17:16-21, § 48-1068.

1068. J. J. KILGALLEN, "Acts 17, 22b-31 — What Kind of Speech is this?" *RevBib* 110 (3, '03) 417-424.

If one attends carefully to what Luke recounts in Acts 17:16-21 before Paul gives his famous speech in Athens (17:22b-31), one will understand that Paul has already proclaimed his gospel message to Jew and pagan in Athens. That is what moved people to ask for clarification about what from their experience can only be called "strange things" (v. 20). Paul's speech thus reveals how suitable is the truth of the God of Israel to the thinking of pagans.—C.R.M.

Acts 18, § 48-1122.

1069. J. H. NEYREY, "'Teaching You in Public and from House to House' (Acts 20.20): Unpacking a Cultural Stereotype," *JournStudNT* 26 (1, '03) 69-102.

After noting that Acts 20:20 refers to public and private space and socially sanctioned speech, the article first examines the model of "territoriality" developed by the social sciences as the appropriate way for analyzing the classification of space as "public/private." Next it reports on an extensive investigation of the wide variety of expressions for "public/private" in Greek and Latin. Then it focuses on the issue of who is allowed to speak, where and when, with attention to matters of gender, role, and status in a group or a city. Finally it applies all of this data for the correct cultural interpretation of Acts 20:20. When Paul says that he spoke in "public and from house-to-house," the whole narrative of Acts indicates that "public" refers to the residences of governors and kings and city centers, and that "house-to-house" refers primarily to household space used for assembly.—C.R.M.

Acts 25:13–26:32, § 48-1017.

EPISTLES—REVELATION

Epistles (General)

1070. R. Zimmermann, "Unecht — und doch wahr? Pseudepigraphie im Neuen Testament als theologisches Problem," *ZeitNT* 6 (12, '03) 27-38.

After considering problems posed by the presence of pseudepigraphical writings within the NT canon, the article describes various approaches—terminological, history-of-religions, social-historical, and literary-reception-aesthetical—to resolving or explaining them. Then it reflects on the implications of these approaches, with particular attention to how it is possible to regard "inauthentic" writings in the NT as true.—D.J.H.

Paul

1071. C. Breytenbach, "'Christus starb für uns'. Zur Tradition und paulinischen Rezeption der sogenannten 'Sterbeformeln,'" *NTStud* 49 (4, '03) 447-475.

After noting various understandings of the Pauline formula "Christ died for us," the article considers the origin of this and similar expressions, and explores whether their origin is to be found in Jewish or Greek traditions. Then it discusses the reception of the Greek tradition of "dying for" in Jewish and Christian literature: the main differences between "dying for us" in 2 and 4 Maccabees and in Paul's writings, how the traditional formula "Christ died for our sins" (1 Cor 15:3) relates to Paul's own ways of formulating this concept, and how Paul viewed the relationship between Christ's death "for" us and life "with" him (justification or reconciliation).—D.J.H.

1072. I. Broer, "Der Apostel Paulus und das Toleranzdenken der Moderne," *BibKirch* 58 (4, '03) 208-215.

After general observations about tolerance and its place in modern Catholic thought, the article reflects on Paul's attitudes toward his Christian opponents in Corinth and Galatia, his role as teacher and intolerance vis-à-vis aberrant developments in his communities, the relation between truth and tolerance, and weakness as a proof of apostleship.—D.J.H.

1073. E. Chitando and D. Bishau, "Freud and Paul: A Refutal of Freud's Projectionist Approach in the Light of Pauline Apocalyptic Thought," *AfricTheolJourn* 26 (2, '03) 57-72

The "projectionist" theory of religion proposed by S. Freud states that "God" is only a projection of human understanding. Taking Paul's apocalyptic vision as a case study, the article contends that the numinous has an appeal of its own, and that the devotee's perception of the numinous defines the devotee's anthropological and soteriological beliefs. That God was not a result of Paul's imagination can be seen in how he was prepared to recast his anthropology and soteriology, while his "numinological" (or supernatural) beliefs remained intact.—D.J.H.

1074. M. de Lang, "Paul in the New Dutch Translation," *BibTrans* 54 (4, '03) 438-444.

After describing the new ecumenical Dutch Bible translation known as the NBV, the article discusses general problems encountered in translating Paul's letters. Then it gives three examples in which the NBV remains closer to the original Greek text than the functional equivalence type of translation (Gal 2:7-9; translating ἐν Χριστῷ and ἐν κυρίῳ; Gal 4:6), and three examples in which the NBV goes further than a standard functional equivalent translation in making information explicit (1 Cor 7:8; 7:16; 11:21 and 11:33).—D.J.H.

1075. M. D. Hooker, "'Who died for our sins, and was raised for our acquittal': Paul's Understanding of the Death of Christ," *SvenskExegÅrs* 68 ('03) 59-71.

The article discusses Paul's understanding of Christ's death under the following headings: Christ our representative, sharing in Christ's righteousness, interchange in Christ, and God's righteousness. It concludes that in dying for our sins Christ shared our punishment, and in being raised from the dead he enables us to share his righteous status before God.—D.J.H.

1076. H. Moxnes, "Asceticism and Christian Identity in Antiquity: A Dialogue with Foucault and Paul," *JournStudNT* 26 (1, '03) 3-29.

After noting that the formation of the body in asceticism is central to understanding identity in Christian antiquity and suggesting the possible benefit of reading Paul from the perspective that M. Foucault applies to the Greco-Roman contemporaries of Paul (e.g. Plutarch and Musonius Rufus), the article first discusses Foucault's view of philosophy in antiquity as an *askesis*. Next it examines 1 Cor 6:12-20—Paul and the transformation of the male body—in light of the perspectives that Foucault outlined for ethics as formation of the ethical self but against Foucault's position on Christian ethics as a set of rules. Then it reflects on whether we can understand Paul's attempt to shape the identity of Christian men in Corinth as an expression of asceticism, and whether it is possible to establish a social place for this asceticism. [In the same issue J. Økland (pp. 31-34) and J. Riches (pp. 35-38) offer responses.]—C.R.M.

1077. C. Osiek, "The New Testament Letter as Mass Communication," *BibToday* 42 (1, '04) 5-11.

The article treats the categories of Greco-Roman letters; the context of Paul's letters; the structure of the letter with examples from Paul's letters—principal concerns, moral exhortation, midrash, other devices; and the social context and function of ancient letters and the place of Paul's writing in the literary world of his day.—C.R.M.

1078. T. Philipp, "Paulus — Theologe der Kreativität. Eine Begegnung mit Juan Luis Segundo (1926-1996)," *Orientierung* 67 (23-24, '03) 250-257.

Based on a course that Segundo taught in 1991 at the Jesuit theological faculty Centre Sèvres in Paris, the article discusses some of the key insights that Segundo drew from Paul's letters in developing his own theology of liberation, with particular attention to Christian identity ("heirs, not slaves") and acting in a creative manner by way of response. It concludes with remarks on liberation theology and academic methods, and their significance for spirituality and theology.—D.J.H.

1079. J. J. PILCH, "Paul's Call To Be an Apostle," *BibToday* 41 (6, '03) 377-381.

The one common element in the reports of Luke (Acts 9:3-19; 22:6-16; 26:12-18) and Paul (Gal 1:15-16; 1 Cor 15:8-9; 2 Cor 4:6; Phil 3:12) about Paul's call by God is that it most definitely occurred in an altered state of consciousness. The article discusses the first stage of trance experience, the second stage (imposing meaning), Paul's experience interpreted by means of dialogue, and Paul's view of his call.—C.R.M.

1080. T. SCHMELLER, "Gegenwelten. Zum Vergleich zwischen paulinischen Gemeinden und nichtchristlichen Gruppen," *BibZeit* 47 (2, '03) 167-185.

After noting that in the 2nd century A.D. Christian communities were perceived by both outsiders and members as voluntary associations and schools, the article considers why scholars in the 19th century were slow to accept and exploit these historical analogies. Next with reference to the Pauline churches it considers the contributions and limitations of their analogies with non-Christian associations and schools. Then it reflects on how such comparisons have illuminated the self-understanding (and our understanding) of the Pauline communities. It concludes that these analogies have highlighted both the distinctive character of the early Christian communities and how much they had in common with non-Christian groups of their time.—D.J.H.

1081. J. SCHUBERT, "Paul as Letter Writer," *BibToday* 42 (1, '04) 13-17.

The essay considers the importance of letter writing for Paul, the purpose and format of ancient letters (address, thanksgiving, body, closing), and the impact of Paul's letters today.—C.R.M.

1082. T. D'A. SEQUEIRA, "Prayer: A Pauline Perspective," *Jeevadhara* 33 (194, '03) 142-151.

The article considers the link that exists between obedience and prayer, Jesus at prayer (obedient to the will of his Father), and a Pauline perspective on prayer (Paul as a man of prayer, personal prayer at the root of his ministry).—C.R.M.

1083. B. SIHOMBING, "Paul's Fund-Raising Project and the Practice of Auction in the Batak Church in Indonesia," *AsiaJournTheol* 17 (1, '03) 91-114.

The article first discusses the collection organized by Paul for the church in Jerusalem with regard to its background (the council of the apostles, the poor), purpose (help for the poor, unity of the church), and character (goodwill, fair balance). Then it examines the practice of holding auctions as a means of collecting funds in the Batak churches in Indonesia, and suggests that Paul's fund-raising project can serve as a useful critique of the Batak practice.—D.J.H.

1084. J. L. SUMNEY, "Alternative Rationalities in Paul: Expanding Our Definition of Argument," *RestorQuart* 46 (1, '04) 1-9.

After noting that NT scholars have been loath to attribute means of persuasion other than logical argumentation to the writers of the NT documents, the article examines how arguments from *ethos* (character) and *pathos* (emotion), respectively, are treated in the ancient rhetorical handbooks and utilized by Paul (e.g. *ethos*: 1 Thess 2:1-12; Col 1:24–2:5; *pathos*: 2 Cor 1:12–2:4; 11:1-6). It concludes that Paul was not always trying to build cases that stand up to the rigors of Aristotelian logic; rather, he was trying to be persuasive.—C.R.M.

1085. J. SWEENEY, "Jesus, Paul, and the Temple: An Exploration of Some Patterns of Continuity," *JournEvangTheolSoc* 46 (4, '03) 605-631.

After noting the longstanding debate in scholarship over the relationship between Jesus and Paul, the study investigates the Jesus-Paul relationship relative to the apostle's teaching that believers, both corporately and individually, are the temple of God indwelt by the Spirit (1 Cor 3:16-17; 6:19). It argues that Paul's teaching coheres with the implications of prominent strands of Jesus' teachings preserved in the Gospels (e.g. Jesus' choice of the Twelve, Jesus as builder of a new community, Jesus' Temple clearing and predictions of the Temple's destruction, Jesus' promise of divine indwelling). It concludes that a plausible explanation for how complementary Jesus and Paul are in their basic patterns of thinking regarding the Temple is that there is continuity between Jesus and Paul regarding this theme.—C.R.M.

1086. E. VERHOEF, "Pseudepigraphic Paulines in the New Testament," *HTSTeolStud* 59 (3, '03) 991-1005.

After showing that the discussion of pseudepigraphy seems dominated by the desire to avoid negative comment on the NT epistles, the article proposes another approach. Thus it surveys the phenomenon of "pseudepigraphy," discusses the category in which the pseudepigraphic Paulines belong (documents meant to influence public opinion or to implement certain rules), and considers whether pseudepigraphic epistles were acceptable in the churches. It concludes that the NT pseudepigraphic epistles belong to the category of forgeries, and that if they had been known as pseudepigraphic documents they would not have been accepted for use in the church.—C.R.M.

Paul, §§ 48-821, 879, 1058.

Romans, 1–2 Corinthians

1087. G. BALDANZA, "Caratteristiche del linguaggio cultuale nella lettera ai Romani," *Laurentianum* 44 (3, '03) 299-323.

In treating the principal themes in his letter to the Romans, Paul frequently uses cultic language. After noting Paul's claim to render worship to God in the gospel (see Rom 1:8-12, especially v. 9), the article discusses how Paul regards Christ as God's new ἱλαστήριον in 3:23-25, the bodily worship of believers (12:1) in relation to the bodily expiation of Christ in his blood (3:25), worship and circumcision according to 15:7-9, and the offering of the Gentiles according to 15:15-16.—D.J.H.

1088. A. B. DU TOIT, "Forensic Metaphors in Romans and their soteriological significance," *VerbEccl* 24 (1, '03) 53-79.

The article shows that Romans displays an impressive array of forensic images but that the prevalence of such imagery does not stamp Paul's theology as legalistic. After identifying some key issues (e.g. the legal system to which Paul refers), it first examines the incidence of forensic metaphors in five crucial passages in Romans (8:31-34; 2:1-16; 1:18-32; 1:16-17;

3:21-31) and forensic lexemes in the rest of the epistle. Then it explains how Paul has packaged his soteriology within a forensic setting. It concludes that Paul's forensic metaphors were eminently suited to highlight the radicality of God's grace, and that precisely by using such imagery Paul delegalized the Christian message.—C.R.M.

1089. L. LEGRAND, "Rm 1.11-15 (17): *Proemium* ou *Propositio*?" *NTStud* 49 (4, '03) 566-572.

Paul's explanation of his Roman visit in Rom 15:14-33 forms an *inclusio* with 1:8-15 and sets forth the main purpose of his entire letter. Therefore 1:8-15 should be considered the *propositio* of the letter, to which 1:16-17 are subordinated in the same way as the theological considerations in Romans 1–11 are subordinated to Paul's mission perspectives.—D.J.H.

1090. H. C. WAETJEN, "The Trust of Abraham and the Trust of Jesus Christ: Romans 1:17," *CurrTheolMiss* 30 (6, '03) 446-454.

The article discusses the meaning of the double prepositional phrase ἐκ πίστεως εἰς πίστιν in Rom 1:17. It devotes particular attention to πίστις in the context of Gal 2:15–3:29 where the word belongs to the language of jurisprudence and is aptly translated as "trust." Throughout the Galatians passage πίστις belongs to the διαθήκη, the testament that God established with Abraham and his descendant Christ. The movement of Rom 1:17 is ἐκ πίστεως, out of the trust of Abraham, εἰς πίστιν, into the trust of Christ. The good news is about the fulfillment of the terms of the testament that God established with Abraham and the benefits that are universally conferred on all who participate in it.—C.R.M.

1091. E. R. KALIN, "Romans 1:26-27 and Homosexuality," *CurrTheolMiss* 30 (6, '03) 423-432.

In Rom 1:18-32 Paul is demonstrating that the Gentiles are sinful beyond measure, and the sin that evokes God's wrath is their failure to recognize and worship God instead of engaging in idolatry (see Wisdom 13–14). In this context the Gentiles' impurity and homosexual activity are the result of their idolatry. It is also important to recall that Paul wrote his letter to the Romans to encourage the various Christians there to welcome one another (see Rom 15:7) despite and even before resolving their differences.—D.J.H.

1092. M.-J. PORCHER, "Quelques considérations sur l'usage du Psaume 32 dans l'épître aux Romains (Rm 4, 1-12)," *RevSciRel* 77 (4, '03) 552-564.

After asking whether Psalm 32 plays a role in Rom 4:1-12 beyond the explicit citation of vv. 1-2a in Rom 4:7-8, the article briefly notes the problematic of Rom 4:1-12, considers the content of Psalm 32 with particular attention to its structure, and attempts to show how this psalm functions in Rom 4:1-12 with respect to the structure of the latter passage and its citation of Gen 15:6, the presence of Psalm 32 in Rom 4:1-12 and its immediate context, and the rereading of Psalm 32 in Paul's argument.—C.R.M.

1093. P. J. TOMSON, "What did Paul mean by 'Those Who Know the Law'? (Rom 7.1)," *NTStud* 49 (4, '03) 573-581.

In appealing to his readers' knowledge of "the law" in Rom 7:1, Paul adduced an apostolic marriage law that had its origins in Jesus' teachings (Mk 10:1-12 parr.). It reflects an interpretation of the Mosaic Law (Deut 24:1-4) much stricter than that of the Pharisees and closely resembling the one found in the Qumran scrolls (CD iv 19–v 5; 11QTemple lvii 17-19). As seen in 1 Corinthians 7, Paul considered it binding also on Gentile Christians, which is why he could assume it to be personally known to his Gentile Christian readers in Rome. While quoting it as binding law in 1 Cor 7:39, Paul used it in Rom 7:2-3 as a metaphor for illuminating his argument on the Law.—D.J.H.

1094. S. ROMANELLO, "Rom 7,7-25 and the Impotence of the Law. A Fresh Look at a Much-Debated Topic Using Literary-Rhetorical Analysis," *Biblica* 84 (4, '03) 510-530.

Internal analysis of Rom 7:7-25 and comparison of it with Rom 8:1-17 show that the point of Rom 7:7-25 is the incapacity of the Law to function as a soteriological principle. The positive character of the Law is conceded (i.e. not denied) but diminished. After the *propositio* in 7:7a, it is stated in 7:7-13 that through the Law sin gains force and becomes ineluctably effective. In 7:14-25 sin is an active subject quite apart from the Law, which remains nevertheless ineffective in counteracting it. Comparison with Rom 8:1-17 leads to the recognition of the new basis on which our relationship with God becomes possible.—D.J.H.

1095. G. BERCEVILLE AND E.-S. SON, "Exégèse biblique, théologie et philosophie chez Thomas d'Aquin et Martin Luther commentateurs de Rm 7, 14-25," *RechSciRel* 91 (3, '03) 373-395.

After describing Thomas Aquinas' exegesis as a theological reading of Scripture, the article discusses his reading of Rom 7:14-25 and his preference for applying to both the just person and the sinner the good which is difficult to do and the evil that presents itself to the "I." Then it considers Luther's reading of the same text, with particular attention to his very different approach to reason and philosophy in relation to theology.—D.J.H.

1096. D. SANGIORGIO, "Lo spirito di adozione. Studio sulla pneumatologia di Rm 8," *Laós* [Catania] 10 (1, '03) 11-27.

After noting the prominence of the term πνεῦμα in Romans 8 and highlighting the theme of adoption (see 8:15), the article considers the position of chapter 8 in the letter to the Romans as a whole, analyzes the structure of Romans 8 (8:1-17; 8:18-30; 8:31-39), and offers a reading of the entire chapter that gives particular attention to these topics: its trinitarian structure; the relationship between theology, Christology, and pneumatology; and its anthropological vision.—D.J.H.

1097. J. BERTONE, "The Experience of Glossolalia and the Spirit's Empathy: Romans 8:26 Revisited," *Pneuma* [Leiden] 25 (1, '03) 54-65.

To claim that in Rom 8:26 the word ἀλάλητος refers to silent praying is to do an injustice to the unprecedented nature of the experience of the Holy Spirit praying on behalf of the believer. Consequently, this verse suits the unique phenomenon of glossolalic experience better than a general silent groaning that could hypothetically accompany all types of praying. This interpretation of Rom 8:26 is confirmed by the context in Romans 8 and by related Pauline passages.—D.J.H.

1098. A. KYRYCHENKO, "The Consistency of Romans 9–11," *RestorQuart* 45 (4, '03) 215-227.

The article suggests an interpretation of Romans 9 that is consistent with Paul's assertions in Romans 11. After noting the unsatisfactory treatment of the issue in current scholarship, it discusses the argument of 9:1-29, the argument of 9:30–10:2, the argument of 11:1-29, the parallelism between chapters 9 and 11, and the manner of Israel's salvation. It concludes that the assurance of the salvation of ethnic Israel in 11:26 must not be understood apart from the immediate context, which unambiguously indicates that there is no other salvation than that through Christ, which is available to everyone who believes.—C.R.M.

1099. A. ITO, "Heart and Mouth in Romans 10," [in Japanese] *Exegetica* [Tokyo] 14 ('03) 63-75.

The repetition and alternation of the words καρδία and στόμα in the first part of Romans 10 mark an emphasis in Paul's argument. The parallel structures of vv. 9 and 10 are particularly striking and imply that genuine faith is exact correspondence between one's heart and one's mouth. This interpretation is supported by passages in the OT, the NT, and Philo.—C.R.M.

1100. [Rom 11:16-24] P. F. ESLER, "Ancient Oleiculture and Ethnic Differentiation: The Meaning of the Olive-Tree Image in Romans 11," *JournStudNT* 26 (1, '03) 103-124.

Rather than referring to the technique mentioned by Columella of stimulating fruitfulness in a cultivated olive tree by grafting in a twig of wild olive, Paul in Rom 11:16b-24 alludes to the standard practice in the eastern Mediterranean, described by Theophrastus and employed even today, of grafting a stock of cultivated olive onto a wild olive tree. But Paul deliberately depicts the inversion of this process, as a way of undermining the pretensions of Greek Christ-followers in Rome. The result is an image of the Christ-movement, clearly differentiated in parts, in which the Judean members are superior to the others.—D.J.H.

1101. S. VOORWINDE, "Rethinking Israel: An Exposition of Romans 11:25-27," *VoxRef* 68 ('03) 4-48.

After noting various approaches to "all Israel" in Rom 11:26 in the history of interpretation, the article considers the historical and literary context of Rom 11:25-27, and offers a detailed exegesis of the passage. It concludes that "all Israel" refers to a majority of Israel; that their anticipated salvation has been made possible through Christ's first coming; and that when all Israel is saved, the promises of Rom 11:12, 15 will be fulfilled.—D.J.H.

1102. J. N. DAY, "'Coals of Fire' in Romans 12:19-20," *BiblSac* 160 (640, '03) 414-420.

In the context of Rom 12:9-21, verses 19-20 function not only to reemphasize what is to be the ethic and characteristic activity of the Christian (nonretaliation), but also to provide consolation to the believer in the face of stubborn enmity and support for the justice of God in the face of injustice.—C.R.M.

1103. J. N. BAILEY, "Paul's Political Paraenesis in Romans 13:1-7," *RestorQuart* 46 (1, '04) 11-28.

In Rom 13:1-7 Paul admonishes Christians to live lives of obedience in response to God's righteousness. Expressed in language and ideas common to Jewish tradition and popular Hellenistic philosophy, this teaching was also a counsel of political realism for early Christians. While specific historical conditions at Rome may have prompted Paul to include this paragraph, the text is primarily an example of Paul's paraenesis on the general relationship of

Christians to civil government. The directive to pay φόρος (direct taxes paid by subject people and not incumbent on inhabitants of Rome) in 13:6-7 confirms that Rom 13:1-7 reflects missionary preaching that Paul delivered elsewhere too.—D.J.H.

1104. S. BÉNÉTREAU, "Faut-il garder secrètes les convictions qui risquent de heurter les frères? Une lecture de Romains 14, 22a," *RevHistPhilRel* 83 (3, '03) 273-287.

Paul's exhortation to the "strong" at Rome in Rom 14:22a is often understood as a call not to give outward expression to any religious belief involving risk for "weaker" Christians: "The conviction that you have, keep it to yourself before God." But an alternative translation ("keep it, as far as you are concerned, before God") puts an emphasis on steadfast personal commitment and at the same time does not shut off dialogue with Christians of another mind.—D.J.H.

1105. S. STRAUSS, "Missions Theology in Romans 15:14-33," *BiblSac* 160 (640, '03) 457-474.

The article first traces Paul's understanding of his mission in Rom 15:14-33 through an exposition of the text. Then after considering whether it is possible to base a theology of missions on this passage, it draws five significant principles from it for a biblical theology of missions that reaches beyond Paul's experience with relevance for today (e.g. people-groups can be reached).—C.R.M.

Rom 16:3-5, § 48-1122.

1106. [1–2 Cor] D. P. KER, "Family Finances: 'Kinship' and the Collection — an exploratory paper," *IrBibStud* 25 (1, '03) 2-35.

After noting disagreements between Paul and the Corinthians over financial matters in 1–2 Corinthians, the article discusses the economic location of the Corinthian church, the connection of the category of "kinship" with issues of financial support, the common life of the Jerusalem community (see Acts 2:44-45 and 4:32–5:11), Paul's understanding of the church as an "eschatological family" (Phlm 16; 1 Corinthians 7; 1 Thess 4:9-12), and a reconstruction of the tensions between Paul and the Corinthians over the collection for Jerusalem. Attention to the link between kinship and finance illuminates the tension between Paul and the Corinthians in which Paul understood sharing wealth to be a sign of commitment in good faith to one's new kin in Christ, while the Corinthians failed to appreciate the implications of their new commitment to the extent that Paul would wish.—C.R.M.

1107. J. VERMEULEN, "Leiers wat dien en bédien. 'n Pauliniese beskrywing van kerkleiers en hulle funksies in 1 & 2 Korintiërs (Leaders that serve and minister. A Pauline description of church leaders and their functions in 1 & 2 Corinthians)," *VerbEccl* 24 (1, '03) 232-248.

Examination of portions of 1 and 2 Corinthians shows that Pauline church leaders were characterized by service and servanthood, and that they acted as mediators of pneumatological realities. Both of these dimensions functioned within the paradigm of humility and dependence on God as the source and focus of the superlative glory that characterizes the ministry of the new covenant. The effects of the Pauline ministry function simultaneously as the fruits and the criteria of Pauline ministry in the new covenant.—D.J.H.

1108. J. BATTEN, "First Corinthians—Heap or Building?" *Affirmation & Critique* [Anaheim, CA] 8 (2, '03) 56-62.

In the selection and ordering of his responses to the Corinthians, Paul uses the eleven problems in the realms of human life and of the divine administration to set forth comprehensively the revelation of God's economy in the NT. 1 Corinthians is a building, not a heap.—D.J.H.

1109. E. J. ENRIGHT, "The Sermon as Biblical Commentary: The Case of Newman's *Parochial and Plain Sermons* and Paul's First Letter to the Corinthians," *AnglTheol Rev* 85 (4, '03) 663-687.

Proposing that a sermon can be used as a commentary on the Bible, the essay takes 1 Corinthians one chapter at a time in order to see how J. H. Newman understood the verses and pericopes from this letter that he chose to include in his *Parochial and Plain Sermons*. It only considers texts from 1 Corinthians that Newman used two or more times over the course of his sermons (e.g. 1 Cor 1:7b; 1:23; 2:9; 3:11; 4:9; 6:19). It concludes with an assessment of Newman's approach to biblical interpretation that compares his judgments with those of two modern exegetes of 1 Corinthians, R. F. Collins and J. Murphy-O'Connor.—C.R.M.

1110. T. E. KLUTZ, "Re-Reading 1 Corinthians after *Rethinking 'Gnosticism,'*" *Journ StudNT* 26 (2, '03) 193-216.

In recent scholarship on the social and cultural context of 1 Corinthians, the gnostic hypothesis of the letter's setting has come under heavy fire. Stimulated by M. A. Williams's *Rethinking "Gnosticism"* (1996), the article explores how the social ethos of the Corinthian church's influential elites can be seen in a new and potentially illuminating way when it is compared with something from roughly the same level of abstraction. In particular it compares the elites in Paul's implied situation and the implied author of *Gospel of Philip* with reference to matters of knowledge, adaptability, and social conflict. It concludes that despite their many divergences, the "strong" in Corinth and the author/editor of *Philip* probably represent very similar human types.—C.R.M.

1111. M. RODRÍGUEZ RUIZ, "Recursos retóricos en 1 Co 1-4, con especial atención al *status*, los *topoi* y los entimemas," *EstBíb* 61 (2, '03) 231-275.

Rhetorical analysis of 1 Cor 1:10–4:20 confirms the view that Paul was influenced by the rhetoric of his time. The predominant rhetorical genre is apologetic/forensic, though there are epideictic elements in 1:23-24 and 2:6-13. The *statis* (rhetorical outline) is raised with questions in 1:12-13, which are repeated in a more convincing way in 3:4-5a, before they are answered and confirmed by the proofs in 3:5b-17. The general *topos* concerns definition: what the message of the cross is (1:21-25), and what a minister is (3:5). A special biblical-Christian *topos* is the action of God in salvation history and the preaching of ministers (1:21, 27-29). The enthymemes and examples are collected in the *probatio* (3:5b-17) but are also present in the *narratio* (1:18–2:16) and the *peroratio* (3:18–4:13).—D.J.H.

1112. C. W. STRÜDER, "Preferences Not Parties: The Background of 1 Cor 1,12," *Eph TheolLov* 79 (4, '03) 431-455.

The article contends that the hypothesis that the Corinthian community was split into parties creates more problems than it solves, and that the slogans in 1 Cor 1:12 should be translated "I am for . . . ," which expresses competing preferences for different authorities in Corinth but does not imply the existence of parties. It discusses defenders of the party hypothesis, *1 Clement* and the party hypothesis, challenges to the party hypothesis, and 1 Cor 1:12 as referring to different preferences instead of different parties. It concludes that when Paul illustrates the Corinthians' quarrels over human authorities in 1 Cor 1:12, he inserts the names of Cephas and Christ in order to avoid a direct opposition between himself and Apollos and to prepare his solution to the Corinthian authority problem in 3:22-23.—C.R.M.

1113. [1 Cor 3:1-17] N. A. Røsæg, "Å fange med bilder — paulinsk prekenkunst i kontekst (Capturing with pictures — the Pauline art of preaching in context)," *TidsTeolKirk* 74 (4, '03) 243-268.

Taking its starting point from Paul's use of images in 1 Cor 3:1-17, the article discusses Paul's pictorial language in the light of ancient literary theory (from Aristotle on) and the rhetorical practices of Paul's Greco-Roman contemporaries. It points out common themes (choice of words, simplicity in disposition, pointedness, etc.) and notes examples in Paul's writings (narratives, questions, metaphors, imagination, imitation) as a way of both illuminating Paul and challenging present-day preaching.—D.J.H.

1 Cor 3:11, § 48-1199.

1 Cor 6:12-20, § 48-1076.

1114. A. Popović, "Freedom and right of the Apostle: *Gratis* proclamation of the Gospel as an example of the correct use of freedom and right according to 1 Cor 9:1-18," *Antonianum* 78 (3, '03) 415-445.

The article examines Paul's description of his way of proclaiming the gospel in 1 Cor 9:1-18 as an example to the Corinthians of the correct use of freedom and "rights" ("knowledge"). It first reviews the problem of 1 Cor 9:1-27 in its immediate context (8:1–11:1), and the function of 9:1-27 within that context, respectively. Then it discusses in detail the argument about freedom as the renunciation of a legitimate "right" in 9:1-18: structure; universal freedom and specific right (authority) in vv. 1-2; the function and meaning of v. 3—an apology for Christian freedom; reasons for the extensive argumentation in vv. 4-14; renunciation that continues in the future (v. 15); the "compulsion" of the call and the "reward" of proclamation (vv. 16-17); the reward in proclamation without pay, and freedom to renounce an apostolic right; Paul's renunciation as an example of the correct use of freedom; and the general rule and exceptions to it.—C.R.M.

1115. [1 Cor 9:5] A. Zimmerman, "Wives of the apostles," *HomPastRev* 104 (2, '03) 64-66.

Modern versions of 1 Cor 9:5 uniformly translate ἀδελφὴν γυναῖκα as "wife," whereas in truth the "sister women" who accompanied the apostles were not their wives but their helpers. We have to go all the way back to the Douay Rheims translation from the Vulgate to get it right.—D.J.H.

1116. [1 Cor 11:17-34] A. Bach and J. A. Glancy, "The Morning After in Corinth: Bread-and-Butter Notes, Part I," *BibInt* 11 (3-4, '03) 449-467.

The basic meal in antiquity consisted of *sitos* (the staple, usually bread), *opson* (whatever one eats with the staple), and *poton* (drink). In 1 Cor 11:17-34, Paul reminds the Corinthian

Christians that they could fill their bellies at home with *opsa* and simply gather to share bread and wine with the words of institution serving as the *opson*. Perhaps some members sickened and even died because they recognized that by eating and drinking the body and blood they exposed themselves as the kinds of beings who inhumanly hunger for human meat.—D.J.H.

1117. [1 Cor 11:17-34] M. N. KELLER, "Eucharist as Table Fellowship," *BibToday* 42 (1, '04) 36-42.

After pointing out the eucharistic overtones found in the film *Babette's Feast,* the essay discusses problems in the Corinthian eucharistic observance (1 Cor 11:17-22), the tradition of the Lord's Supper (1 Cor 11:23-26), table fellowship in the ancient Mediterranean world, the meaning of Eucharist (1 Cor 11:24), Paul's confrontation with Peter in Gal 2:11-14, and the implications of table fellowship.—C.R.M.

1118. B. COELHO, "Teamwork in 1 Cor 12," *Vidyajyoti* 67 (8, '03) 717-725.

Sociologically speaking there is no better foundation for team ministry in the Bible than the ideas expressed in 1 Corinthians 12. The article explores how the principles in this chapter (plurality, different roles, interdependence, and the general good) can be used to provide a firm foundation for the team approach to ministry.—C.R.M.

1119. D. G. MCDOUGALL, "Cessationism in 1 Cor 13:8-12," *MastSemJourn* 14 (2, '03) 177-213.

The article treats the setting of chapter 13 in 1 Corinthians, the setting of chapter 13 in 1 Corinthians 12–14, the setting of vv. 8-11 in chapter 13, the terms used in 13:8-11, and the progression of the argument in 13:8-11. Verses 8-12 present three things that are intertwined: revelation, cessation, and maturation. At the maturation of the church (whenever that happens) all revelatory gifts will have come to an end according to this passage.—C.R.M.

1 Cor 14:34-35, § 48-809.

1120. A. JOHNSON, "Turning the World Upside Down in 1 Corinthians 15: Apocalyptic Epistemology, the Resurrected Body and the New Creation," *EvangQuart* 75 (4, '03) 291-309.

The article shows how Paul's apocalyptic epistemology in 1 Corinthians 2 sheds light on an issue of ontology in 1 Corinthians 15 (the nature of the resurrected body), and what this in turn indicates about Paul's understanding of resurrection life in the consummated "new creation." It discusses apocalyptic epistemology in 1 Corinthians—*psychikos* versus *pneumatikos;* epistemology, ontology, and the "new creation" in 1 Corinthians; continuity and discontinuity in 15:35-58; and the problem with "flesh and blood." For Paul the transformation that takes place to change one's "this age" (*psychikos*) epistemology into one appropriate for the "new creation" (i.e. *pneumatikos*) parallels the transformation that will take place to change one's "this age" body into one appropriate for the "new creation."—C.R.M.

1121. [1 Cor 15:1-11] B. GERHARDSSON, "1 Kor 15 än en gång" [1 Corinthians 15 Once More], *SvenskExegÅrs* 68 ('03) 187-188.

Commentators have often discussed why the empty tomb tradition and the testimony of the women at the tomb are missing from Paul's statement in 1 Cor 15:1-11. Since the text is centered upon what Christ has done (he died, was buried, was raised, and showed himself), there was no room for details such as the empty grave, the angel's message, etc. In any case, Paul was probably unaware of the Johannine and Matthean Easter traditions.—B.A.P.

1122. [1 Cor 16:19] C. G. MÜLLER, "Priska und Aquila. Der Weg eines Ehepaares und die paulinische Mission," *MünchTheolZeit* 54 (3, '03) 195-210.

After introductory considerations on mobility and early Christian mission, the article focuses on the case of the married couple Prisca and Aquila, who were also coworkers of Paul. It treats the NT evidence (Acts 18; 1 Cor 16:19; Rom 16:3-5); the names Prisca and Aquila; their occupation as tentmakers; the stations of their life journey (Pontus, Rome, Corinth, Ephesus, Rome); their status as a couple in connection with the sending of missionary pairs in the NT, other teams of two, and married couples in the Pauline mission; and Paul's opinion of his "coworkers" (Rom 16:3-5). Prisca and Aquila created the indispensable material base for Paul's mission in Corinth, and they are a prime example of missionary teamwork that excelled in mobility and flexibility in service to the faith.—C.R.M.

2 Corinthians, § 48-1124.

Galatians–Philemon

1123. M. P. SURBURG, "Ancient Rhetorical Criticism, Galatians, and Paul at Twenty-five Years," *ConcTheolJourn* 30 (1-2, '04) 13-39.

H. D. Betz's *Galatians* (1979) was the first modern commentary to employ ancient rhetorical theory (as found in the ancient rhetorical handbooks) in the interpretation of a Pauline letter. After describing how Betz applied ancient rhetorical theory to Galatians, the article discusses some responses to Betz, notes various analyses of the rhetoric in Galatians (forensic, deliberative, epideictic), considers the application of epistolary studies to Galatians, and offers a critical assessment of the approach twenty-five years since Betz's work. It concludes that the vast majority of rhetorical analysis in Galatians has been of little tangible benefit, though the approach may still have a more modest and circumspect future.—D.J.H.

1124. N. H. TAYLOR, "Conflict as context for defining identity: A study of apostleship in the Galatian and Corinthian letters," *HTSTeolStud* 59 (3, '03) 915-945.

In Galatians Paul is seeking to regain oversight of communities he had established while an apostle of the church of Antioch. He defines himself as an ἀπόστολος called by God and claims that this status has been acknowledged by the leaders of the Jerusalem church. He therefore enjoys greater authority than those currently influencing the Galatian Christians toward circumcision. In 2 Corinthians, however, Paul is seeking to regain authority over the Corinthian church, which has been undermined by persons claiming an apostolic authority similar to but greater than his own. Paul claims as the founding ἀπόστολος of the Corinthian church an exclusive jurisdiction there, whereas his opponents represent a model of itinerant apostleship that knows no boundaries and does not acknowledge any limitation of jurisdiction. It is clear that the title ἀπόστολος became an effective vehicle for the assertion of authority at an early date in Christian history.—C.R.M.

1125. P. Mulemi, “A Synopsis of the Pauline Theology on Justification: Galatians 2:15-16 and 5:5-6,” *HekimaRev* 30 (’03) 61-67.

There is no contradiction between Gal 2:15-16 and 5:5-6. In both passages Paul is insistent that justification comes primarily through faith in Christ and not by adherence to the works of the Law. Works are important, but only if they are performed in faith working through love.—D.J.H.

1126. W. O. Walker, “Does the ‘We’ in Gal 2.15-17 Include Paul’s Opponents?” *NTStud* 49 (4, ’03) 560-565.

J. L. Martyn’s suggestion that “we” in Gal 2:15-17 includes Paul’s opponents in Galatia is incorrect. This refutation is based on Paul’s use of the first person plural elsewhere in Galatians, the significance of ἡμεῖς φύσει in Gal 2:15, Paul’s opponents as non-Christians, Paul’s use of the third person with reference to his opponents, and the tenor of Paul’s statements regarding his opponents. It appears that the “we” of Gal 2:15-17 refers in the first instance to Paul and Cephas, with possibly a secondary reference to Barnabas and “the other Jews” in the Galatian churches.—D.J.H.

1127. M. A. Seifrid, “Paul, Luther, and Justification in Gal 2:15-21,” *WestTheolJourn* 65 (2, ’03) 215-230.

Paul’s brief articulation of “justification” in terms of union with Christ in Gal 2:15-21 reveals a central thread in the fabric of the letter and of Pauline theology. The article presents an exposition of the text with particular attention to Paul’s understanding of justification, investigates how Luther treated this text and the theme in general, and offers critical reflections about “union with Christ” in the new Finnish reading of Luther.—D.J.H.

1128. J. Willitts, “Context Matters: Paul’s Use of Leviticus 18:5 in Galatians 3:12,” *TynBull* 54 (2, ’03) 105-122.

After reviewing the three dominant approaches to Gal 3:10-12, the article traces the interpretation of Lev 18:5 in later Jewish interpretation within and outside the canon, and offers a fresh exegesis of Gal 3:10-14 in light of the later Jewish tradition. It concludes that when read in a redemptive historical/exile-restoration framework, Gal 3:12 makes a contrast between the Law and faith, which makes a historical contrast between the age of realized covenant potential and the age of unrealized potential.—D.J.H.

1129. [Gal 3:23–4:7] G. Vall, “Inclusive Language and the Equal Dignity of Women and Men in Christ,” *Thomist* 67 (4, ’03) 579-606.

As a test case for evaluating the success of inclusive language translations of the Bible, the article analyzes Gal 3:23–4:7 as it appears in the New Revised Standard Version of 1989, with particular attention to its renderings of υἱός and υἱοθεσία. It contends that the inaccuracies in the NRSV’s rendering of Gal 3:23–4:7 can only be remedied if the goal of eliminating masculine oriented language from the biblical text is abandoned, since it is precisely by means of the masculine oriented term υἱός that Paul teaches us about the equal dignity of women and men in Christ.—D.J.H.

Gal 5:5-6, § 48-1125.

1130. [Eph] G. HOTZE, “Paradebeispiele der Paulusschule: Der Kolosser- und der Epheserbrief (3),” *BibLiturg* 76 (3, ’03) 207-211.

The third installment [see § 48-375] describes Ephesians as a superior example of pseudepigraphy, discusses its dependence on Colossians, describes it as a “strange and wide ranging” writing, and notes its specific worldview—“the all” (*ta panta*) and its spheres.—D.J.H.

1131. [Eph] G. HOTZE, “Paradebeispiele der Paulusschule: Der Kolosser- und der Epheserbrief (4),” *BibLiturg* 76 (4, ’03) 285-289.

After observations on the Christology in Ephesians, this installment [see § 48-1130] identifies the church as the thematic center of Ephesians, and provides a survey of its content with particular attention to the theme of preserving the unity of the Spirit in love (4:1–5:20) and to some problematic, time-conditioned passages in 5:21–6:24.—D.J.H.

1132. C. MARTINES, “Una Re-evaluación de la Frase ‘En los Lugares Celestiales’ de la Carta a los Efesios,” *DavarLogos* [Libertador San Martín, Argentina] 2 (1, ’03) 29-45.

The phrase ἐν τοῖς ἐπουρανίοις appears five times in Ephesians (1:3; 1:20; 2:6; 3:10; 6:12). Linguistic analysis of the phrase points to a spatial meaning which serves as an implicit reference to the heavenly temple-sanctuary. The Pauline viewpoint is rooted in the OT concept that connects the divine dwelling place to the upper regions of creation. In this sense the tabernacle (and later, the Temple) served as a model to represent the heavenly temple-sanctuary. The expression “in the heavenly places” indicates the locus of the risen Christ from which flow blessings, authority, intercession, and knowledge.—D.J.H.

1133. L. NORTJÉ-MEYER, “Die hiërargiese funksionering van God, mans en vroue in die brief aan die Efesiërs (The hierarchical functioning of God, men and women in the Letter to the Ephesians),” *VerbEccl* 24 (1, ’03) 180-193.

The author of Ephesians used the idea of the household as the most basic unit of society to portray the hierarchical functioning of God in the universe. The Christian community is portrayed as a reflection of this order, and therefore its households should exhibit this order. A man should hold his rightful place as head of his wife and household. Women are advised to submit to their husbands and meet the cultural requirements of public order, rather than live up to the principles of Christian faith.—C.R.M.

1134. [Eph 2:5, 8] J. WHITLARK, “Enabling Χάρις: Transformation of the Convention of Reciprocity by Philo and in Ephesians,” *PerspRelStud* 30 (3, ’03) 325-357.

After showing the connection between χάρις and reciprocity in literature from the classical Greek period, the article examines the use of χάρις in Greco-Roman benefaction, and explores the soteriological implications of reciprocity with reference to Philo’s use of χάρις and the expression “saved by χάρις” in Eph 2:5, 8. It concludes that Paul like Philo divests the human’s relationship with God of reciprocity in the realm of salvation since God inwardly works all things necessary, and that the schema of salvation in Ephesians is not one of covenantal nomism or even patterned after the reciprocal dynamic of Greco-Roman benefaction but rather is one of new covenant piety where God saves the Christian from start to finish.—D.J.H.

1135. S. GRINDHEIM, "What the OT Prophets Did Not Know: The Mystery of the Church in Eph 3,2-13," *Biblica* 84 (4, '03) 531-553.

The essay argues that the inclusion of the Gentiles in Eph 3:2-13 is referred to as a previously unrevealed mystery because it is based on the abrogation of the Mosaic Law and entails a degree of nearness to the Lord that exceeds the expectations of the old covenant. It considers the definition of the mystery, the nature of the mystery, the wider context of Ephesians, Paul's role as recipient of the revelation of the mystery, the abrogation of the Mosaic Law, and the claim that "mystery" terminology in Ephesians betrays an author other than Paul. It concludes that Ephesians exhibits complex reapplications and creative combinations of Pauline themes and terminology that are best understood as the apostle's reformulation of his ideas in a new situation.—C.R.M.

1136. [Eph 5:18] C. L. HOLMAN, "What Does It Mean Today to be Spirit-Filled? Ephesians and Ecumenism (or Ecumenical Pneumatology)," *Spirit & Church* [Daejeon City, South Korea] 4 (2, '02) 151-160.

In Eph 5:18 (and Acts 13:52) believers are commanded to be "filled with the Spirit" who already lives in them and finds expression in various areas of Christian life. The article develops this theme with reference to Eph 5:18-21 and Luke-Acts, and with particular attention to the characteristics of Spirit-filled Christian life and community.—D.J.H.

1137. W. WALDEN, "Ephesians 5:21. A Translation Note," *RestorQuart* 45 (4, '03) 254.

The so-called "reciprocal" pronoun ἀλλήλων does not always express mutuality but often simply shows random or distributive activity within the group. Eph 5:21 may be translated: "Out of reverence for Christ, be in subordination among yourselves." The verse teaches structure and means simply, "Obey whom you are supposed to," a general principle with examples following: wives (5:22), children (6:1), and servants (6:5).—C.R.M.

1138. I. FOULKES, "¿Cómo resistir el mal en el mundo? La lucha contra 'principados y potestades' según Efesios 6.10-17," *Vida y Pensamiento* [San José, Costa Rica] 23 (2, '03) 59-81.

After reflecting on the current global situation and what the letter to the Ephesians might say to it, the article considers the conceptual world of Ephesians, and focuses on the letter's instructions about resisting evil in Eph 6:10-17, giving particular attention to its images of the belt of truth, the breastplate of justice, shoes for proclaiming the gospel of peace, the shield of faith, the helmet of salvation, and the sword of the Spirit (the word of God).—D.J.H.

1139. K.-W. PENG, "Do We Need an Alternative Rendering for Philippians 1.3?" *BibTrans* 54 (4, '03) 415-419.

After weighing the various arguments regarding the translation of Phil 1:3, the article suggests that "because of your remembrance of me" be put in the main text, and that "every time I remember you" be put as an alternative reading in a footnote. It also proposes that the two *epi*-clauses in vv. 3 and 5 be highlighted in the translation as a kind of rhetorical parallelism.—D.J.H.

1140. [Phil 2:6-11] J. H. HELLERMAN, "The Humiliation of Christ in the Social World of Roman Philippi, Part 2," *BiblSac* 160 (640, '03) 421-433.

This installment [see § 48-671] reflects on the importance of the social setting of the colony of Philippi for understanding Paul's rhetorical strategy in his portrayal of Christ's humiliation in Phil 2:6-11. It treats the evidence from Acts on Paul's presence in Philippi, Paul and the Philippians, the humiliation of Christ as *cursus pudorum* (slavery and social status, the shame of crucifixion), and redefining honor and shame in Paul's Christology. It concludes that Phil 2:6-11 must be understood as a challenge to conceive of a new kind of group, a new πολίτευμα, not simply a new kind of person, and that it is not Jesus' possession but his use of his status and power that elicited the exalting response of God in vv. 9-11.—C.R.M.

1141. A. YARBRO COLLINS, "Psalms, Philippians 2:6-11, and the Origins of Christology," *BibInt* 11 (3-4, '03) 361-372.

In composing Phil 2:6-11 either for worship or as part of the argument in his letter to the Philippians, Paul was acting in the role of the *theologos*, an official in the organized worship of an ancient deity whose duty it was to compose brief speeches, sometimes in prose and sometimes in poetry, in honor of the deity. In writing a brief speech in exalted prose honoring Jesus Christ whom he had taught the Philippians to honor instead of the emperor, Paul in Phil 2:6-11 acted as a *theologos*.—D.J.H.

1142. H. HÜBNER, "Die Diskussion um die deuteropaulinischen Briefe seit 1970. I. Der Kolosserbrief," *TheolRund* 68 (3, '03) 263-285; (4, '03) 395-440.

The first installment in a report on recent research on the Deuteropauline letters discusses commentaries on Colossians by E. Lohse, E. Schweizer, J. Gnilka, P. Pokorný, J. D. G. Dunn, M. Wolter, and A. Lindemann, as well as monographs on Colossians by W. Bujard, P. Müller, and M. Kiley. The second installment describes and evaluates monographs on Colossians by J. Lähnemann, R. E. DeMaris, C. E. Arnold, W. T. Wilson, T. W. Martin, A. Standhartinger, H. J. Gabathuler, F. Zeilinger, C. Stettler, J.-N. Aletti, and R. Hoppe.—D.J.H.

1143. [Col] M. TRAINOR, "Living in Difficult Times: Insights from Ancient Colossae," *Pacifica* 16 (3, '03) 295-308.

The appreciation of human experience and the emphasis on cultural relevance present in the letter to the Colossians provide a corrective to the popular educational methodology today that exclusively emphasizes doctrinal correctness and theological orthodoxy. The letter offers a clarifying voice that helps the Colossian Christians to discern how to grow in authentic spiritual enlightenment and wisdom.—D.J.H.

Colossians, §§ 48-1130–1131.

1144. P. J. MALYSZ, "Paul's Use of the Imagery of Sleep and His Understanding of the Christian Life: A Study in the Thessalonian Correspondence," *ConcTheolQuart* 67 (1, '03) 65-78.

In the Thessalonian correspondence Paul draws heavily on both Jewish and Greek traditions about "sleep" to paint a picture of Christian life as an existence rooted in the fact of the cross and governed by the eschatological reality of Christ's second coming. With particular attention to 1 Thess 4:13–5:11, the article shows that by bringing out and playing on the euphemistic as well as the negative meanings of the verbs καθεύδω and κοιμάω ("sleep") Paul unites all the various elements of the passage into a coherent whole.—D.J.H.

1145. P. G. R. DE VILLIERS, "Faith, hope and love — a missionary perspective on three seminal motifs in 1 Thessalonians 1:3," *ActaTheol* 23 (1, '03) 36-53.

After discussing the form of the thanksgiving in 1 Thess 1:2-5 (with particular attention to the faith-love-hope triad in 1:3), the article considers the religious and missionary qualities of the Thessalonians, and discusses the missionary preaching and the election of the Thessalonians. It concludes that 1 Thessalonians reveals Paul's pastoral concerns for his converts, and offers glimpses into the missionary practices of the early church and its members that determined the language and identity of the believers in a most decisive manner.—D.J.H.

1146. P. G. R. DE VILLIERS, "Proclaiming the gospel in Macedonia, Achaia and in every place. Missions and 1 Thessalonians 1:6-8," *ActaTheol* 23 (2, '03) 43-57.

The article investigates the situation of the earliest Pauline community as it is partially reflected in 1 Thess 1:6-8 in order to understand the special nature of Pauline mission and in order to interpret Pauline letters as missiological documents more adequately. After comments on the formal presentation and appearance of 1 Thess 1:6-8, it discusses the Thessalonians as imitators, the interpretation of v. 8 (proclaiming the word of the Lord), and mission by Pauline communities. It concludes that converts of the Pauline mission emulated the example of those who proclaimed the gospel to them.—C.R.M.

1 Thess 4:4, § 48-1327.

1 Thess 4:13–5:11, § 48-1144.

Hebrews

1147. L. HERIBERTO RIVAS, "La cristología de la carta a los Hebreos. Jesucristo, único Salvador del mundo, ayer, hoy y siempre (cf. Heb 13, 8)," *RevistBíb* 65 (1-2, '03) 81-114.

Taking its starting point from Heb 13:8 and other christological confessions in Hebrews, the article discusses the christological affirmations in Heb 1:1-4, the Son of God as superior to the angels, the Son as the "apostle" of the Father, the Son as truly human, Christ as the new high priest, and the priestly identity of believers.—D.J.H.

1148. W. KRAUS, "Neuere Ansätze in der Exegese des Hebräerbriefes," *VerkForsch* 48 (2, '03) 65-80.

After describing recent commentaries on Hebrews, the article considers current scholarship on the following issues: author and addressees, place and date, structure, tradition-historical and history-of-religions questions, covenant theology, understanding of Scripture, the socioreligious dimension (identity and definition), biblical theology, theocentrism, the question of anti-Judaism, and preaching and research.—D.J.H.

1149. D. O. VIA, "Revelation, Atonement and the Scope of Faith in the Epistle to the Hebrews: A Deconstructive and Reader-Response Interpretation," *BibInt* 11 (3-4, '03) 515-530.

The paper aims to show that a deconstructive and reader-response interpretation of three themes in Hebrews can give a reading that is existentially viable without putting undue strain on historical meanings. It first identifies the three themes (the medium of revelation, the source of revelation's effectiveness, the scope of revelation's effectiveness) and notes that each theme manifests within itself two divergent or conflicting positions (dominant and subdominant). Then it revisits each theme in an effort to turn contradictions in the text of Hebrews into dialectical tensions. For example, it suggests that the subdominant inclusive understanding of the scope of salvation be elevated to the place of prominence as more consistent with the intentions of a God of grace and mercy (see Heb 2:9; 4:16; 10:29; 12:15; 13:9, 25) than the dominant position that it is those who believe in the Christian proclamation who are brought into saving participation in the faith of Jesus.—C.R.M.

1150. N. H. YOUNG, "Suffering: A Key to the Epistle to the Hebrews," *AusBibRev* 51 ('03) 47-59.

In Hebrews the suffering (including the death) of Jesus dealt with the problem of sin at a new level of cleansing potency, established the new covenant order through the mediation of a new high priesthood after the Melchizedek pattern, and opened up the new and living way into the presence of God in the heavenly sanctuary. But behind all these theological assertions is the author's practical concern of encouraging the recipients to step out boldly for Christ and to accept the resultant abuse. The author encourages the readers to do this by reminding them of the suffering that Jesus endured.—D.J.H.

1151r. J. KURIANAL, *Jesus Our High Priest. Ps 110,4 as the Substructure of Heb 5,1-7,28* [*NTA* 45, p. 178].

F. MANZI, "Il Salmo 110(109),4 nell'Epistola agli Ebrei e a Qumran. A proposito di una recente pubblicazione," *RivistBib* 51 (3, '03) 281-314.—Taking issue with Kurianal's suggestion that Heb 5:1–7:28 should be taken as a literary unit, the article points out the difference in perspective in Heb 4:15–5:10 and 7:1-28 in their uses of Ps 110(109):4. Then it contends that Kurianal's positions about the Qumran evidence are based on unwarranted arguments in studies of 11QMelchizedek. It concludes that in 11QMelchizedek God as "the king of justice" at the end of time brings to completion the salvific activities of forgiveness, justice, and military victory over all human and angelic beings.—D.J.H.

1152. J. SWETNAM, "The Context of the Crux at Hebrews 5,7-8," *FilolNT* 14 (27-28, '01) 101-120.

This article confirms the interpretation of Heb 5:7-8 as Christ begging to die [see § 45-1177] by placing it in the context of Heb 1:1–6:20. It concludes that the crux at Heb 5:7-8 with its emphasis on Christ's free sacrifice of himself and the relation of this sacrifice to the Christian *tôdâ* (see Psalm 22) is intimately connected with God's promise of progeny to Abraham following the sacrifice of Isaac (see Genesis 22).—D.J.H.

1153. R. BOGACZ, "Kapłaństwo Chrystusa na wzór Melchizedeka (Hbr 7, 1-28) (Il sacerdozio di Christo secondo l'ordine di Melchisedek)," *AnalCrac* 34 ('02) 121-130.

With his midrash on Ps 110:4 (and Gen 14:17-20) in Heb 7:1-28, the author of Hebrews wished to show that Jesus is the high priest in a way completely different from that of all the priests of the tribe of Levi. Christ the new priest becomes the guarantor of the new covenant, and as the exalted Son of God he fulfills his priestly function as mediator between God and humans.—D.J.H.

Heb 13:8, § 48-1147.

1154. J. SCHLOSSER, "Les épîtres catholiques et la tradition: *Colloquium Biblicum Lovaniense LII* (2003)," *EphTheolLov* 79 (4, '03) 501-508.

After discussing the presidential address and a short paper on the Catholic Epistles in general given at the 2003 Colloquium Biblicum Lovaniense, this report describes the papers on the letters of James, 1 Peter, 2 Peter and Jude, and 1 John, respectively.—D.J.H.

1155. M. JACKSON-MCCABE, "The Messiah Jesus in the Mythic World of James," *JournBib Lit* 122 (4, '03) 701-730.

The article argues that there is a coherent mythic system informing the letter of James, the soteriology of which lacks any focus on Jesus' death, the Holy Spirit, or rebirth. The Christ of James is more like the "messiahs" found in Jewish literature of the period than those of Pauline or Johannine literature. His central role is not to establish a "new creation" or "rebirth" through the infusion of a divine spirit made available by his death and resurrection; it is simply to effect a violent purge of "the wicked" and the restoration of Israel's twelve-tribe kingdom.—D.J.H.

1156. E. Y. L. NG, "Father-God Language and Old Testament Allusions in James," *TynBull* 54 (2, '03) 41-54.

The article examines three passages in James where God is referred to as πατήρ ("Father"): "Father of lights" (Jas 1:17-18); God the Father, the fatherless, and widows (1:27); and blessing the Lord and Father while cursing human beings (3:9). Each use of the word is relevant to what is predicated of God and his works in the immediate context of the OT allusions. The fatherhood of God is associated with creation, the redemption of believers, and eschatology. And it is used to promote care for the underprivileged and respect for all—the very opposite of overbearing patriarchy.—D.J.H.

1157. H. WELZEN, "The Way of Perfection. Spirituality in the Letter of James," *Studies in Spirituality* [Leuven] 13 ('03) 81-98.

After identifying the letter of James as wisdom literature, the article considers its spirituality with reference to the theme of the "two ways," perfection as the focal point, the treatment of works and sins, and the eschatological horizon. It shows that in James good works are only part of the way to perfection.—D.J.H.

1158. R. KRÜGER, "Una definición muy peculiar de religión según Santiago 1:27," *Cuadernos de Teologia* [Buenos Aires] 22 ('03) 79-91.

In Jas 1:27 "religion" (θρησκεία) is defined in relation to weak and needy persons (orphans and widows), and in relation to believers who must distance themselves from the unjust structures and social practices of the world. In this way there is established an intrinsic connection between faith in God and social commitment, which is made concrete in an alternative lifestyle.—D.J.H.

1159. O. E. ALANA, "A word with the rich (Ja 5:1-6) - Part I," *VerbEccl* 24 (1, '03) 1-14.

For James the "rich" were the elite or privileged and their associates, and the "poor" were the nonelite or less privileged. Although these terms in Jas 5:1-6 may not mean precisely what they mean in modern society, to relativize the issue of wealth and poverty is to do injustice to the spirit of the NT writer who considered it a real problem in his community.—D.J.H.

1160. B. Estrada, "La gioia nella sofferenza in 1 Pietro," *RivistBib* 51 (4, '03) 405-436.

The study first considers the theme of suffering in 1 Peter and presents a close examination of three texts that point out the joy in suffering: 1 Pet 1:3-8; 3:13-17; and 4:12-16. Next it notes that the idea of rejoicing in suffering is not uncommon in the NT and suggests that various passages are constructed according to a schema, more or less elaborated, such as is found in the beatitude in Mt 5:11-12/Lk 6:22-23 to which the passages in 1 Peter may be compared (cf. Acts 5:40-42; and in the context of Jesus' passion, Jn 14:28; 16:22-23a). Then it searches for the Jewish roots of this notion of joy in the midst of suffering in the OT, 2 and 4 Maccabees, and other intertestamental literature (e.g. *2 Baruch, 1 Enoch,* the Dead Sea scrolls). It concludes that while some of the Jewish texts present teaching on how to cope with difficulties and affliction with a positive attitude, we do not find the specific mention of joy in the middle of testing such as is found in the Gospels and some NT letters, especially 1 Peter.—C.R.M.

1161. V. N. Kapambu, "La portée de χάρις en 1 P 2, 20c," *Teresianum* 54 (2, '03) 423-444.

This investigation of how the χάρις in 1 Pet 2:20c that defines suffering endured for doing what is right is to be understood first situates v. 20c within the literary context of 2:19-20. Next it outlines the ABA' chiastic structure of vv. 19-20. Then it engages in a detailed analysis of the vocabulary of v. 20c. While the exhortation to slaves to endure may offend modern sensibilities, 1 Peter not only exhibits solidarity with slaves in their unjust situation but also recognizes them against the culture of their day as persons who have a right to justice. Thus 1 Pet 2:19-20 tells how one may live as a Christian in the condition of slavery.—C.R.M.

1162. C. Kuykendall and C. J. Collins, "1 Peter 3:15a: A Critical Review of English Versions," *Presbyterion* 29 (2, '03) 76-84.

The best English rendering of 1 Pet 3:15a—one that is based on the best Greek text, brings out the influence of Isa 8:13, gives a proper rendering of ἁγιάσατε, and represents appropriately the grammatical relationship of "Lord" and "Christ"—is this: "but in your hearts revere Christ the Lord as holy." Of the English translations, the English Standard Version (ESV) comes closest to this rendering.—D.J.H.

1163. J. D. Charles, "The Language of Providence in 2 Peter: Some Considerations for the 'Open Theism' Debate," *Presbyterion* 29 (2, '03) 85-93.

Despite its emphasis on moral self-responsibility, 2 Peter contains strong undertones of divine intention, divine action, divine knowledge, and divine promise. After sketching the argument of 2 Peter, the article considers the following subthemes: knowledge and prophetic speech, the longsuffering of the Lord, reservation (judgment) and preservation (salvation), and perseverance and the problem of apostasy. 2 Peter is an elegant reminder that divine sovereignty and moral agency can and do coexist in classical Christian theism.—D.J.H.

1164. T. J. Kraus, “Grammatisches Problembewusstsein als Regulativ für angemessene Sprachbeurteilung — das Beispiel der griechischen Negation und 2Petr.,” *FilolNT* 14 (27-28, ’01) 87-99.

After an overview of ways of expressing negation in Greek, the article focuses on the forms of negation in 2 Peter—οὐ (1:8, 10, 16, 20, 21; 2:3, 4, 5, 10, 11; 3:9), μή (1:9, 10; 2:21; 3:8, 9, 17), οὐδέ (3:9)—and the position of the negation. Then it reflects on the significance of this usage for understanding the language of 2 Peter.—D.J.H.

1165. [1–3 Jn] P. Perkins, “Preserving the Testimony in the Johannine Churches,” *BibToday* 42 (1, ’04) 19-23.

The article discusses how 1 John came to be recognized as an apostolic letter, the relation between 1 John and the Fourth Gospel and their similarities and differences, the situation of 2 John and differences between it and 1 John, and 3 John and Christian hospitality.—C.R.M.

1166. R. Dudrey, “1 John and the Public Reading of Scripture,” *Stone-Campbell Journal* [Joplin, MO] 6 (2, ’03) 235-255.

1 John furnishes a specific case of a biblical document consciously written to be read aloud to an audience, a document of “oral literature” full of identifiable oral and auditory features. After comments on orality versus literacy, the article reviews auditory features in 1 John: aphorisms; balanced structures—comparisons, parallelisms, chiastic structures, binary oppositions; verbal jingles; repeated καί; and repetition and fixed language patterns. Then it discusses how orality illuminates 1 John and reflects on the public reading of Scripture.—C.R.M.

1167. C. G. Kruse, “Sin and Perfection in 1 John,” *AusBibRev* 51 (’03) 60-70.

After offering a working hypothesis on the events that lie behind the letters of John and identifying the purpose for which 1 John was written, the article examines the issue of sin and perfection in 1 John with respect to the tension between the author’s statements in 1:6–2:10 concerning the acknowledgment of one’s sins and those in 3:6-9 that those born of God cannot sin. It argues that if we recognize the connection between sin and *anomia* (“rebellion”) in 3:4-10, we can say that the sin that distinguishes the children of the devil is sin that has its roots in *anomia*, i.e. rebellion against God. Although the children of God do sometimes sin (2:1), they do not commit the sin of rebellion, the sin of the devil.—C.R.M.

1 Jn 1:1-4, § 48-986.

Revelation

1168. G. Biguzzi, “A Figurative and Narrative Language Grammar of Revelation,” *NovTest* 45 (4, ’03) 382-402.

After noting two peculiarities of images in Revelation (description songs, metamorphosis of images), the article discusses six peculiarities of Johannine narrative technique: autarchy of single episodes or details, narrative lacunae, discontinuity in itineraries and in the identity of antagonists, anomalous sequences of verbal tenses, episodes narrated from complementary perspectives, and anticipatory doublets. Then it considers the surreal and oneiric world created by John: a world beyond common logic and experience, and the nature and purpose of this surreal world. It concludes that these features testify against source-hypotheses applied to Revelation's origin and composition, and that the difficulties found in Revelation are to be solved first of all by collating the parallel features within the book itself.—D.J.H.

1169. G. CAMPBELL, "True and False Proclamation in the Book of Revelation," *IrBibStud* 25 (2, '03) 60-73; 25 (3, '03) 106-120.

After calling attention to the carefully sustained use of literary contrasts in Revelation, the first installment traces the theme of true and false proclamation under the following headings: revealer, revelation, and recipients (chap. 1); approval and censure, truth and lies (2:1–3:22); behind the scenes (4:1–5:14); and all are witnesses (6:9-11). The second installment continues the investigation under these headings: associates of the faithful witness (11:1–12:18); an elaborate hoax (13:1-18); moment of truth (14:1-20); a hymn to truth (15:1-4); staying on the alert (16:13-17); staring treason in the face (17:1–18:4); a victory for truth (19:11-21); and beware of falsehood even now! (20:1–22:21).—D.J.H.

1170. W. G. CAMPBELL, "Apocalypse et extermination," *RevRéf* 54 (225, '03) 89-107.

After surveying various scholarly approaches to the theme of violence in the book of Revelation, the article considers those passages (especially chapter 20) that describe violence or even extermination, and observes that they describe just divine vengeance called forth by sin, death, and evil from the perspective of mercy and salvation for those who "overcome." It concludes that Revelation concerns the suppression of violence and the abolition of death in the victory over death won by Christ and his own.—D.J.H.

1171. J. H. ELLIOTT, "'Worthy is Christ': A Modern Hymn and Its Apocalyptic Pedigree," *CurrTheolMiss* 30 (6, '03) 406-422.

Almost everything in the hymn "Worthy is Christ" in the 1978 *Lutheran Book of Worship* has been taken from the book of Revelation. After a brief description of Revelation, the article discusses the situation and dilemma of the churches in Asia Minor, John's cryptic assessment and message, and the hymns in Revelation and their influence on "Worthy is Christ."—D.J.H.

1172. C. A. GIESCHEN, "Sacramental Theology in the Book of Revelation," *ConcTheolQuart* 67 (2, '03) 149-174.

Revelation contains a significant amount of imagery that provides evidence of sacramental theology and practice among 1st-century Jewish Christians. The imagery that teaches about baptism is primarily the sealing with the divine name and the clothing with white garments. Imagery involving dining with Christ in the heavenly sanctuary, the Passover, and "divine presence" worship teaches about the Lord's Supper.—D.J.H.

1173. M. JAUHIAINEN, "Recapitulation and Chronological Progression in John's Apocalypse: Towards a New Perspective," *NTStud* 49 (4, '03) 543-559.

The "recapitulation" theory of Revelation maintains that the breaking of the seals, the blowing of the trumpets, and the pouring out of the bowls are parallel and describe the same events or the same period of time. But the seventh seal and the seventh trumpet do not portray the "end" but merely mark significant transitions from one stage to another, as the full consummation of God's kingdom is moving toward its climax. The former ushers in the Day of the Lord, and the latter marks the closing of the door of repentance and the beginning of the destruction of the destroyers of the earth. John had more interest in the chronological progression within the last days than is usually acknowledged in critical scholarship.—D.J.H.

1174. D. MATHEWSON, "Assessing Old Testament Allusions in the Book of Revelation," *EvangQuart* 75 (4, '03) 311-325.

Due to the allusive nature of John's appeal to the OT in Revelation, much recent discussion has been preoccupied with proposing criteria for validity and establishing categories of certainty (certain, probable, possible) based on perceived authorial intention to point the reader to a previous OT text. However, examination of the presence of the OT in Revelation must move beyond these basic tasks to a consideration of the interpretive and theological significance of OT allusions and echoes. All instances should be examined in order to determine the role and function that they play within the context of Revelation.—D.J.H.

1175. J. ØKLAND, "Sex, gender and ancient Greek: a case-study in theoretical misfit," *StudTheol* 57 (2, '03) 124-142.

The sex/gender distinction current in much Anglophone socio-scientific feminist theory in the last thirty years is not universally valid and not always helpful when analyzing ancient texts. This point is made synchronically by showing how other languages have other and more holistic concepts for thinking about gender, and diachronically by showing how the distinction is not fruitful when researching why in Revelation virginity is important and heaven is predominantly a male place.—D.J.H.

1176. J. PAULIEN, "The End of Historicism? Reflections on the Adventist Approach to Biblical Apocalyptic—Part One," *JournAdventTheolSoc* 14 (2, '03) 15-43.

The article argues that a historicist approach is the most appropriate to certain passages in Daniel and Revelation. After looking at recent developments within the Seventh-day Adventist church, the article discusses recent developments in scholarship on apocalyptic: definition and genre, the apocalyptic worldview, recent Adventist scholarship, and the distinctiveness of biblical apocalyptic. Then it considers a new approach to apocalyptic genre: revisiting the genre of Daniel, revisiting the genre of Revelation, Adventists and the genre debate, and historical apocalyptic in Revelation.—D.J.H.

1177. R. VETNE, "A Definition and Short History of Historicism as a Method for Interpreting Daniel and Revelation," *JournAdventTheolSoc* 14 (2, '03) 1-14.

Historicism reads historical apocalyptic in Daniel and Revelation as prophecy intended by the ancient authors to reveal information about real, in-history events in the time span between their day and the eschaton. Although historicism remained the most common approach during two millennia of biblical apocalyptic interpretation, the Seventh-day Adventist church is the only major denomination officially using the historicist approach today.—D.J.H.

Revelation, §§ 48-765, 1448.

Rev 1:10-12, § 48-1395.

1178. [Rev 2:9] R. J. McKelvey, “Jews in the Book of Revelation,” *IrBibStud* 25 (4, ’03) 175-194.

The attack on the Jews “who say they are Jews and are not” in Rev 2:9 and 3:9 reflects a danger faced by both Judaism and Christianity in Asia Minor at the time when Revelation was written. John believed that these Jews (like the early Christians addressed in his book) were in danger of losing their distinctive character by their accommodation to the prevailing pagan culture.—D.J.H.

1179. P. Thimmes, “Women Reading Women in the Apocalypse: Reading Scenario 1, the Letter to Thyatira (Rev. 2.18-29),” *CurrBibRes* 2 (1, ’03) 128-144.

Focusing on the letter to Thyatira in Rev 2:18-29 and the attention given to the woman prophet in the Thyatiran community, the article surveys interpretations from women scholars and introduces anthropological studies that link women, sex, and food, a triad that John utilizes in the Thyatiran letter. It argues that the Thyatirans are an “eating culture,” and that the conflict in the letter is a conflict for authority, a conflict about who will set and maintain group boundaries—a woman prophet who is an insider in the community, or John who is an outsider and has the only voice that the reader hears.—D.J.H.

Rev 3:9, § 48-1178.

1180. S. J. P. K. Riekert, “Grammatical Case in the text of Revelation 4 and 5,” *ActaTheol* 23 (2, ’03) 183-200.

Using the distinction between “abstract case” and “morpho-phonological case,” the article reconsiders the use of case in Revelation 4–5 in light of developments in case markings, including new morpho-phonological realizations of certain participles. It first treats the case assignment and case realization of κύκλῳ (5:11), case assignment by ἰδού, and case assignment and case realization by ἀκούω. Then it deals with phenomena reflecting deviations in language usage connected with case, with specific reference to new morpho-phonological realizations of the participles λέγων and ἔχων.—D.J.H.

1181. F. P. Viljoen, “Die betekenis en funksie van die himnes in Openbaring 4-11 (The Meaning and Function of the Hymns in Revelation 4-11),” *ActaTheol* 23 (1, ’03) 213-237.

The hymns in Revelation 4–11 (4:8-11; 5:9-13; 7:10-12; 11:15-18) summon the implied readers to play an active role, provide reassurance about the final victory, and are therapeutic. They revolve around the themes of the sovereignty of God and the Lamb, his coming in judgment, and the establishment of the kingdom of the saints. They comment on the plot of Revelation and help the reader to decipher the ensuing events.—D.J.H.

1182. D. D. Hannah, “Of Cherubim and the Divine Throne: Rev 5.6 in Context,” *NTStud* 49 (4, ’03) 528-542.

Rev 5:6 is best understood as another instance in which John situates Christ on the throne of God (see 3:21; 7:17; 22:1, 3). Archaeological and literary evidence suggests the use of a tradition that the heavenly throne contained as living components cherubim that were engraved or sculpted into the very fabric of the throne. Rev 5:6 can only mean that the Lamb stands on the center of the throne surrounded by the cherubim who constitute the sides of the throne and by the twenty-four elders whose thrones surround the central divine throne.—D.J.H.

1183. [Rev 6:1-8] M. BACHMANN, "Jesus mit dem Judenhut. Ikonographische Notizen," *Zeit TheolKirch* 100 (3, '03) 378-398.

Until now the only reference to "Jesus with the Jewish hat" in the relevant literature consisted of one or two "illustrations" of the Emmaus story (Lk 24:13-35). After an overview of the iconographic and medieval context of the "Jewish hat," the article shows that a large number of miniatures and woodcuts (perhaps even A. Dürer's depiction of the four horsemen) related to Rev 6:1-8 must be taken into consideration. In most of these representations all four horsemen are wearing a Jewish hat, and in each one of the early witnesses at least one has to think of Christ according to Berengaudus' interpretation of Revelation. Perception of this possibility was altered by Luther's interpretation of the verses as describing "four plagues."—D.J.H.

1184. [Rev 6:1-8] P. GARUTI, "Il trifunzionalismo indoeuropeo di Georges Dumézil, i quattro cavalieri e le tre bestie dell'*Apocalisse* di Giovanni," *Memorie Scientifiche, Giuridiche, Letterarie* [Modena] Series 8, no. 6 (2, '03) 189-221.

Dumézil's comparative study of religions led to the hypothesis of three fundamental functions in the Indo-European mythological mentality: sacred-royal, warrior, and economic. The series of the first four seals in Rev 6:1-8 seems to follow this triple formula. While some scholars regard this as a "loan" from ancient Iranian culture (because of the colors), there are more complex ways in which these exchanges of mythological elements between different civilizations may have taken place. The article illustrates how a parallel reading of Revelation 6 and 13 against their OT, Hellenistic, and Indian backgrounds can show how a sense of history was created in antiquity through the intersection of different mental patterns.—D.J.H.

1185. [Rev 8:1] W. H. SHEA, "Zechariah's Flying Scroll and Revelation's Unsealed Scroll," *JournAdventTheolSoc* 14 (2, '03) 95-99.

If the Ten Commandments were written on the two sides of the flying scroll in Zech 5:1-4, then one can think of them as being written on the two sides of the scroll that is unsealed in Rev 8:1, since by context and content Zech 5:1-4 provides the best OT parallel to explain the symbol for the content of the scroll in Revelation. At the second coming the flying scroll will be manifested to a whole world of violators of those commandments.—D.J.H.

1186. [Rev 8:2–11:19] P. S. MINEAR, "The Seventh Trumpet, or The Hallelujah Chorus," *Worship* 78 (1, '04) 24-35.

After considering the setting of the vision usually called the "seven trumpets" (Rev 8:2–11:19), the article discusses the golden altar, the six trumpets, the mystery of God, the sweetness, the bitterness, the seventh trumpet, and the measurement of the temple. It concludes with five suggestions for shifting from our world to John's world in reading Revelation.—D.J.H.

1187. J. M. ALCÁCER, "La Historia de la salvación celebrada como Pascua. El 'otro' paso del mar: Ap. 15,3-4," *EscritVedat* 33 ('03) 7-48.

After examining the literary context of Rev 15:3-4, the article discusses its literary structure, provides an exegesis with particular attention to the "paschal" references in the immediate context and in the hymn itself (vv. 3b-4), and notes some liturgical indications. Then it reflects on how the passage contributes to the vision of the paschal dimension of salvation history in Revelation as a whole.—D.J.H.

1188. D. MATHEWSON, "New Exodus as a Background for 'The Sea Was No More' in Revelation 21:1c," *TrinJourn* 24 (2, '03) 243-258.

The article contends that behind John's assertion in Rev 21:1c that "the sea was no more" lies the prophetic "new exodus" motif. After setting Rev 21:1c in its context, it considers the new exodus as its background, and reflects on the meaning of the statement in Revelation. It concludes that the text affirms that the sea as a symbol of chaos, hostility, and affliction no longer constitutes a threatening barrier to the people's enjoyment of the New Jerusalem and the new creation (see 21:1-2).—D.J.H.

1189. M. ST. A. MILLER, "Eschatology and Ecclesiology: Reflections Inspired by Revelation 21:22," *Encounter* 64 (2, '03) 109-138.

The understanding of the "temple" in the New Jerusalem as "the Lord God the Almighty and the Lamb" in Rev 21:22 expresses God's "ideal aim" for creation, and is directly linked with other powerful representations in Scripture (e.g. an ideal city, an ideal garden, an ideal covenant, an ideal kingdom). Thus Christians have been given a picture of the true end or purpose (*telos*) of the church, which ought to serve as motivation for a particular ethos and operational dynamic that privileges freedom and communion, even as the church lives its life in anticipation of the realization of God's ideal.—D.J.H.

1190. R. STRELAN, "'Outside Are the Dogs and the Sorcerers . . .' (Revelation 22:15)," *BibTheolBull* 33 (4, '03) 148-157.

Examination of the term κύνες ("dogs") in Rev 22:15 in its Greco-Roman context suggests that the reference may be to the dogs themselves, especially in their purificatory function in the cult of Hecate, an underworld goddess often associated with dogs. Revelation 22:14-15 contrasts two purificatory systems: that of the blessed who enter the holy city by removing pollution by the washing of their robes in the blood of the Lamb, and that of those who remain outside because they find purification through dogs and human scapegoats (φάρμακοι).—D.J.H.

BIBLICAL THEOLOGY

1191. T. J. CHAKKUVARACKAL, "Towards a Spirit-centered Biblical Theology: The 'From Below' Aspects of the Holy Spirit," *BangalTheolFor* 35 (1, '03) 1-30.

Examination of texts about the Holy Spirit in the OT, early Jewish writings, and the NT suggests the possibility of a Spirit-centered biblical theology that can provide theological stimulus and global relevance. This approach is more inclusive, human, and persuasive than any other.—D.J.H.

1192. R. B. GAFFIN, "Biblical Theology and the Westminster Standards," *WestTheolJourn* 65 (2, '03) 165-179.

With particular attention to the theme of the *ordo salutis*, the article shows that a deep compatibility exists between biblical theology (or redemptive-historical interpretation of

Scripture) and the Westminster Standards. While the predominant concern of biblical theology has been the once-for-all accomplishment of salvation, for the Standards the predominating concern is its ongoing application. However, both share both concerns (accomplishment and application), but with different emphases.—D.J.H.

1193. R. Morgan, "Historical and Canonical Aspects of a New Testament Theology," *BibInt* 11 (3-4, '03) 629-639.

The interest in finding a degree of theological unity in the literary, historical, and theological diversity of the NT writings goes somewhat against the grain of historical research, which tends to highlight the differences and exaggerate the historical distance both among the writers and between 1st- and 21st-century believers. Although a NT theology is only one specialist's contribution to defining Christianity today, it is likely to be an orthodox contribution because it will claim a high degree of continuity with Scripture. But it will be a generous orthodoxy because the theological diversity within the NT licenses the high degree of intellectual freedom and experimentation that has characterized some periods of Christian history and is more necessary than ever in the changing worlds of late modernity.—C.R.M.

1194. P. Stuhlmacher, "Adolf Schlatters Theologie des Neuen Testaments," *ZeitTheol Kirch* 100 (3, '03) 261-279.

Schlatter's two-volume *Theologie des Neuen Testaments* (1909-10; rev. ed., 1920-22) is an important part of his legacy. After noting his own description of it as the work of a "lone wolf," the article considers the critical reception of his work, and calls attention to some important features of it (conception of theology, understanding of the OT and Judaism, understanding of Christ, etc.). It observes that while the work has unmistakable shortcomings and shows the weaknesses in Schlatter's exegetical method, its two-volume structure (the story of Christ, the theology of the apostles) and powerful portrayal of the preaching of Jesus and the apostles demonstrate why Schlatter is still viewed as a pioneer in his field.—D.J.H.

1195. R. von Bendemann, "'Theologie des Neuen Testaments' oder 'Religionsgeschichte des Frühchristentums'?" *VerkForsch* 48 (2, '03) 3-28.

Several publications in the last ten years bear witness to a renewed interest in the theology of the NT. The article describes and evaluates them according to their various approaches: NT theology as the implication and explication of early Christian redactional activity (A. Weiser, J. Gnilka, G. Strecker), NT theology in a comprehensive biblical horizon (P. Stuhlmacher, H. Hübner), NT theology in the intersection of revelation and biblical history (U. Wilckens), W. Wrede's program and starting points of early Christian theological activity (W. Schmithals, K. Berger, H. Räisänen), a visit to the semiotic cathedral (G. Theissen), sociohistorical retrieval of feminist theology (E. Schüssler Fiorenza), and thematic approaches (J. Roloff, M. Karrer). It concludes with methodological reflections and an appendix on F. Hahn's *Theologie des Neuen Testaments* (2 vols., 2002).—D.J.H.

Christology

1196r. M. Barker, *The Great High Priest* [*NTA* 48, p. 441].

D. Melling, "After Solomon. Radical reassessments of the roots of Christianity," *Times Literary Supplement* [London] December 19 & 26 ('03) 3.—The "great high priest" of

Barker's book is Jesus of Nazareth. Using Hebrews and Revelation as key interpretative resources and drawing on a wide range of canonical and noncanonical literature, she presents Jesus as the inheritor of an ancient priestly mysticism rooted in the religion of Solomon's Temple, speculating that the tradition may have been transmitted to him by John the Baptist, who was of priestly lineage. This is a remarkable, wide-ranging, exciting, and controversial book. While many will find most of it captivating and compelling, others will wish that Barker had been more cautious in her analysis of the evidence and less confident in some of her conclusions.—D.J.H.

1197. D. M. CARR, "Ordinary Christology: Reflections from an Old Testament Perspective on the Theological Significance of Jesus," *UnSemQuartRev* 56 (3-4, '02) 30-47.

The article first reflects briefly on the principle that readings of the OT as predictions of Christ depend for their status on a potentially damaging concealment of the fact that they are misreadings. Then it explores ways of linking the OT and Christology that do not pretend an inherent Christian reference (whether in specifics or literary context) for non-Christian texts. It treats a threefold dilemma in Christology, J. Levenson's critique of the Christian failure to understand particularity, particularism and the ordinary Jesus, and ordinary Christology—a proposal. God's embodiment in and special love for Jesus might be taken as an image of God's being equally embodied in and bound to every human being in their particularity and ordinariness.—C.R.M.

1198. J. M. CARRIÈRE, "Parmi tous les peuples et toutes les nations," *Spiritus* 173 ('03) 467-480.

"Mission" is a NT category based on the sending of the Word by the Father to save the world and not to condemn it. The OT roots of this concept can be found in the figure of Wisdom who is also sent by God to be among humans as a kind of "missionary" and to seek a dwelling place among them.—D.J.H.

1199. G. COLZANI, "Nessun altro fondamento (1Cor 3,11). Note teologiche su cristologia e fondamentalismo," *EuntDoc* 56 (2, '03) 251-268.

Taking its starting point from 1 Cor 3:11, the article discusses Jesus Christ as the unique foundation of Christian faith, the relation of this foundation to Christology and Scripture, the hermeneutics of the foundation and the risk of fundamentalism, and Christian fundamentalism. It concludes with synthetic and prospective observations.—D.J.H.

1200. G. D. J. DINGEMANS, "Jezus, de unieke drager van Gods Geest (Jesus, the Unique Bearer of the Holy Spirit)," *ActaTheol* 23 (2, '03) 58-71.

According to the NT, the witnesses of Jesus were deeply impressed by his charismatic appearance during his lifetime and after his death. In his attitude, words, and activities they experienced the real presence of God culminating in the experience of the risen Lord. Thus the NT suggests a *pneuma* Christology according to which Jesus received the Spirit at his baptism and as the risen Christ continues to work in the world and show forth the human face of God.—D.J.H.

1201. C. DOHMEN, "'Der Plan des Herrn wird durch ihn gelingen' (Jes 53,10). Der Gottesknecht und das Leiden Jesu," *IntKathZeit/Communio* 32 (5, '03) 424-433.

Taking its starting point from Lk 24:13-35 and Acts 8:26-40, the article examines the NT claim that the Messiah had to suffer in light of the Servant Songs in Isaiah 40–55 (with particular attention to 52:13–53:12) and the OT presentation of God as one to whom suffering persons can and should turn with the question, Why?—D.J.H.

1202. J.-C. Loba-Mkole, "'Son of Man' and exegetical myths," *HTSTeolStud* 59 (3, '03) 837-858.

The article aims to show that some of the NT interpretations of the phrase "Son of Man" appear to be a myth created by modern critical scholarship. It first treats exegetical matters with reference to the linguistic origin of "Son of Man," the term in the history of religions, the "Son of Man" as a historical figure, and the "Son of Man" in Mark and Q. Then it considers the understanding of myth, and the myth of the "Son of Man" as a messianic title adopted by Jesus or by the early church. It concludes that while in Mark and Q Jesus uses "Son of Man" to refer to himself as a human being, these sources do not provide any clear indication of an existing mythological or divine figure known by that title.—D.J.H.

1203. J. Marcus, "Son of Man as Son of Adam. Part II: Exegesis," *RevBib* 110 (3, '03) 370-386.

Analysis of selected passages in the Gospels (Mk 2:10; 2:27-28; 10:45; Mt 24:27/Lk 17:24; Mt 25:31-46; Jn 5:26-27; 6:27) confirms the thesis [see § 47-1820] that "Son of Man" means "Son of Adam," and that Jesus' self-designation coheres with and draws on biblical and early Jewish traditions about the first man. This does not mean that Jesus as the Son of Man is merely human, since Adam is a figure of great glory, even godlikeness, in some traditions. Jesus as the Son of Man presents a glorified picture of human destiny, showing humanity eschatologically transformed to fulfill the destiny that God intended for it "in the beginning."—D.J.H.

1204. K. Stock, "Christ in Contemporary Exegesis: Where We are and Where We are Going," *Communio/IntCathRev* 30 (3, '03) 463-477.

The English version of an article published in German in *Geist und Leben* in 1986 [§ 31-332], the article outlines the current situation in the study of Jesus, offers possible directions for further exegetical work, and reflects on what the Gospels of John and Mark can contribute to Christology.—D.J.H.

1205. D. Strahm, "Vom Verlangen nach Heilwerden. Christologien von Frauen aus der Dritten Welt," *BibKirch* 58 (3, '03) 171-174.

After noting that christological teaching about redemption in Christ has contributed to the suppression of women, the article examines reformulations of Christology by feminist theologians in the Third World under three headings: Jesus—healer and companion of African women; a liberating Christology for women in the Asian context; and option for life—on the Christology of Latin-American women.—C.R.M.

1206. E.-J. Waschke, "The Significance of the David Tradition for the Emergence of Messianic Beliefs in the Old Testament," *WordWorld* 23 (4, '03) 413-420.

The David tradition builds one of the foundations for NT Christology as is evident in the adoption of the title Messiah in its Greek form Χριστός (e.g. Mk 8:29 parr.), tracing of Jesus' genealogy to David (Mt 1:1, 6), and application of the messianic titles "Son of David" (e.g.

Mt 9:27) and "Son of God" (e.g. Mk 1:1). The NT's christological interpretation of OT texts is the result of the history of influence (*Wirkungsgeschichte*) of the OT traditions in the context of NT theology. This interpretation must be taken seriously and accepted according to the hermeneutical premises of the biblical period.—C.R.M.

1207. T. WEINANDY, "Christology: some contemporary issues," *Priests & People* 17 (12, '03) 460-464.

After delineating three incarnational truths regarding Jesus as the Son of God, the article discusses five contemporary christological issues: the manner in which Jesus worked his miracles, the suffering of the incarnate Son, whether Jesus knew he was God, how Jesus became humanly conscious of his heavenly Father and of himself as the Father's Son, and whether Jesus is a human person.—D.J.H.

Church and Ministry

1208. R. A. M. BERTACCHINI, "Maria e la Chiesa apostolica. Diaconia e teologia del servizio," *Sapienza* 56 (3, '03) 315-333.

To understand better the spirituality of the apostolic church as *norma normans,* the article first considers aspects of the NT and Marian theology of service and serving, with particular attention to Mary's similarities and differences vis-à-vis the Father and Jesus. Then it discusses Mary as teacher and prophetess in the NT, and reflects on pre-Easter *diakonia* and the apostolic church. It concludes that while the apostolic church says relatively few things about Mary, it does take her as a model in its mission of teaching and prophecy, in accord with Jesus' example and the movements of the Holy Spirit.—D.J.H.

1209. J. BROWNSON, "Elder-Pastors and Deacon-Evangelists: The Plurality of Offices and the Marks of the Church," *RefRev* 56 (3, '03) 235-248.

The article first provides a brief survey of NT texts pertaining to church offices in order to illustrate the range and diversity of the NT material. Next it suggests a theological model for understanding the offices of the church in the Reformed tradition. Then it offers some observations about offices in the Reformed Church in America.—C.R.M.

1210. B. EKSTRÖM, "The Kingdom of God and the Church Today," *EvangRevTheol* 27 (4, '03) 292-305.

After discussing the definition of the kingdom of God, the article considers the centrality of this theme in Jesus' teaching, the characteristics of the kingdom of God, and the kingdom's present and future dimensions. Next it treats the church as God's creation, its spiritual and sociological nature, missionary nature, expansion in the world today, and the expectations placed on the church by the world. Then it explores the relationship between the kingdom of God and the church of Christ: the church as the agent of the kingdom, the church as integrated in society and representing the kingdom, and the impact of the church in society through the defense of kingdom values. It concludes with reflections on challenges for the church in the 21st century.—D.J.H.

1211. C. PATTERSON, "Dealing with Conflict in the New Testament," *Anvil* 20 (3, '03) 207-220.

While the NT writers responded to conflict in various ways, for all of them faith in Christ was the most formative experience. Some of their imperatives are God-ward in their thrust: respond to grace (Paul); seek wisdom (James); be open to the Spirit (Luke); and cultivate a relationship with Jesus (John). Others focus on responding to fellow Christians: beware of arrogant leaders (Peter); follow the example of Jesus (Mark); and deal with resentment swiftly (Matthew). What is striking is that these imperatives are all about the motivation for and the practicalities of maintaining real community among Christians.—D.J.H.

1212. O. Sobrino, "Was Peter the First Bishop of Rome?" *NewBlackfr* 84 (991, '03) 415-421.

A survey of the NT view of the interrelated identities of bishop, shepherd, and elder as well as consideration of Peter's leading role among the apostles yield persuasive evidence that the 1st-century Roman Christians would not have hesitated to view Peter as the founding chief bishop or shepherd of the Roman church.—C.R.M.

1213. H. von Lips, "Christen in nichtchristlicher Umwelt. Eine neutestamentlicher Perspektive," *BerlinTheolZeit* 20 (1, '03) 127-142.

To survive in the situation of being a minority group, early Christians had to gain hold of their own identity. At first they were a particular group within Palestinian Judaism, distinguished by their confession of Jesus as the Messiah. With the incorporation of more and more Gentiles into their movement and with the events of A.D. 70 there was a separation from Judaism, and so Christians lost the privileges granted to Jews in the Roman empire and had to survive as an illegal religious association in a society that was largely alien and even hostile to them.—D.J.H.

1214. A. Wucherpfennig, "Missionarische Kirche im Neuen Testament. Paulus, Lukas und die Pastoralbriefe als Stationen einer Entwicklung innerhalb des frühen Christentums," *GeistLeb* 76 (6, '03) 434-445.

After discussing the geography and theology of mission according to Paul, the article considers the contributions of Luke-Acts to the church's missionary consciousness, with particular attention to the Spirit's help in overcoming barriers regarding neighbors and to the church becoming a public institution and the practice of hospitality. Then it treats the contributions of the Pastorals, with reference to the household community as the basis of the mission, catechetical instruction, and the political relevance of religious practice. It concludes with reflections on the relevance of these NT developments for the church today.—D.J.H.

Various Themes

1215. M. R. Anderson, "A Very Brief Discussion of Religion and State in the New Testament," *Consensus* [Saskatoon, SK] 29 (1, '03) 103-108.

NT attitudes toward the Roman empire range from ambivalence (Jesus, Paul) to hostility (Revelation). The basic problem with Rome for early Christians was that it was in competition with Christ. No NT writer made God and the state one and the same, and theocracy was not envisioned this side of the re-creation of the world.—D.J.H.

1216. Anon., "Guds vägar. Judendom och kristendom," *SvenskTeolKvart* 79 (3, '03) 114-121; "The Ways of God. Judaism and Christianity," 122-129.

Based on many years of dialogue between representatives of the Church of Sweden and of

Judaism, this document considers the common heritage of Christians and Jews, Christian models for interpreting the relationship between Christianity and Judaism (replacement theology, parallel covenants, roads converging at the end of time), God's secret, the history of Christian guilt, the land, the Christian witness, and *teshuvah* ("returning"). [The same fascicle contains responses to the document by O. Yarden (pp. 130-135), M. Boys (pp. 136-140), P. A. Petit (pp. 141-149), H. Ucko (pp. 150-155), and J. Svartvik (pp. 156-161).]—D.J.H.

1217. G. K. Barr, "Preaching in the Early Church," *IrBibStud* 25 (1, '03) 36-51.

Utilizing various scalometric methods, the paper aims to trace the appearance of a variety of themes employed in early Christian preaching as the church's missions developed. There are three strands to be followed in tracing this development: the transmission of stories about Jesus' life and work in the Gospels, the elementary systematization of preaching found in Acts, and the rewarding but uneasy partnership of Paul and Silvanus. With respect to the last strand, to this day we may detect well worn sermon material in Rom 1:18–2:29; 1 Corinthians 15; Heb 4:14–7:28; elements in Hebrews 9 and 10; and Heb 11:1–12:2.—C.R.M.

1218. G. Biguzzi, "Il rischio del fondamentalismo tra giudaismo e cristianesimo (circa il luogo dell'incontro con Dio)," *EuntDoc* 56 (2, '03) 85-109.

The article first considers the Jerusalem Temple as the place for encountering God and as the holy place par excellence in the OT and Judaism. Then it discusses Jesus as the place of encounter with God for Christianity. Finally it reflects on the risks of fundamentalism and intolerance that each approach poses for Jews and Christians, respectively.—D.J.H.

1219. J. H. Boyd, "A Biblical Theology of Chronic Illness," *TrinJourn* 24 (2, '03) 189-206.

This attempt at developing a biblical theology of chronic illness contends that (1) some parts of the church have overemphasized the healing aspect of prayer, and (2) we should emphasize the God-human relationship more if we want to help sick people.—D.J.H.

1220. R. O. Bystrom, "God as Worker: How It Affects Life and Ministry," *Direction* 32 (2, '03) 166-172.

The article suggests implications of the biblical image of God as a worker for Christian life and ministry: Work is intrinsic to human nature; we are junior partners with God; God's work is a model for us; evangelism must address the world of work; the church needs worker images of God; and this is God's good world.—D.J.H.

1221. C. Chapman, "Is 'Jerusalem' a Christian Cause?" *NESTheolRev* 24 (2, '03) 98-126.

The article discusses Jerusalem in the OT, Jerusalem in Judaism and Zionism, Islamic claims to Jerusalem, and Christian attitudes to Jerusalem (including the NT). It concludes that no one religion can claim exclusive rights to control Jerusalem, and that Christians should be seeking for freedom of access to religious sites not only for themselves but for people of all faiths equally.—D.J.H.

1222. R. B. Compton, "Dispensationalism, the Church, and the New Covenant," *Detroit Baptist Seminary Journal* [Allen Park, MI] 8 ('03) 3-48.

The view that the church presently participates in the new covenant while national Israel fulfills the new covenant in the future is the most satisfactory interpretation of the biblical evidence. It is the only view that consistently maintains a literal hermeneutic (particularly with OT prophecy) and allows for a distinction between national Israel and the church in God's redemptive activity that is consistent with a literal interpretation of the OT and the NT.—D.J.H.

1223. A. Dagron, "Notre vocation: le corps," *SémiotBib* 111 ('03) 48-52.

With reference to various NT texts, the article considers the body as an enigma, "disturbed" bodies, at the beginning of the body—the Word, the voice of the shepherd, and the body as our future.—D.J.H.

1224. R. de Menezes, "Global Harmony in the Bible," *Vidyajyoti* 67 (11, '03) 895-910.

The article first examines the theme of global harmony in various parts of the OT: the Yahwist and Priestly documents, and the prophets and apocalyptic literature. Then it considers the theme in the NT under the following headings: Jesus and the kingdom of God, Jesus and his manifesto of the Jubilee Year, and things in heaven and on earth in Ephesians. It concludes that the task of the church is to carry out the ministry of reconciliation entrusted by Christ and to protect the cosmos in a common concern and care.—D.J.H.

1225. I. K. Duffield, "The Clear Teaching of the Bible? A Contribution to the Debate about Homosexuality and the Church of England," *ExpTimes* 115 (4, '04) 109-115.

Given the meager and difficult nature of the few verses on homosexuality in the Bible, it is astonishing that some Christians can talk of "the clear teaching of the Bible," meaning a unified condemnation of homosexuality. This can only take place with an uncritical and naïve reading of the texts in question. The article provides brief discussions of the key biblical texts (Gen 19:1-14; Lev 18:22 and 20:13; Rom 1:18-32; 1 Cor 6:9-11; 1 Tim 1:8-11; 1 Samuel 18–20; Mt 19:10-12; Lk 7:1-10/Mt 8:5-13) in an attempt to show that they are not automatically to be regarded as hostile to the inclusion of gays and lesbians in the church and its ministry. Bibliographical suggestions are provided for each passage.—D.J.H.

1226. B. Dupuy, "Pâque juive et Pâque chrétienne: aux sources de la différence herméneutique," *Istina* 48 (4, '03) 339-358.

After reviewing the etiological data pertaining to Passover, the article discusses the confession of Passover faith in Deuteronomy, the "second Passover" of Hezekiah and Josiah's reform, Passover according to the Priestly Code, the precisions in *Jubilees*, and the exodus as the origin of redemption in early rabbinic Judaism. Next it considers the Passover celebrated by Jesus with his apostles, the cup that Jesus gave them to drink at the end of the meal, sharing the bread and the invitation to drink from the cup, Jesus' words during the breaking of the bread, the expression "the blood of the covenant," and the ultimate meaning of Jesus' words. Then it reflects on the final composition of the Passover Seder and the origins of the Christian celebration of Passover, as well as the significance of the *Afikoman*.—D.J.H.

1227. J. Ferreira, "Cosmological and Biblical Eschatologies: Consonance or Dissonance?" *EvangRevTheol* 27 (4, '03) 306-317.

Modern scientific scenarios of a catastrophic end to the universe are incompatible with the divinely promised new creation of the Scriptures. The hope that biblical faith presents is that God will intervene not only to arrest the natural propensity of the universe toward catastrophe but also to bring about redemption for the universe and humanity in a "new creation."—D.J.H.

1228. T. A. FRIEDRICHSEN, "'Disciple(s) in the New Testament. Background, usage, characteristics and historicity," *Salesianum* 65 (4, '03) 717-739.

This presentation on the term μαθητής in the NT discusses its background and related terminology, Greek usage, the disciples of John the Baptist, NT use, related vocabulary in the NT, the distinctiveness of the disciple in the NT, and the use of μαθητής in Jewish writings and in the Apostolic Fathers. What is distinctive about the usage of "disciple(s)" during the ministry of Jesus and in the Gospels is that the term refers not to a passing phase of life but rather to a life-long relationship with Jesus and other disciples in which one finds a new and true family.—C.R.M.

1229. F. J. GAISER, "Why Does It Rain? A Biblical Case Study in Divine Causality," *HorBibTheol* 25 (1, '03) 1-18.

With reference mainly to OT texts, the article first considers rain as the direct action of God, and rain as witness to the creator. Then it explores explanations for why it rains and what it means. It concludes that while the people of the Bible sought to understand and report the how of rain as they were able to understand it, they remained more profoundly interested in the who and the why of rain.—D.J.H.

1230. S. GATHERCOLE, "The Cross and Substitutionary Atonement," *ScotBullEvangTheol* 21 (2, '03) 152-165.

This consideration of the aspect of the atonement usually termed "substitution" answers three questions: Is substitution still important? Is substitution still alive? and Is substitution still biblical? In answering the third question it sifts the evidence that has traditionally been used but also offers two suggestions of new areas of biblical material (Mk 10:45 and Jn 18:9) that might usefully be included in future discussions of substitution.—C.R.M.

1231. T. GEORGE, "The Blessed Evangelical Mary," *ChristToday* 47 (12, '03) 34-39.

The article suggests five ways for evangelicals to recover a fully biblical appreciation of Mary and her role in salvation history: spotless bride and pilgrim sinner, virgin mother of a man, the God-bearer, handmaiden of faith, and pointer to Jesus.—D.J.H.

1232. F. GIARDINI, "L'indole escatologica della santità cristiana," *Angelicum* 80 (4, '03) 829-863.

With reference to pertinent NT and Christian theological texts, the article shows how the eschatological realization of God's eternal plan for the salvation of the human race is initiated with the sanctification of men and women on earth and is achieved when those who have willingly welcomed Jesus Christ as their Savior are glorified in heaven. Christians are called to cultivate the sanctity received through Jesus Christ and to yearn for a future sharing in Christ's eternal glory. This call demonstrates that between mysticism and eschatology there is a very close connection, which is specific to Christian spirituality.—D.J.H.

1233. J. GROENEWALD, "The foundation, value and meaning of baptism in the New Testament," *HTSTeolStud* 59 (2, '03) 367-383.

The article aims to demonstrate from the textual evidence in the NT the historical foundation, value, and meaning of being baptized in early Christianity. It discusses religion as a cultural sign system (elaborating on the work of G. Theissen); the origin of early Christian baptism; baptism as a cultural ritual symbol; and the foundation, value, and meaning of baptism in the NT. It concludes that because of their apocalyptic worldview, Jesus followers let themselves be baptized and with this depicted their transition to an alternative lifestyle.—C.R.M.

1234. K. HAACKER, "Die biblischen Landverheissungen und der jüdisch-palästinensische Konflikt," *TheolBeitr* 34 (6, '03) 294-305.

Against the background of the current Israeli-Palestinian conflict, the article discusses the biblical promises concerning the land, the extent of their geographical and demographic fulfillment in OT times, the history of settlement in Samaria through NT times, and today's Palestinians as possible descendants of inhabitants of the "promised land" in antiquity.—D.J.H.

1235. J. R. HARRISON, "The Fading Crown: Divine Honor and the Early Christians," *Journ TheolStud* 54 (2, '03) 493-529.

The article explores the extent to which the early Christians endorsed or critiqued Greco-Roman honorific culture, as expressed in coronal rituals, from the viewpoint of divine honor. It first investigates the ideology of crowning that emerges from a study of the honorific inscriptions, and then examines early Christian attitudes to coronal rituals and their relation to divine honor with special emphasis on the book of Revelation and Paul's writings. It argues that a limited critique of Greco-Roman crowning occurs in the NT, and that the christologically modified monotheism of the early Christians and their dismissal of coronal status because of the self-humbling of the crucified Christ was the driving force behind the new formulation of divine honor including its social expression within the body of Christ. This does not mean, however, that the early Christians abandoned entirely the world of honor or jettisoned its rituals.—D.J.H.

1236. K. HELLER, "Homme et femme, un et pourtant différents. Fondements bibliques et théologiques d'une compréhension des sexes," *NouvRevThéol* 126 (1, '04) 49-67.

The article first discusses the anthropological bases for hierogamy and how in archaic cultures the relationship between men and women was fundamentally associated with the image of the divinity so that the existence of the sexes became a particular expression of the sacred marriage between heaven and earth. Next it considers how the theologians of Israel took over these traditions and transformed them in light of the covenant God established with Abraham. Then it shows how in the NT period the language of husband and wife retains its relevance by reason of the *agapē* revealed in Jesus Christ.—C.R.M.

1237. B. HIDBER, "'Deliver Us from Evil': A Gift of Reconciliation without Limit," *Worship* 77 (6, '03) 510-529.

The article explores the basis for our trust when we pray "deliver us from evil" (Mt 6:13) in five steps: the commitment against evil, even to death on the cross—God as possible victim of evil; the cross as revelation of the glory of God—revelation of the ultimate power of evil; Jesus on the cross—victim and vanquisher of evil; the risen Christ and his offer to "deliver us from evil"; and the ultimate meaning of "deliver us from evil" in the eschaton of the final judgment.—D.J.H.

1238. W. HOMOLKA, "'Baruch' und 'Beracha' — Segen im Judentum," *UnaSanc* 58 (3, '03) 170-174.

After describing the Hebrew root *brk* as the basis of the Jewish understanding of faith, the article discusses blessing as God's pledge, the priestly blessing (see Num 6:24-26), the rabbinic treatments of *bĕrākôt,* benedictions as recognitions of God, foreignness and nearness as paradoxical experiences of faith, the blessing after eating, and blessing and benediction as acts of recurring obligation.—D.J.H.

1239. W. G. JEANROND, "Biblical Challenges to a Theology of Love," *BibInt* 11 (3-4, '03) 640-653.

The article explores the retrieval and development of Jewish love traditions within the Synoptic Gospels, the Johannine writings, and Paul's letters. While these sources agree on the divine origin and gift character of love, they differ in their assessment of both the horizon of love and the significance of love for the Christian community. John stresses the community's need to be united in love against a hostile environment; Paul recommends the praxis of love as a means of dealing with difference, otherness, and conflict within the community; and Luke considers the universal scope of neighborly love. A critical theology of love would need to pay close attention to both the possibilities and the ambiguities of the plurality of approaches to love in the Bible.—D.J.H.

1240r. E. A. JOHNSON, *Truly Our Sister. A Theology of Mary in the Community of Saints* (New York—London: Continuum, 2003).

W. J. HARRINGTON, "Another Mariological Road," *DocLife* 53 (9, '03) 549-556.—Johnson's theology of Mary is both an incisive critique of traditional Mariology and the map of a new course of a Mariology appropriate to the 21st century. She proposes to consider Mary as an authentically human person who lived her life in response to the call of the Spirit in the particular circumstances of her own history. The road she outlines is firmly rooted in Scripture. Pursuing it would lead to three notable results: What rightfully belongs to God—mercy, forgiveness, and unyielding love—would be restored to God; Mariology would no longer be a weapon wielded by patriarchy in its domination of women; and the real Mary, the Mary of Scripture, would be retrieved as woman of faith, model believer, and mother of believers.—D.J.H.

1241. V. KARAYIANNIS, "Der Segen in der orthodoxen Kirche. Biblisches und systematisches Verständnis," *UnaSanc* 58 (3, '03) 175-187.

After surveying the theme of blessing in the OT with particular attention to the book of Genesis, the article considers the different forms of blessing in the NT that refer to God, Christ, and humans in relationship. Then it reflects on the role of blessing in the theology and practice of the Orthodox church.—D.J.H.

1242. R. KESSLER, "'Nun wohlan, ihr Reichen . . . !' Gottessegen und Mammon: Biblische Blicke auf Reichtum und Reiche," *Zeitzeichen* 4 (10, '03) 29-31.

The Bible neither demonizes riches nor glorifies poverty, but it does regard as evil whatever contradicts the will of God. It warns about the dangers of riches for individuals and for society, and offers instructions about the possible consequences. And it does so in very drastic ways.—D.J.H.

1243. D. R. Landgrave G., “Paz en el Nuevo Testamento. La paz como clave de lectura globalizante en el tema de los Derechos Humanos,” *EfMex* 21 (62, ’03) 175-196.

After surveying the elements of peace in ancient Egypt and in the OT, the article defines peace in the NT as God’s global and definitive gift to humans through Jesus Christ, and examines key texts about peace in the writings of Luke, Paul, and John. Then it reflects on the NT concept of peace in relation to human rights. [The same issue (pp. 157-174) contains C. Junco Garza’s article on the OT vision of war and peace.]—D.J.H.

1244. K. J. Lesch, “‘Ich allein bin Gott’ (Jes 43,12). Der Gott der Bibel — ein Gott für die Gegenwart?” *GeistLeb* 76 (5, ’03) 331-346.

After discussing the recent decline of belief in a personal God, the article considers the postmodern as fertile soil for a changed image of God and the present challenges to the Christian concept of God. Then it focuses on the contours of the biblical image of God as seen in various parts of the OT and in the Gospels. Finally it reflects on Christian beliefs about God in the postmodern context.—D.J.H.

1245. R. A. Lopez, “Old Testament Salvation—From What?” *Journal of the Grace Evangelical Society* [Irving, TX] 16 (31, ’03) 49-64.

Examination of the terms “save” and “salvation” in the Hebrew Bible, the Septuagint, and extrabiblical writings shows that these terms have the same basic meaning: deliverance from hindrances in life, specifically national and individual foes. While specialized usage for eternal salvation does occur, it is always within a broader range of meaning. The commonly understood “justification only” meaning of “salvation” does not occur in the OT.—D.J.H.

1246. R. L. Mayhue, “Cessationism, ‘the Gifts of Healings,’ and Divine Healing,” *Mast SemJourn* 14 (2, ’03) 263-286.

Cessationism involves the belief that the NT miraculous sign gifts ceased with the apostles’ passing and the NT canon’s completion. This essay presents the cessationist perspective, with attention to the NT gifts of healing in particular and to biblical healing in general. It concludes that though the NT sign/authenticating gifts of healing have ceased, God can sovereignly choose to heal whomever and whenever, but it will not be a frequent occurrence nor will it be done through human healers.—D.J.H.

1247. A. T. B. McGowan, “The Divine Spiration of Scripture,” *ScotBullEvangTheol* 21 (2, ’03) 199-217.

Several key aspects of the doctrine of Scripture can be approached in a different and more theologically productive manner. Principally we need to focus much more on the work of the Holy Spirit in relation to Scripture. This is best achieved by a recasting of the vocabulary used in our construction of the doctrine of Scripture. We should cease to use the words “inspiration,” “inerrancy,” and “illumination,” and replace them with “divine spiration,” “veracity,” and “recognition” and “comprehension,” respectively.—C.R.M.

1248. R. E. K. Mchami, “Divorce in the New Testament Compared to Divorce in Tanzania – Part 2,” *AfricTheolJourn* 26 (2, ’03) 17-30.

This installment [see § 48-475] first discusses divorce among the Sangu people of Tanzania, grounds for divorce prior to May 1971, and grounds for divorce after May 1971. Then it compares Tanzanian divorce and NT divorce. It concludes that the laws of marriage, whether in the NT or in Tanzania, deal with the affairs of sinful human beings.—C.R.M.

1249. J. NAVONE, "Healing the heart," *HomPastRev* 104 (4, '04) 24-28, 30-31, 42-43.

With reference to various biblical texts (especially from Mark's Gospel), the article reflects on how living with hope allows us to live with courage, and observes that the goal of life is present in the process of living and dying.—D.J.H.

1250. B. C. OLLENBURGER, "'What does this mean?' Biblical reflections on catechesis," *Vision* [Elkhart, IN] 4 (2, '03) 21-27.

After defining "catechesis," the article notes catechetical elements in the OT (especially in Exodus and Deuteronomy) and in the NT. It concludes that catechesis involves both acquiring the language of faith and initiation into the mystery of the gospel.—D.J.H.

1251. J. PATHRAPANKAL, "World History and Salvation History," *SvenskExegÅrs* 68 ('03) 97-117.

With reference to various biblical texts, the article considers salvation history within world history, the holistic understanding of salvation history, Israel encountering God in world history, the sacred and the secular in the NT, the Spirit of God active in the world of matter, the church as the sacrament of God's presence in history, and God and the fulfillment of history. It concludes that there is only one history, and that in it sacred and secular, religious and political, and spiritual and material have their respective roles to play.—D.J.H.

1252. L. H. PELTON, "Biblical Justice," *JournAmAcadRel* 71 (4, '03) 737-765.

Three major policy frames concerning justice are reflected in the OT and NT: group justice, individual desert, and life affirmation. They seem to have their origins in a universal sense of justice that, together with the three frames, is evident outside the OT and may have existed prior to the time of Abraham, possibly ever since the human mind was capable of abstract thought. They have coexisted until the present and are manifested in both inter- and intragroup relations. Passion, new knowledge and discovery, perceived desirability and necessity, and persuasive appeals can determine the choice of policy frames at particular times and in particular situations. The desert of justice is a peaceful and just society and world, and this might most reasonably be achieved through policies stemming at least in part from the life-affirmation frame.—D.J.H.

1253. G. PFANDL, "The Trinity in Scripture," *JournAdventTheolSoc* 14 (2, '03) 80-94.

A survey of pertinent passages in the OT and the NT establishes that the Godhead exists in a plurality; that Jesus is God, coexistent from eternity with the Father; and that the Holy Spirit is the third person of the Godhead.—D.J.H.

1254. J.-P. RICARD, "Quelle Justice au nom de l'Ecriture et des Hommes?" *FoiVie* 102 (5, '03) 19-24.

In the Bible justice is always a relational concept. The just God acts as the God of the covenant, and just persons practice the precepts of the covenant and live in dialogical relationship with God.—D.J.H.

1255. J.-L. SKA, "Diritto biblico e democrazia occidentale," *CivCatt* 155 (3685, '04) 12-25.

After noting the juridical reforms undertaken in the 11th century by Pope Gregory VII and their place in western law, the article reflects on the biblical origins of some principles of western democracy, with particular attention to human dignity as a universal privilege, freedom, and the rule of law. Then it discusses covenant and consensus, responsibility, and the last judgment and personal responsibility.—D.J.H.

1256. C. STENSCHKE, "Mission in the New Testament: New Trends in Research. A review article," *Missionalia* [Menlo Park, South Africa] 31 (2, '03) 355-383.

An expanded translation of the article that appeared in German in *European Journal of Theology* [§ 48-483], this survey treats collections of overviews, studies on specific topics, the Pauline mission, and collections/anthologies. It notes the lack of comprehensive exegetical studies on mission and universalism in the OT and on the missiological concepts of inculturation and accommodation in NT gospel proclamation, and suggests that the grounds for the intense interest in mission in the NT are to be found in the ecclesiastical situation in the mother countries of western Christianity.—D.J.H.

1257. V. STEUERNAGEL, "Doing Theology with an Eye on Mary," *TidsTeolKirk* 74 (3, '03) 163-178.

Mary the woman theologian sees her life from the perspective of God's history with his people. Her Magnificat (Lk 1:46-55) shows us what theology is all about through its content and the way it is articulated, through its understanding of history and its messianic dimension. Nevertheless, it is a "second hour" matter, since what comes at the first hour is God's revelation. Mary's life was surrounded by great certainties and great doubts. There are scenes when Mary cannot understand or does not have words, but she always has heart. Good theology comes from the heart.—D.J.H.

1258. J. F. STITZINGER, "Spiritual Gifts: Definitions and Kinds," *MastSemJourn* 14 (2, '03) 143-176.

A spiritual gift is any ability and accompanying spiritual ministry and effect that God through Christ enables believers to use or motivates them to use for God's glory in the body of Christ through the energizing work of the Holy Spirit. In apostolic times God gave some temporary miraculous gifts for authentication and others for revelation and edification. In addition, God gave certain nonmiraculous permanent gifts for the edification of the body.—D.J.H.

1259. P. SUESS, "*Missio Dei* and the Project of Jesus: The Poor and the 'Other' as Mediators of the Kingdom of God and Protagonists of the Churches," *International Review of Mission* [Geneva] 92 (367, '03) 550-559.

God's mission that came in Jesus of Nazareth and lives on in the Holy Spirit can be summed up quite simply: The mediation of the presence of God leads to the crucified ones of history. But as the sending of the Spirit, *missio Dei* means breaking with the scenarios of brutal bondage and fatal subjection. It is the initiation rite that turns the greater love into the greater justice.—D.J.H.

1260. P. SYWULKA, "Dimensiones olvidadas del evangelio: El evangelio para la comunidad," *Kairós* [Guatemala City] 33 ('03) 29-39. [See § 48-443.]

In addition to the focus on the individual, the gospel has a community dimension that includes three aspects: The gospel announces what God has done to form a new community; it should be proclaimed within the community; and it requires a response from the church as community. The proclamation within the community edifies the believer, offers salvation to the unconverted, and elicits praise to God. The community's response should bear witness to the character of the God of the gospel in conduct, testimony, and worship.—D.J.H.

1261. M. THEOBALD, "Das Herrenmahl im Neuen Testament," *TheolQuart* 183 (4, '03) 257-280.

After noting the variety of perspectives on the Lord's Supper in the NT, the article considers its historical roots (the meal practice of Jesus, the Last Supper, the Easter basis), the fundamental elements of Christian meal practice after Easter (external matters in the celebration, the function and history of the words of institution, early eucharistic prayers), and theological constants in early Christian Lord's Supper practice.—C.R.M.

1262. H.-J. VENETZ, "Trösten als Grundform (ur-)christlichen Gemeindelebens," *Diakonia* 34 (6, '03) 385-389.

After describing a personal experience of being consoled in the midst of grief, the article considers references to consolation in the Hebrew Bible and in the NT. Then it shows how the theme of consolation stands at the center of early Christian community life.—D.J.H.

1263. J. VERMEYLEN, "L'Alliance et les alliances dans la Bible," *Spiritus* [Paris]172 ('03) 311-325.

After discussing the term "covenant," the article traces the different covenants found in the OT (royal, Deuteronomist, priestly, cultic) and focuses on the covenant renewed in Jesus Christ. It notes that the biblical theology of covenant takes its starting point from God's justice and love, and that Jesus came to revivify, reveal fully, enlarge, and bring to fulfillment the eternal covenant of God that concerns the entire human family.—D.J.H.

1264. D. B. WALLACE, "Greek Grammar and the Personality of the Holy Spirit," *BullBibRes* 13 (1, '03) 97-125.

NT texts that refer to the Holy Spirit with the masculine gender (Jn 14:26; 15:26; 16:7, 13-14; Eph 1:14; 2 Thess 2:6-7; 1 Jn 5:7) have often been used in support of the distinct personality of the Holy Spirit. But this grammatical argument is poorly founded. Grammatical gender is just that: grammatical. The conventions of language do not necessarily correspond to reality.—D.J.H.

1265. R. D. WITHERUP, "A Biblical Spirituality of Celibacy," *Seminary Journal* [Washington, DC] 9 (2, '03) 43-49

After defining celibacy as the voluntary forgoing of a marital relationship and the genital expression of one's sexual identity for altruistic reasons, the article discusses biblical passages that do not pertain to celibacy (1 Tim 4:1-3; Lk 20:34-36; Rev 14:1-5) and biblical passages that do pertain to celibacy (Mt 19:3-12; 1 Corinthians 7). Then it notes important points emerging from the biblical data: Jesus was celibate; celibacy is consonant with the priesthood; celibacy is countercultural and highly restricted; and celibacy is not a gift that can function alone. Finally it identifies theological, christological, pneumatological, eschatological, and ecclesial elements for a biblical spirituality of celibacy.—D.J.H.

1266. H. F. WOODHOUSE, "Paraclete and Providence," *ExpTimes* 115 (6, '04) 189-191.

Besides reflecting on difficulties associated with the terms "providence" and "Paraclete," the article suggests a definition for "providence" (the Holy Spirit working with the matter of the universe, unfolding the purpose of the Creator by continual operation) and some possible translations for "Paraclete" (Helper, Life-Giver, Go-Between).—D.J.H.

THE WORLD OF THE NEW TESTAMENT

1267. S. I. JOHNSTON, "Describing the Undefinable: New Books on Magic and Old Problems of Definition," *HistRel* 43 (1, '03) 50-54.

Three recent books provide an occasion to assess research during the past decade on the phenomena of ancient Mediterranean magic. The article offers brief assessments of N. Janowitz's *Magic in the Roman World: Pagans, Jews and Christians* (2001); D. Ogden's *Greek and Roman Necromancy* (2001); and M. Dickie's *Magic and Magicians in the Greco-Roman World* (2001). Even after finishing these books, we still lack a working definition of "magic."—C.R.M.

1268. J. J. PILCH, "The Evil Eye," *BibToday* 42 (1, '04) 49-53.

The article discusses the evil eye (the power to inflict harm by a mere glance of the eye), those who could cast it, protection against it, Jesus and the evil eye, the evil eye as a culture-bound syndrome, and saliva as effective protection against the evil eye.—C.R.M.

1269. G. J. VOLSCHENK, "Ekonomie in die tyd van die Bybel as 'n huishouding-gebaseerde ekonomie (Economy in the time of the Bible as a household based economy)," *HTS TeolStud* 59 (2, '03) 403-431.

This description of the economy during the time of the Bible as a household economy first reviews the results of social-scientific research that identifies the family as the primary socioeconomic and political building block of the 1st-century Mediterranean world. Next it employs the social-scientific model of the preindustrial city as an interpretative framework for the 1st-century Mediterranean economy. Then it reflects on the exploitation of peasants by the urban elite who controlled the land and production on it.—C.R.M.

1270. G. J. VOLSCHENK, "Die relasie tussen grondbesit en die sosiale struktuur van Palestina in die Herodiaanse tyd (The relationship between land tenancy and social structure of Palestine in the Herodian era)," *HTSTeolStud* 59 (2, '03) 489-521.

Differing perceptions of land tenancy during the Herodian period led to conflict between the elite and the peasants. This conflict was intensified by the hierarchical social structure of Palestine. Investigation of the social structure of Palestine by means of social scientific models can prevent anachronism and reductionism in the interpretation of biblical evidence regarding land tenancy.—C.R.M.

Archaeology

1271. K. ASLANIDIS, "The Roman odeion at Epidaurus," *JournRomArch* 16 ('03) 301-311.

The odeion at Epidaurus is a fairly typical example of a small Roman roofed theater. After describing its spatial organization and construction methods, the article offers a new reconstruction of the original building and discusses its later phases. Then it deals with the chronology, and considers the historical and architectural context. The pottery found in the excavations of the late 1980s supports a date ca. A.D. 200 for the construction of the odeion, which coincides with a period of general development of the Asclepieion.—D.J.H.

1272. D. Bar, "Frontier and Periphery in Late Antique Palestine," *GkRomByzStud* 44 (1, '04) 69-92.

In late antiquity Palestine's "frontier" had no decisive limits as it was shifting steadily, pushing forward in accord with the inhabitants' readiness and daring. The discovery of dwellings in remote, previously unsettled areas is one of the most impressive aspects of social life in Palestine during late antiquity. This development expresses a shift of the geographical and cultural center of gravity from cities to rural areas in the inner and outer periphery of the land.—D.J.H.

1273. A. M. Berlin, "Power and Its Afterlife. Tombs in Hellenistic Palestine," *NearEast Arch* 65 (2, '02) 138-148.

The elaborate rock-cut Jewish tombs of late Hellenistic/early Roman Jerusalem were in vogue for a short period and appear only around Jerusalem. During the first two centuries of the Hellenistic period, Jewish tombs resembled those of the Phoenicians and continued the traditions of the First Temple period. In the mid-2nd century B.C., however, the Hasmonean consolidation of the political and priestly offices emboldened them to build "display tombs" after Hellenistic models (like the Mausoleum of Halicarnassus and the Belevi Monument). This practice continued in the reign of Herod the Great and his son Archelaus and through A.D. 70. The maintenance of this new and elaborate architectural form demonstrates that Jews in Jerusalem viewed themselves as powerful players, with the right to express themselves in the architectural language of permanence.—D.J.H.

1274. L. J. Bliquez, "Roman surgical spoon-probes and their ancient names (μήλη, μηλωτίς/μηλωτρίς, *specillum*)," *JournRomArch* 16 ('03) 322-330.

The Greco-Roman surgical instruments with a scoop or spoon mounted on a long shaft, which J. S. Milne named a "cyathiscomele" ("spoon probe"), were called μήλη (the general term for "probe") and sometimes μηλωτίς and μηλωτρίς by Greek authorities writing under Rome and *specillum* by the Romans. This instrument was used not only in the pharmacy to grind, mix, and apply medicaments, but was also widely employed by surgeons. They used it to probe a fistula; to pry out a missile or a bladder stone; to cause or regulate blood flow; to cauterize, support, force, or elevate tissue and vessels for incision or excision; and for curetting and even filing operations.—D.J.H.

1275. J. N. Bremmer, "How Old is the Ideal of Holiness (of Mind) in the Epidaurian Temple Inscription and the Hippocratic Oath?" *ZeitPapEpig* 141 ('02) 106-108.

The inscription containing the elegiac couplet above the portal of the Temple of Asclepius at Epidaurus ("Pure must be the person who goes inside the sweet smelling temple. Purity is to think holy thoughts") is better dated to the turn of the common era rather than to the 4th century B.C. The pivotal reference to "a pure and holy way" in the Hippocratic Oath received its definitive version only in the Hellenistic period.—D.J.H.

1276. G. W. BUCHANAN, "The Tower of Siloam," *ExpTimes* 115 (2, '03) 37-45.

The article notes the discovery by archaeologists of the ruins of the Tower of Siloam and discusses the implications this has for the location of the Temple. It concludes that (1) David's tent and altar and all the Temples were constructed upon the ridge just above and behind the spring of Siloam (old Ain Gihon)—they could never have belonged on the dry hill, surrounded by Herod's walls and the Tower of Antonia; and (2) there is an impressive amount of valid data for Jesus research available for the objective historian who will look for it on the soil of Palestine and in the Scripture (e.g. Lk 13:1-5) and surrounding literature.—C.R.M.

1277. Y. ENGLARD, "Mosaics as Midrash: The Zodiacs of the Ancient Synagogues and the Conflict between Judaism and Christianity," *RevRabbJud* 6 (2-3, '03) 189-214.

The depiction of the Aqedah (see Genesis 22) in the mosaics at Beth Alpha and Sepphoris functioned as a reminder of Abraham's strength in "trial." To the members of the synagogue congregations, the unique composition of the zodiac represented a witness to the everlasting covenant that God made with David, the people of Israel, and the priests. The purpose of the figurative mosaics in the synagogues should be understood in the setting of the conflict between Judaism and Christianity in the first centuries A.D. over the Torah, the Messiah, and the Temple.—D.J.H.

1278. C. A. EVANS, "Jesus and the Ossuaries," *BullBibRes* 13 (1, '03) 21-46.

The James ossuary [§ 47-508] is but one of seven ossuaries that may have direct bearing on the life, ministry, and death of Jesus, and the origins of the Christian movement. The article reviews all seven ossuaries and their inscriptions as well as three other archaeological finds (e.g. the Jerusalem Temple warning) to indicate the light shed by artifacts on customs and conventions seldom addressed in literary sources.—C.R.M.

1279. C. A. EVANS, "On the Recently Discovered James Ossuary," *DavarLogos* [Libertador San Martín, Argentina] 2 (1, '03) 65-72.

After describing the "James ossuary" [§ 47-508], the article reviews linguistic and orthographic aspects of the Aramaic inscription. If the identification of James as the brother of Jesus of Nazareth is accepted, it appears that James (and family) spoke Aramaic, lived and died in or near Jerusalem, and continued to live as a Jew and so was buried as a Jew.—D.J.H.

1280. S. FINE, "Another View of Jerusalem's Necropolis during the First Century: A Decorated Ossuary from the Nelson and Helen Glueck Collection of the Cincinnati Art Museum," *JournJewStud* 54 (2, '03) 233-241.

The Glueck ossuary in the Cincinnati Art Museum is incised with an image of a Jerusalem tomb complex crowned with three pyramids. Whatever its exact model was (Tomb of the Kings, Tomb of Zechariah, etc.), the Glueck ossuary provides a unique depiction of a monumental tomb complex in 1st-century Jerusalem. Three photographs and two drawings are provided on pp. 237-241.—D.J.H.

1281. M. FISCHER, "The ideology and power of Herod's buildings: theory and praxis," *JournRomArch* 16 ('03) 659-664.

The article discusses some recent publications concerning Herod the Great's building program and its social, political, economic, and ethnic/religious context: E. Netzer, *Hasmonean* *and Herodian Palaces at Jericho* (2001) and *Die Paläste der Hasmonäer und Herodes' des Grossen* (1999); A. Lichtenberger, *Die Baupolitik Herodes des Grossen* (1999); and S. Japp, *Die Baupolitik Herodes' des Grossen* (2000).—D.J.H.

1282. A. GARDNER, "Debating the health of Roman archaeology," *JournRomArch* 16 ('03) 435-441.

The article reports on a one-day conference held at the University of London in November 2002 on the topic "Whither Roman archaeology?" under the following headings: defining the problems, breaking down boundaries in the field, breaking down professional boundaries, and Whither Roman archaeology? An appendix (pp. 440-441) contains an April 2000 report by the archaeology committee of the Society for the Promotion of Roman Studies.—C.R.M.

1283. M. GLEBA, "Archaeology in Etruria 1995-2002," *Archaeological Reports* [London] 49 ('03) 89-103.

It is finally being recognized that the Etruscans were not only recipients of influences from other cultures but also extended their own cultural influence throughout the Apennine peninsula and the Mediterranean. After a survey of recent publications about the Etruscans, the article reports on recent archaeological activity at Etruscan sites and the light that they shed on life in Italy and the Mediterranean world.—D.J.H.

1284. R. GORDON WITH J. REYNOLDS, "Roman Inscriptions 1995-2000," *JournRomStud* 93 ('03) 212-294.

This survey article seeks to assess the contributions of recent progress in epigraphy to Roman studies, with particular attention to Roman history. After introductory comments, it presents the pertinent material under the following general headings: republic, emperors and the imperial family, senators and *equites,* administration, cities, military, religion, society and economy, late antique inscriptions, and miscellaneous.—D.J.H.

1285. A. GORZALCZANY, "ʾtr hlnysty brḥwb š″y ʿgnwn, rmt ʾbyb (A Hellenistic Site on Shay ʿAgnon Street, Ramat Aviv)," *ʿAtiqot* 44 ('03) 5*-11*, 273-274.

In 1999 a salvage excavation was carried out on Shay ʿAgnon Street, Ramat Aviv, near Tell Qasile. In Area D bowls, juglets, a cup, a bottle, a basalt weight, and coins from the Hellenistic period were found. The site seems to have been inhabited in the late 4th or early 3rd century B.C., and was abandoned in second phase during the mid-2nd century B.C. The site probably functioned as a farm or agricultural settlement, as were often found on the periphery of large centers such as Tel Mikhal, Apollonia-Arsuf, and perhaps Jaffa.—D.J.H.

1286. J. A. HARRELL, "Final Blow to IAA Report: Flawed Geochemistry Used to Condemn James Inscription," *BibArchRev* 30 (1, '04) 38-41.

The results of the oxygen isotope analysis of the patina and inscription coating described in the Israel Antiquities Authority report on the James Ossuary [see § 48-552] are equally consistent with two possible interpretations: (1) The inscription is a modern forgery that was coated with a fake patina; or (2) the inscription is ancient but was cleaned in modern times with a coating produced either inadvertently as a result of cleaning or intentionally to disguise the cleaning. The IAA's acceptance of the first possibility is not required by the currently available data.—D.J.H.

1287. P. M. HEAD, "A further note on *Reading and Writing in the Time of Jesus,*" *Evang Quart* 75 (4, '03) 343-345.

The discovery in 1999 of over 1,800 stamped clay bullae at Tel Kedesh in Upper Galilee confirms A. Millard's contention in his *Reading and Writing in the Time of Jesus* (2000) that even in settings where literary references are relatively scanty, numerous people were well acquainted with the material elements of reading and writing.—C.R.M.

1288. B. ISAAC, "Latin and Greek in the inscriptions of Caesarea Maritima," *JournRomArch* 16 ('03) 665-668.

Since C. M. Lehmann and K. G. Holum's *The Greek and Latin Inscriptions of Caesarea Maritima* contains 411 inscriptions, 204 of them previously unpublished, it will be of great interest to many scholars. However, the article takes issue with their assertion that Vespasian and his successors transformed Herod's Hellenistic foundation into a Roman city, and contends that it is unwise to claim that the current epigraphic record displays for us "an avatar of Rome" and an example of "Romanization." It notes that the majority of Latin inscriptions are due to the presence in the city of the governor, the financial procurator, and men belonging to the provincial garrison, and to its colonial status.—D.J.H.

1289. G. C. M. JANSEN, "Social distinctions and issues of privacy in the toilets of Hadrian's Villa," *JournRomArch* 16 ('03) 137-152.

Taking as a test case the many toilets in Hadrian's Villa near Tivoli, the article considers who used which toilet and how much privacy was available. After a catalogue of the toilets at Hadrian's Villa (multi-seaters, single-seaters, possible toilets, toilets mentioned in earlier literature but now lost), it discusses the multi-seaters and the single-seaters, and reflects on issues of privacy. It concludes that while none of the toilets provided privacy in our modern western sense of the word, the single toilets of the emperor and his high-ranking guests offered much more privacy. This can be associated with ideas of luxury, and such privacy was consistent with what Hadrian provided for his guests in his dining halls.—D.J.H.

1290. Z. J. KAPERA, "Introduction to the Study of Minor Glass Objects from Khirbet Qumran and 'Ain Feshkha," *QumChron* 11 (1-4, '03) 7-20.

Taking as its starting point the glass objects found at Khirbet Qumran and 'Ain Feshkha, the article describes various efforts pertaining to their publication, and provides preliminary information about the Qumran glass made available between 1991 and 2001.—D.J.H.

1291. Z. J. KAPERA, "Selected Bibliography of the So-Called Ossuary of Jacob (October 2002 - September 2003)," *Polish Journal of Biblical Research* [Mogilany] 2 (2, '03) 91-96.

The article provides bibliographical information about the James ossuary under three headings: first books; news, interviews, and preliminary articles; and internet.—D.J.H.

1292. Z. J. KAPERA, "The So-Called Ossuary of Jacob. A Further Report on the Ongoing Discussion," *Polish Journal of Biblical Research* [Mogilany] 2 (2, '03) 9-28.

Discussion on the James ossuary is entering a new phase. While the authenticity of the object has been generally accepted, the inscription remains a mystery. The article reports on recent controversies regarding the origin and authenticity of the inscription, with particular attention to the views of H. Shanks, F. M. Cross, A. Lemaire, and others.—D.J.H.

1293. S. KEAY, "Recent Archaeological work in Roman Iberia (1990-2002)," *JournRomStud* 93 ('03) 146-211.

This survey article reviews developments in the archaeology of Roman Spain and Portugal between the late 3rd century B.C. and the late 5th century A.D., published between 1990 and 2002. After introductory comments, it considers the pertinent material under the following general headings: geography, populations prior to Rome, the Roman republic, the early empire, and the late empire. It concludes that the republican period is emerging as the period with the greatest potential to help us reframe our understanding of the character of Rome's presence in the western provinces in the last two centuries B.C. and the range of interactions with provincial communities in the pre-imperial period.—D.J.H.

1294. A. LEMAIRE, "Critical Evaluation of the IAA Committee Reports Regarding the Ossuary Inscription," *Polish Journal of Biblical Research* [Mogilany] 2 (2, '03) 29-60. [See § 48-1295.]

This critical evaluation of the findings issued by the Israel Antiquities Authority committee on the James ossuary inscription discusses the establishment of the committee and the selection of its members, the reports of the four members of the "writing and content" subcommittee, and the reports of the five members of the "materials" committee. It concludes that the negative conclusion presented by some members of the "writing and content" subcommittee was based on factual errors or outside influence, and that the reports of the "materials" committee are not scientific.—D.J.H.

1295. A. LEMAIRE, "Israel Antiquities Authority's Report on the James Ossuary Deeply Flawed," *BibArchRev* 29 (6, '03) 50-59, 67, 70. [See § 48-1294.]

Little confidence can be placed in the results of the recent report on the James ossuary [§ 47-508] by the Israel Antiquities Authority's special committee [§ 48-552]. A critical examination of their findings shows that the James ossuary inscription does not raise any paleographic, linguistic, or orthographic problems, and that there is no reason on these grounds to cast doubt on its authenticity. Moreover, the problems related to the patina can be plausibly explained as a result of modern cleaning(s).—D.J.H.

1296. A. LEMAIRE, "L'ossuaire de 'Jacques fils de Joseph, le frère de Jésus': une brève réponse," *Polish Journal of Biblical Research* [Mogilany] 2 (2, '03) 81-87.

The article responds to Z. J. Kapera's preliminary report on discussions about the James ossuary [§ 48-529] and É. Puech's arguments against identifying James as the brother of Jesus of Nazareth [§ 48-545]. [The same issue (pp. 88-90) contains a reply to Lemaire by P. V. M. Flesher.]—D.J.H.

1297r. J. MAGNESS, *The Archaeology of Qumran and the Dead Sea Scrolls* [*NTA* 47, p. 197].

Y. HIRSCHFELD, "Qumran: back to the beginning," *JournRomArch* 16 ('03) 648-652.—While this book is written in an engaging rhetorical style, it contributes little that is new to the ongoing debate and seems to lead us back to the days of the excavator, R. de Vaux. It does not provide a fresh analysis of de Vaux's excavations at Qumran and nearby 'Ein Feshka, or reexamine the significance of the finds in a wider context. At times Magness makes statements that are based on hypothetical or even doubtful interpretations, and her book contains a number of other errors and contradictions. Underlying many of the problems with the site and with Magness's interpretations is the methodology of the original excavators.—D.J.H.

1298. J. McKenzie, "Glimpsing Alexandria from archaeological evidence," *JournRomArch* 16 ('03) 35-63.

The article considers some instances of what is known about the city of Alexandria from archaeological evidence, not just from underwater discoveries and recent excavations on dry land but also in relation to earlier discoveries and excavations. The axonometric reconstructions of some building complexes, presented here for the first time, are the result of detailed evaluations of the evidence. It deals with harbors, the street grid, blocks of architecture and sculpture found under water, some *in situ* Ptolemaic buildings in the palace area, the Temple of Serapis, the Lageion, and buildings in the late-antique city center. J. Baines has provided an appendix (pp. 61-63) on possible implications of the Egyptian word ("Raqote") for Alexandria.—D.J.H.

1299. R. Osborne, "Greek Archaeology: A Survey of Recent Work," *AmJournArch* 108 (1, '04) 87-102.

This survey of Greek archaeology over the last decade or so discusses the study of the material culture (including art history) of the Greek mainland and Aegean islands between the Dark Age and the Roman empire. It begins with a retrospective look at the interests and innovations of Greek archaeology in the 1980s and traces the fate of those themes since. Then it considers the ways in which Greek archaeology in the last decade has made accessible new bodies of data or drawn attention to new questions. It observes that compared with earlier work current work is more self-aware, more systematic and more sophisticated, and more closely integrated with work by historians and philologists. Yet one gap that appears to be gaping is the absence from recent work of comprehensive accounts of a whole field.—C.R.M.

1300. Y. Porath, "Herod's Circus at Caesarea: a response to J. Patrich (*JRA* 14, 269-83)," *JournRomArch* 16 ('03) 451-455.

Some of Patrich's conclusions about how the Herodian facility for chariot racing at Caesarea Maritima operated [see § 46-484], especially those relating to the larger area excavated by the Israel Antiquities Authority, are misleading. The article discusses and offers corrections to Patrich's treatment of the building type, the barrier, and the *carceres* (starting gates). [In the same issue (pp. 456-459) Patrich responds to Porath's observations.]—C.R.M.

1301. É. Puech and J. Zias, "Le tombeau de Zacharie et Siméon au monument funéraire dit d'Absalom dans le vallée de Josaphat," *RevBib* 110 (3, '03) 321-335.

The article presents a Greek inscription engraved above the entrance door of the tomb-memorial of Absalom in the Valley of Jehoshaphat: "This is the tomb of Zechariah, martyr, a very pious priest, father of John." The Byzantines changed the funerary monument into the tomb of Zechariah the priest, father of John the Baptist, and martyr, assimilating him to the priest Zechariah, son of Yehoyada/Barachiah, who was murdered in the Temple. They also placed beside the tomb of Zechariah the tomb of Simeon the righteous old man of Luke 2, a tradition that lasted over a millennium until after the Crusaders' stay in Jerusalem.—D.J.H.

1302. R. REICH AND Y. BILLIG, "Another Flavian Inscription near the Temple Mount of Jerusalem," *'Atiqot* 44 ('03) 243-247.

The Latin inscription with the names of Vespasian and Titus on an elongated stone cylinder with an almost cubic pedestal that is published here is almost identical to one previously discovered near the Temple Mount in Jerusalem. This inscription adds two details that clearly indicate that the cylinder was a milestone: The complete shape of the stone resembles that of nicely cut milestones; and below the name of the legion (*Legio X Fretensis*) is clearly incised the slightly serifed vertical bar which most probably represents the numeral "one."—D.J.H.

1303. A. RETZLEFF, "A Nabataean and Roman Domestic Area at the Red Sea Port of Aila," *BullAmSchOrRes* 331 ('03) 45-65.

The principal goals of the Roman Aqaba Project are to reconstruct the role of Aila (ancient Aqaba, Jordan) in the economy of the Roman empire and to examine the city's development through the Nabataean, Roman, and Byzantine periods. This article focuses on the Nabataean and Roman domestic area that was excavated as Area M in 1994, 1996, 1998, and 2000. After describing the various occupational phases revealed by the excavations, it considers domestic items and installations, provides a regional analysis, treats industry and production, and reflects on import and trade. It concludes that the domestic complex in Area M, which was in use for three centuries, offers insight into the material culture of a local population in southern Jordan under Nabataean and Roman rule.—D.J.H.

1304. A. RETZLEFF, "Near Eastern Theatres in Late Antiquity," *Phoenix* [Toronto] 57 (1-2, '03) 115-138.

The article examines the theaters at Bostra, Caesarea, Neapolis (Nablus), and Petra in their final centuries of use, with particular attention to their architectural form, their function, and the circumstances of their eventual abandonment. After introductory comments, it discusses architectural designs (Hellenistic style, *cavea* podium, parapet), architectural remodeling (at Bostra, Caesarea, Neapolis, Petra, and elsewhere in the region), and the theater and the city (spectacle venues, desacralization).—D.J.H.

1305r. H. SHANKS AND B. WITHERINGTON, *The Brother of Jesus* [*NTA* 47, p. 610].

P. V. M. FLESHER, "The Story Thus Far . . . ," *Polish Journal of Biblical Research* [Mogilany] 2 (2, '03) 61-80.—While Shanks's story of the discovery of the James ossuary brings drama and excitement to the find, he has not proved that the inscription refers to NT characters or that it is not a modern forgery. Witherington's main innovation is to incorporate the ossuary as evidence into the analysis of James' life. Unfortunately, given the inability of the ossuary to bear the weight of the claims placed upon it, his contribution has been rendered essentially worthless.—D.J.H.

1306. D. SHERLOCK, "The Roman combination knife and spoon," *JournRomArch* 16 ('03) 331-335.

The article provides a catalogue of examples (complete and fragmentary) of Roman (3rd century A.D.) instruments that combine features of the spoon and the knife. The group indicates that Romans occasionally used knives as tableware, though the type is much less common than plain spoons. Roman forks were even rarer.—D.J.H.

1307. E. SWIFT, "Late-Roman bead necklaces and bracelets," *JournRomArch* 16 ('03) 336-349.

The article examines late-Roman bead necklaces and bracelets through comparison with precious metal jewelry and by considering elements within strings of beads. It gives particular attention to color combinations, other inclusions on strings, and the symbolism of Roman bead necklaces and bracelets. It concludes that while the types and styles of provincial jewelry share a derivation from elite Roman culture, they can also be shown to be evolving in new ways and moving away from an imitation of elite jewelry.—D.J.H.

1308. K. WELCH, "A new view of the origins of the Basilica: the Atrium Regium, Graecostasis, and Roman diplomacy," *JournRomArch* 16 ('03) 5-34.

Rome's first basilica, the Atrium Regium, was built in the Forum Romanum sometime between 273 and 210 B.C. It came to be called "basilica" because it was modeled on Hellenistic (probably Ptolemaic) royal halls in its form and function, having been designed for receptions and banquets for foreign, primarily Greek, embassies. It was part of a group of buildings and monuments located in the northwest sector of the forum that included the *Graecostasis* and the Curia and functioned together in Rome's diplomatic dealings with the Greek kingdoms at a time when Rome was first arriving on the world stage. The key to the origin of the Roman basilica lies with the Basilica Porcia of 184 B.C. The architectural form of the earliest basilicas, as exemplified by the Basilica Porcia and its Italian followers, is closely connected to the form and function of the Atrium Regium. The reason why Cato the Elder built the Basilica Porcia had more to do with diplomacy than with commerce.—D.J.H.

1309. J. WHITLEY, "Archaeology in Greece 2002-2003," *Archaeological Reports* [London] 49 ('03) 1-88.

After a brief introduction, this report [see § 47-1192] provides information about recent archaeological activity in Greece by regions: Athens, Attika and the Megarid, islands of the Saronic Gulf, Korinthia, Argolis, Arkadia, Lakonia, and so forth.—D.J.H.

1310. F. YEGÜL WITH T. COUCH, "Building a Roman bath for the cameras," *JournRomArch* 16 ('03) 153-177.

In 1998 a team of scholars and specialists built a small but fully functional Roman bath at Sardis in connection with NOVA, the technology arm of the WGBH educational television network. The article first describes the site and design, and the construction. Then it provides a technical report on heating experiments. The article contains contributions by T. Yalçinkaya.—D.J.H.

1311. J. ZANGENBERG AND K. GALOR, "Qumran Archaeology in Transition. Remarks on the International Conference 'Qumran — The Site of the Dead Sea Scrolls. Archaeological Interpretations and Debates', Nov 17-19, 2002 at Brown University, Providence RI," *QumChron* 11 (1-4, '03) 1-6.

Rather than summarizing the individual papers delivered at the conference, this report focuses on three points that illustrate the focus of the debates about Qumran archaeology: the insufficiency of the available data, the parameters within which the archaeological data should be interpreted, and the need to clarify the language and underlying theories.—D.J.H.

1312. J. Zias, “Qumran Archaeology: Skeletons with Multiple Personality Disorders and Other Grave Errors,” *RevQum* 21 (81, ’03) 83-98.

The reports on Qumran archaeology by H. Eshel et al. [§ 47-1199] and S. Sheridan [§ 47-1212] indicate that flagrant violations of science and distortions of the scientific method continue to plague Qumran studies. The excavations in 2000-2002 which continue to make headlines with claims of discovering James the brother of Jesus, John the Baptist, the Teacher of Righteousness, the Overseer, and a zinc casket, are further examples of lack of scientific integrity.—D.J.H.

Archaeology, §§ 48-855, 858, 1040, 1431.

Dead Sea Scrolls

1313. K. Atkinson, “Women in the Dead Sea Scrolls: Evidence for a Qumran Renaissance During the Reign of Queen Salome Alexandra,” *QumChron* 11 (1-4, ’03) 37-56.

The combined archaeological, historical, and textual evidence suggests that women and children participated in worship services at Qumran. This most likely took place during the reign of Queen Salome Alexandra (76-67 B.C.), which seems to have been the formative period in the Qumran sect’s history. Her reign was a religious renaissance for many women in Judean society, as well as for women members of the Essene sect.—D.J.H.

1314. J. Atwill and S. Braunheim, “They Used the Wrong Dating Curve. Wishful Thinking and Over-Stating in Qumran Radiocarbon Dating Analysis,” *QumChron* 11 (1-4, ’03) 21-35.

In both the 1989-91 and 1994-95 AMS Carbon-14 tests on the Qumran scrolls, a dating curve was used that has since come to be considered inexact, and this mistake made some samples appear to be older than they were by some fifty years. The methods used in interpreting the meaning of the tests were also inaccurate from a statistical viewpoint. The results actually supported theories that carried the dates of many scrolls well into the 1st century A.D.—D.J.H.

1315. H. Bengtsson, “Kvinnor i Qumran — en fråga om text eller kontext?” [Women at Qumran — A question about text or context?], *SvenskExegÅrs* 68 (’03) 135-153.

While the Qumran *Rule of the Community* does not presuppose any women in the community, other rules found there present women as an integral part of community life. The latter texts may reflect the perspective of the larger Essene movement. Nevertheless, the values and hierarchical structures are thoroughly patriarchal. And the halakic presuppositions for women are strict, though they do give women a relatively secure status in relation to arbitrary male abuse. The archaeological evidence points to a scarce representation of women at Qumran. The male exclusiveness in the Qumran community should be viewed in light of the priestly ideal of the community and its eschatological expectations. The Qumranites perceived their gender exclusive lifestyle not as a loss but rather as a holy life for the true adherents in Israel.—D.J.H.

1316. H. Birenboim, “‘Ky ṭmʾ bkl ʿwbry dbrw’: hṭʾ wṭwmʾh bmgylwt qwmrʾn (‘For He is Impure Among All Who Transgress His Words’: Sin and Ritual Defilement in the Qumran Scrolls),” *Zion* [Jerusalem] 68 (3, ’03) 359-366.

According to the Qumran sect, bodily discharges cause ritual defilement and are an extreme expression of the body's abominable condition. This provides an explanation for the view expressed in some Dead Sea scrolls that sins cause ritual defilement. In this context purification is a supernatural phenomenon that God has bestowed on the "sons of light."—D.J.H.

1317. W. C. BOUZARD, "The Date of the Psalms Scroll from the Cave of Letters (5/6ḤevPs) Reconsidered," *DeadSeaDisc* 10 (3, '03) 319-337.

R. Freund has recently suggested that not all the artifacts discovered in the Cave of Letters and associated by Y. Yadin with Bar Kokhba are properly associated with that 2nd century A.D. revolt. The Psalms scroll designated 5/6ḤevPs can be dated on paleographical grounds to the late Herodian period (ca. A.D. 50-58), and most likely was not produced by the scribes of Qumran. This and other biblical scrolls may well have been deposited in the Cave of Letters at the time of the First Jewish Revolt.—D.J.H.

1318. R. CLEMENTS AND S. ZILBERFARB-ESHKOLI, "Orion Center Bibliography of the Dead Sea Scrolls (December 2002 - February 2003)," *RevQum* 21 (81, '03) 137-161.

This installment [§ 48-567] provides bibliographical information for recently published articles and books on the Dead Sea scrolls according to the alphabetical order of their authors' surnames from M. G. Abegg to W. Zager.—D.J.H.

1319. C. COULOT, "Un jeu de persuasion sectaire: le commentaire du Psaume 37 découvert à Qumran," *RevSciRel* 77 (4, '03) 544-551.

After a brief presentation of the content of Psalm 37, the article discusses how it was interpreted in 4QpPsalm 37, with particular attention to the contrast between the "impious" and the Zadokite community gathered around the Teacher of Righteousness and to the fulfillment of Psalm 37 in the life of the Qumran community as those who were chosen by God and were obeying the Law.—D.J.H.

1320. G. L. DOUDNA, "4Q Pesher Hosea^b: Reconstruction of Fragments 4, 5, 18, and 24," *DeadSeaDisc* 10 (3, '03) 338-358.

J. Strugnell erred in joining frg. 10a of 4QpHos^b above frg. 2 and in rejecting the correct identification of frg. 4 as being from Hos 6:2-3. This article proposes a corrected reconstruction of frgs. 4, 5, 18, and 24, and contends that they belong to the same column of the original scroll as frg. 2, occupying a position below the latter. In the reconstructed column, lines 5-7 appear to deal with the righteous and an image of the age of peace to come, though the identification of the subject term and exact wording elude certain identification.—D.J.H.

1321. E. ESHEL, "Mastema's Attempt on Moses' Life in the 'Pseudo-Jubilees' Text from Masada," *DeadSeaDisc* 10 (3, '03) 359-364.

In the ps.-Jubilees text from Masada (Mas 1 j: 1276-1786), the "Prince of Mastema" is depicted as trying to kill Moses on his way from Midian to Egypt. The mention of the "covenant" in the text seems to connect this attempt on Moses' life with the circumcision described in Exod 4:24-26.—D.J.H.

1322. J. FREY, "The relevance of the Dead Sea Scrolls for New Testament interpretation; with a bibliographical appendix," *ActaTheol* 23 (2, '03) 86-116.

After sketching four periods in the discussion about the Dead Sea scrolls and the NT, the article considers four problematical patterns for describing their relationship: the Qumran community as a "prototype" of early Christianity, the Qumran texts as reflections of early Christian history, Christian documents within the Qumran library, and personal links between Essenism and the primitive church. Then after methodological considerations, it examines two test cases for clarifying the relationship: John the Baptist, and Paul and his anthropological terms "flesh and spirit." It concludes that the Qumran texts have contributed greatly in the rediscovery of the Jewishness of Jesus and of early Christianity (including Paul and the Johannine literature). An appendix (pp. 111-116) provides a list of "select and commended" publications on the Dead Sea scrolls and on their relationship to the NT.—D.J.H.

1323. C. Hempel, "The Community and Its Rivals according to the *Community Rule* from Caves 1 and 4," *RevQum* 21 (81, '03) 47-81.

In the communal rules beginning with 1QS v parr. and in the final hymn the "people of injustice" and synonyms are frequently mentioned at defining moments in the community's emergence. Halakah, purity, economic exchanges, and questions of authority appear as key issues between community members and this group. In 1QS i–iv parr., however, the descriptions of opponents form part of a wider dualistic worldview expressed in a variety of frames of reference.—D.J.H.

1324. H. Jacobson, "*4Q368* fg. 3," *RevQum* 21 (81, '03) 117-118.

The article offers three textual "improvements" upon the edition of 4Q368 frg. 3 in DJD 28, pp. 142-143.—D.J.H.

1325. E. Jain and A. Steudel, "Les manuscrits psalmiques de la Mer Morte et la réception du Psautier à Qumran," *RevSciRel* 77 (4, '03) 529-543.

With particular attention to the Psalms Scroll from Qumran Cave 11 (11Q5), the article discusses the divergences between the Psalms manuscripts from Qumran and the biblical Psalter, and suggests "material reconstruction" as a new approach to research on the Psalms manuscripts from Qumran. Then it considers how the Psalms were used in *Hodayot* and in exegetical works (thematic pesharim and midrashim) from Qumran.—D.J.H.

1326. A. Y. Kim, "The Textual Alignment of the Tabernacle Sections of 4Q365 (Fragments 8a-b, 9a-b i, 9b ii, 12a i, 12b iii)," *Textus* 21 ('02) 45-69.

The article describes the textual variants of the tabernacle section of select fragments of 4Q365 (part of 4QReworked Pentateuch = 4Q364–367), and argues that these fragments are more closely aligned with the Masoretic text than with the Samaritan Pentateuch. It is possible that the tabernacle material of 4Q365, like that of the Masoretic text, is a recension of the Hebrew *Vorlage* of the Septuagint.—D.J.H.

1327. M. Kister, "A Qumranic Parallel to 1Thess 4:4? Reading and Interpretation of 4Q416 2 II 21," *DeadSeaDisc* 10 (3, '03) 365-370.

The alleged parallel between σκεῦος in 1 Thess 4:4 and *kly* in 4Q416 2 ii 21 (and 4Q417 2 ii 26) depends on the reading *kly ḥyqkh* ("the vessel of your bosom") or *kly ḥwqkh* ("your lawful vessel"). But the Hebrew phrase is better read as *bly* (or *blw*) *ḥwqkh* ("not [according to] your prescribed portion"). This reading fits better with the direct context and the theological concepts of 4QInstruction. If the reading *kly* is abandoned, the ostensibly striking parallel with 1 Thess 4:4 also disappears.—D.J.H.

1328. A. KLEÇZAR, "Do the *Hodayot* Psalms Display a Consistent Theology?" *QumChron* 11 (1-4, '03) 79-89.

While at some points in *Hodayot* one can observe tensions, it is clear that the hymns as a whole comprise their own specific and consistent theology. Though expressed through the individual "I," they present the faith of the Dead Sea community, which based itself on the ideas of covenant and loyalty, and made use of apocalyptic and messianic concepts in order to present a dualistic world of weak and sinful human beings who must rely only on the almighty and merciful God.—D.J.H.

1329. B. LUCASSEN, "Possibility and Probability of Textual Reconstruction: The Transition from 4QJosh^b, Frg. 2 to Frg. 3 and the Transit of the Israelites through the Jordan," *Textus* 20 ('00) 71-81.

After general reflections on the method of and the criteria for material textual reconstruction and on the textual history of the book of Joshua, the article examines the textual transition from 4QJosh^b frg. 2 (Josh 3:15–4:1) and frg. 3 (Josh 4:1-3), and considers the possibilities and probabilities of the textual reconstruction from both textual and literary viewpoints.—D.J.H.

1330. C. MARUCCI, "Sapienza e apocalittica a Qumran. In merito al LI *Colloquium Biblicum Lovaniense*," *RivistBib* 51 (3, '03) 325-345.

The article discusses the ten major papers read at the 2002 *Colloquium Biblicum Lovaniense* on various aspects of wisdom and apocalyptic at Qumran. Their authors are F. García Martínez, É. Puech, A. Lange, M. A. Knibb, D. J. Harrington, M. Gilbert, K. Koch, M. Kister, H.-J. Fabry, and J. J. Collins.—D.J.H.

1331. N. MIZRAHI, "Qoheleth 6:5b in Light of 4QQoh^a ii 2 and Rabbinic Literature," *Textus* 21 ('02) 159-174.

The "Qumranic" reading *nwḥt* (namely, *nôḥet*, meaning "descending") in 4QQoh^a ii 2 seems to be the original reading in Eccl 6:5b, since it does not cause all the difficulties posed by the Masoretic reading *naḥat* and is both possible and plausible in its context.—D.J.H.

1332. J. NORTON, "Observations on the Official Material Reconstructions of *Sefer ha-Milḥamah* (11Q14 and 4Q285)," *RevQum* 21 (81, '03) 3-27.

A material investigation of 11Q14 in DJD 23 shows that (1) the location of frg. 1b to the right of frg. 1a is impossible, (2) the location of frg. 1d below frgs. 1b+c is impossible, and (3) it is at least plausible that frg. 1c belongs below frg. 1b if the "join" between them is modified. Consequently the material reconstruction of 4Q285 in DJD 36 is not possible. The article also presents a hypothetical textual restoration of 4Q285 frg. 7 and of the parallel text 11Q14 frgs. 1b+c, and examines the relationship of *Sefer ha-Milḥamah* to 1QM and 4Q161.—D.J.H.

1333. D. W. PARRY, "The Aftermath of Abner's Murder," *Textus* 20 ('00) 83-96.

A large cluster of the unique readings of 4QSam^a—eight in number—is located in the pericope about David's lament over Abner (2 Sam 3:30-38). The article first presents a photograph and transcription of the Qumran text, provides a list of variant readings in it, and focuses on two unique readings—ʾ[··············] *bzqym* and the verb *hgyš*—in 2 Sam 3:34.—D.J.H.

1334. M. Segal, "The Literary Development of Psalm 151: A New Look at the Septuagint Version," *Textus* 21 ('02) 139-158.

The differences between 11QPs^{a} 151A and LXX Psalm 151 should be viewed not as the product of negligent textual transmission by scribes but rather as evidence for the textual development of this psalm. Each version represents a distinct edition, and each needs to be investigated independently before they can be compared. Such comparison indicates that 11QPs^{a} 151A represents a later stage than the one found in the Septuagint.—D.J.H.

1335. I. R. Tantlevskij, "Melchizedek *Redivivus* in Qumran. Some Peculiarities of Messianic Ideas and Elements of Mysticism in the Dead Sea Scrolls," *QumChron* 12 (1, '04) 3-80.

The article first discusses the figure of Melchizedek in the Hebrew Bible, *2 Enoch,* Philo's works, the NT, early Christian writings, and rabbinic literature. Then it focuses on the Qumran Melchizedek midrash (11QMelchizedek), as well as various messianic texts from Qumran (4Q521, 4Q246, 4Q534, 4Q540-541, 4Q369) and the self-glorification hymns (with an excursus on parallels to 4Q491^{c}). It suggests that the Qumranites directly identified their Master in his heavenly hypostatization as Melchizedek, that the historical Teacher came to be considered an incarnate Melchizedek (Melchizedek *redivivus*), and that in 11QMelchizedek he is probably identical with the *mšyḥ-mbśr*. Finally it explores some points of contiguity between the Qumranites-Essenes and the Canaanite and Israelite-Judahite conception of the Rephaim ("healers, benefactors").—D.J.H.

1336. E. Tigchelaar, "Notes on the Readings of the *DJD* Editions of *1Q* and *4QMysteries,*" *RevQum* 21 (81, '03) 99-107.

The article provides additions and corrections to the DJD editions of 1Q27 (1QMysteries) and especially 4Q299-4Q301 (4QMysteries$^{a, b, c}$). Most of the notes are related to the readings and physical aspects of the scrolls.—D.J.H.

1337. C. Toews, "Moral Purification in 1QS," *BullBibRes* 13 (1, '03) 71-96.

The sources of ritual and moral impurity are just as distinct in documents of the Qumran corpus as they are in the purity system of the Pentateuch. But at Qumran both ritual and moral purifications utilize lustrations, and so there is a homogenizing of purification rather than of impurity. In the framework of Second Temple Judaism 1QS represents a transition from the metaphorical approach to moral purification in the postexilic OT to the NT ministries of John the Baptist, Jesus, and Paul where the real issue of purity is moral and water is used in the process of purification.—D.J.H.

1338. J. Tromp, "On Human Disobedience to the Order of Creation (*4Q521,* fr. 2, and Latin *Life of Adam and Eve* 29c)," *RevQum* 21 (81, '03) 109-115.

M. Philonenko [§ 47-537] has argued that the authors of 4Q521 frg. 2 and of the Latin version of *Life of Adam and Eve* 29 both quoted from a common literary source. But that the latter author used traditions that were current in Christian thought of the High Middle Ages is much more likely than the possibility that he quoted an ancient Jewish or even Essene writing for this one rather general statement about human disobedience to the order of creation.—D.J.H.

1339. E. Ulrich, "Our Sharper Focus on the Bible and Theology Thanks to the Dead Sea Scrolls," *CathBibQuart* 66 (1, '04) 1-24.

The biblical manuscripts discovered in the Judean Desert between 1947 and 1956 have revolutionized our understanding of the text of the Scriptures and the character of the Bible in antiquity, and require us to update our way of thinking about the Bible historically and theologically. After reflecting on some of the major surprises that individual texts among the Dead Sea biblical scrolls have shown us, the article asks whether the biblical scrolls are merely an irrelevant curiosity or provide significant evidence for Christianity, explains how these scrolls affect biblical scholarship and offer a sharper focus on the Bible, and raises points of significance for theology and church life today.—D.J.H.

1340. R. Van De Water, "The Punishment of the Wicked Priest and the Death of Judas," *DeadSeaDisc* 10 (3, '03) 395-419.

A literary and thematic comparison of references to the Wicked Priest in the Qumran scrolls and traditions about the death of Judas (Mt 27:3-10; Acts 1:15-26; Papias frg. 3) shows that both traditions are based on the same exegetical principles. In light of those principles, the statements about the punishment of the Wicked Priest do not confirm that he died at the hands of Gentiles. His temporal punishment, already past, involved sickness as well as inner turmoil inflicted by evil spiritual forces. His future, eschatological judgment is clearly distinguished from past suffering by the use of verbal forms as well as by contextual differences.—D.J.H.

1341. H. van Weissenberg, "*4QMMT* — Towards an Understanding of the Epilogue," *RevQum* 21 (81, '03) 29-45.

It seems that in 4QMMT the epilogue or exhortation (Section C), with its many allusions to Deuteronomy, was in all probability modeled in imitation of biblical legal material. The use of Deuteronomic structure, language, and terminology seems to be intentional, and offers a key to a more profound understanding of the epilogue.—D.J.H.

1342. G. G. Xeravits, "Moses Redivivus in Qumran?" *QumChron* 11 (1-4, '03) 91-105.

The Qumranites appreciated highly the historical figure of Moses, especially as a preeminent prophet and mediator between God and his people. They adopted the view that Moses when meeting God at Sinai received a transformed or even angelified character. Compositions that the community copied consider Moses as a *typos* for several personages of later generations. On the basis of Deut 18:15, the community expected the arrival of an eschatological prophet like Moses. The anointed prophet of 11QMelch ii 15-21 appears to be the eschatological Moses *redivivus*.—D.J.H.

Dead Sea Scrolls, §§ 48-883, 946, 981, 1024r, 1151r, 1290, 1297r, 1311–1312, 1344, 1346, 1380, 1388, 1391.

1343. A. Álvarez Valdéz, "Ester y Judit: Entre la identidad judía y el rechazo," *RevistBíb* 65 (1-2, '03) 63-80.

After noting many similarities and differences between the books of Esther and Judith, the article proposes that Judith is an improved and more religious version of Esther. Then it reflects on reasons why Esther was included in the canon of Jewish Scripture and Judith was excluded, and suggests that one important reason was the contrasting portrayals of Esther in more conventional feminine terms and of Judith as a new prototype for Israel and for women.—D.J.H.

1344. K. Atkinson, "4QMMT and Psalm of Solomon 8: Two Anti-Sadducean Documents," *QumChron* 11 (1-4, '03) 57-77.

Psalms of Solomon 8 contains further evidence that 4QMMT was written to denounce the halakic practices of Sadducean priests in the Jerusalem Temple. Analysis of the two texts suggests that the dispute between ordinary Jews and the Sadducean Temple priests regarding matters of purity was perhaps the major factor that led to the formation of Jewish sectarian communities during the Second Temple period.—D.J.H.

1345. M. Benovitz, "Hwrdws wḥnwkh (Herod and Hanukkah)," *Zion* [Jerusalem] 68 (1, '03) 5-40.

The festival of Hanukkah continued to be observed in the Herodian era and evolved into the feast of Lights with the active encouragement of Herod the Great. The holiday was co-opted by Herod and recreated as the festival of his own appointment as king by Antony and the senate in Rome (which took place in December 40 B.C.) and nineteen years later as the festival of the dedication of Herod's Temple (see Josephus, *Ant.* 15:421-423).—D.J.H.

1346. R. Bergmeier, "Die drei jüdischen Schulrichtungen nach Josephus und Hippolyt von Rom. Zu den Paralleltexten Josephus, *B.J.* 2,119-166 und Hippolyt, *Haer.* IX 18,2-29,4," *JournStudJud* 34 (4, '03) 443-470.

A solid literary analysis of all the ancient texts referring to the Essenes indicates that common sources are needed to explain the similarities between the different accounts of the group. So the correspondences between Philo and Josephus are best explained as based on a common Hellenistic Jewish source. However, it appears that the source of Hippolytus' account (*Haer.* 9.18.2–29.4) was simply Josephus' *War* 2:119-166, with the unparalleled features going back to Hippolytus' own apologetic interests, style, and theology. Contra É. Puech, Hippolytus' account cannot be used as evidence for the eschatology of the Qumran community.—D.J.H.

1347. G. Bohak, "Recent Trends in the Study of Greco-Roman Jews," *ClassJourn* 99 (2, '03-'04) 195-202.

The four very different books about Greco-Roman Jews reviewed here all display a thorough grasp of the available sources for study: J. M. G. Barclay, *Jews in the Mediterranean Diaspora* (1996)—a reliable and up-to-date survey of the Jewish Diaspora and Judeo-Greek culture; M. H. Williams, *The Jews Among the Greeks and Romans* (1998)—a closely related sourcebook; E. S. Gruen, *Heritage and Hellenism* (1998)—a set of innovative literary analyses of Judeo-Greek literature; and S. J. D. Cohen, *The Beginnings of Jewishness* (1999)—an attempt to reconstruct the emergence of "Judaism." The availability of special corpora of the evidence relating to Greco-Roman Jews has one drawback plainly visible in all these fine studies. Although we are offered learned surveys and sophisticated analyses of "Jewish" evidence, we are rarely told how similar or different the Jews were in comparison with other ethnic groups in the Greco-Roman world.—C.R.M.

1348. R. Bóid, "A Samaritan Broadside from the Mid Second Century A.D.," *AusBibRev* 51 ('03) 26-36.

In his *Against Celsus,* Origen dismissed Celsus' claim that he relied on a Jewish composition in setting forth from a Jewish viewpoint the arguments against the reasonableness and historicity of the christological predicates. This article offers considerations from language and content for the position that Celsus was working from a Samaritan document written between A.D. 135 and 170, which may in turn be important for understanding the history of Samaritan theology.—D.J.H.

1349. E. Bons, "Le Psaume 7 dans la version de la Septante," *RevSciRel* 77 (4, '03) 512-528.

After general comments about research on the Septuagint version of Psalms, the article examines Psalm 7 as an example of what one finds in the LXX Psalter. It first presents a working translation and observations on difficulties in the text. Then it considers the differences between the LXX and the MT in order to clarify the specific profile of the Greek version. It concludes with methodological remarks relative to the character of the LXX Psalms as sometimes faithful to its Hebrew *Vorlage* and sometimes considerably divergent from it.—C.R.M.

1350. N. Calduch-Benages, "Ben Sira 2,1-18 y los Padres de la Iglesia," *EstBib* 61 (2, '03) 199-215.

Examination of Greek, Latin, and Syriac patristic writings reveals about three hundred citations of Sir 2:1-18. The article first shows how the introductory formulas bring to light two problems: the canon of Scripture, and the author of the book. Then it focuses on three authors who refer to the text most often: Augustine, John Chrysostom, and Gregory the Great.—D.J.H.

1351. C. Cavalier, "Le 'colophon' d'*Esther,*" *RevBib* 110 (2, '03) 167-177.

Traditionally called the "colophon," the last verse of the Greek version of Esther relates the sending by a priest and his son of a "Letter of Phrourai" from Palestine where it had been translated to Egypt under the reign of a Ptolemy. This article examines the manuscript transmission and tradition, problems of translation, questions raised by the text, and the state of the questions. Then it discusses whether the text should be interpreted as a colophon or as a verse.—D.J.H.

1352. C. Cavalier, "Histoire reconstituée d'une transmission: Pourim de Moïse à Dosithée selon *Esther* F, 11," *RevBib* 110 (4, '03) 487-496.

Although often considered a documentary text, the last verse in the Greek version of Esther is better viewed as a literary text relating in a symbolic form the history of the feast of Purim. This interpretation allows us to understand some difficult points in the verse, notably the nature of the "Letter of Phrourai" and the reason for the strange title of "priest and Levite" given to someone.—D.J.H.

1353. P. R. Choi, "The Intra-Jewish Dialogue in 4 Ezra 3:1-9:25," *AndUnivSemStud* 41 (2, '03) 237-254.

The most striking contribution of the author of the three dialogues in *4 Ezra* 3:1–9:25 to Judaism was his attempt to persuade Jewish thinkers to abandon the traditional covenantal paradigms of universalism and particularism. He urged his people to imagine that it was possible to forge Israel's new identity with the Law at the center without tying it to the notion of conditionality, that obedience to the Law ushers in the time of the Deuteronomistic blessing, namely, the age to come. He wanted to divest Judaism of its former Deuteronomistic framework as the basis for holding out hope for this age. His basic presuppositions about Abraham, Israel, covenant, creation, and election are also found in Paul's letters to the Galatians and Romans.—D.J.H.

1354. C. Conway, "Gender and Divine Relativity in Philo of Alexandria," *JournStudJud* 34 (4, '03) 471-491.

Philo's conception of Moses as a god is closely linked with his understanding of Moses as an ideal man, where "man" is understood in terms of Moses' gender identity. Philo operates with a hierarchical view of the cosmos in which gender is understood as a fluid, shifting, and relative category. He also conceives of divinity as fluid, shifting, and relative. Moreover, his sense of the divine/human scale is integrally linked to his sense of a male/female gradient. At the same time one became more or less of a man, one became more or less divine with respect to other creatures. Philo's depiction of Moses stands as the supreme example of the coincidence of these two elements of the hierarchy. In Moses we see perfect masculinity commensurate with divinity.—C.R.M.

1355. D. S. Dodson, "Philo's *De somniis* in the Context of Ancient Dream Theories and Classifications," *PerspRelStud* 30 (3, '03) 299-312.

Analysis of Philo's *De somniis* reveals that he was thoroughly acquainted with the contemporary theories, concepts, and classifications of dreams. Although Philo shows a formal parallel with Posidonius' dream classification, the functional aspect of Artemidorus' dream theory seems to illuminate more clearly the theoretical framework of Philo's *De somniis*.—D.J.H.

1356. F. G. Downing, "In Quest of First-Century C.E. Galilee," *CathBibQuart* 66 (1, '04) 78-97.

After noting that recent studies on 1st-century Galilee exhibit little interest in the material culture informing the daily life of villagers, the article argues (with attention to the work of P. Bourdieu) that available anthropological reports suggest rather different and considerably richer models than those being deployed in current discussions to interpret 1st-century A.D. Galilean society. Next it shows that recent archaeologists and paleoarchaeologists are also willing to ask and attempt to answer just such a richer set of questions. Then it correlates these issues with a number of texts in the Gospels. Finally it reflects on the incompleteness and tentativeness of our reconstructions of 1st-century Galilee.—C.R.M.

1357. J. E. ELLIS, "Philo's View of Homosexual Activity," *PerspRelStud* 30 (3, '03) 313-323.

Philo addresses male homosexual activity, both man-boy activity and man-man activity. He believes that male homosexual activity is wrong because it conflicts with nature in that it involves an unnatural indulgence in pleasure, does not involve procreation, and places a male partner in the role of a female (thus demeaning and weakening that partner).—D.J.H.

1358. J. ELSNER, "Archaeologies and Agendas: Reflections on Late Ancient Jewish Art and Early Christian Art," *JournRomStud* 93 ('03) 114-128, plates 8-15.

The study examines the grounds for our assumptions in creating the generalizations "late ancient Jewish art" and "early Christian art" as real categories of visual production in late antiquity with specific and discrete audiences and constituencies of patrons and producers. It asks what the history of art would look like if we thought of "Jewish" and "Christian" art as "religious" categories like Mithraic art, and not as areas akin to "Greek" and "Egyptian" art. Observing that religious historians see a fluid set of relationships between Jews, Christians, and the numerous varieties of traditional polytheists, it suggests that a model informed by this intercult fluidity should be applied to the visual productions that were used by the adherents of these religions. It concludes that the isolation of Judaism and Christianity from their Greco-Roman environment not only distorts the context of their manifestation, at least in artistic terms in the 3rd and 4th centuries, but it also inevitably reifies them into much more monolithic, self-contained, and less porous entities than they likely were.—C.R.M.

1359. L. H. FELDMAN, "Philo's Interpretation of Jethro," *AusBibRev* 51 ('03) 37-46.

The two sides of Jethro in Philo's works may reflect his two names, Jethro having negative associations, and Reuel (Raguel), meaning "the shepherding of God," having positive associations. While Philo's general attitude toward Jethro was negative, he was willing to concede that Jethro could and did give good technical advice to Moses as to how to organize his administration. Nevertheless, this did not mean that Jethro stood for and could teach Moses lessons in administering justice.—D.J.H.

1360. L. H. FELDMAN, "Questions about the Great Flood, as Viewed by Philo, Pseudo-Philo, Josephus, and the Rabbis," *ZeitAltWiss* 115 (3, '03) 401-422.

A comparison of the views of Philo, ps.-Philo, Josephus, and the rabbis on the biblical account of the flood sheds light on their various outlooks and methodologies. The article considers these ancient commentators' opinions on the topics of the historicity of the flood and of Noah, God's justification in destroying all life with few exceptions, attempts by God and Noah to get humans to repent and to improve the world, the appropriateness of the flood as the means of punishment, the justification in allowing Noah's family to be saved, the drunkenness of Noah, and the tradition of the Noachic covenant.—C.R.M.

1361. J. HELLERMAN, "Purity and Nationalism in Second Temple Literature: 1–2 Maccabees and *Jubilees*," *JournEvangTheolSoc* 46 (3, '03) 401-421.

The article surveys 1 Maccabees, 2 Maccabees, and *Jubilees*, respectively, in order to elucidate Jewish attitudes toward purity during the post-Maccabean period. For each work it highlights passages that reflect authorial preoccupation with the following symbols of Jewish sociopolitical identity: (1) the practice of male circumcision, and the distinction between sacred and profane; (2) places; (3) times; and (4) foods. It concludes that Judeans would have interpreted early Christianity's challenges to circumcision, Sabbath, temple, and food laws as threats to the dominant conviction that the national identity of the people of God must be preserved at any and all costs in the face of Gentile oppression and defilement.—C.R.M.

1362. C. HEZSER, "The Impact of Household Slaves on the Jewish Family in Roman Palestine," *JournStudJud* 34 (4, '03) 375-424.

The existence of slaves within the household poses a number of questions with regard to their impact on family relationships and power structures within the family. After noting that these issues have already been addressed by a number of scholars with regard to the Roman family in antiquity, the article examines them for the ancient Jewish family under the following headings: women, slaves, and minors; master-slave relationships; the functions of slaves within the household; the sexual availability of slaves; and slavery as a metaphor.—C.R.M.

1363. C. HOUTMAN, "Die Bewertung eines Menschenopfers. Die Geschichte von Jefta und seiner Tochter in früher Auslegung," *BibNotiz* 117 ('03) 59-70.

After describing the OT account of Jephthah's sacrifice of his daughter in Judg 11:29-40, the article discusses how the episode is treated by Josephus in *Antiquities* 5:263-266 ("a rash father and a virtuous daughter"), ps.-Philo in *Biblical Antiquities* 39:10–40:8 ("glorification of preparation for sacrifice and the sacrifice"), *Targum Jonathan* ("if only Jephthah knew his Torah"), and the Church Fathers ("rashness coupled with steadfastness").—D.J.H.

1364. R. IRUDAYA, "The Emergence of Samaritans. A Distinctive People of Syncretistic or Israelite Faith?" *IndTheolStud* 40 (2, '03) 142-168.

This probe into the emergence of the Samaritans examines critically the history of Israel from the Babylonian destruction of Jerusalem, and traces the emergence of the Samaritans as a distinctive group of Israelite faith until modern times. It concludes that Samaritanism and Judaism emerged from the land of Palestine as two major experiences and expressions of the primeval religion of Israel and the ancient worship of Yahweh, and that the Samaritans and the Jews can be understood as two proponents and believers of the ancient religion of Israel.—D.J.H.

1365. H. JACOBSON, "Ezekiel's *Exagoge,* One Play or Four?" *GkRomByzStud* 43 (4, '02-'03) 391-396.

The article reviews various problems with T. D. Kohn's contention [§ 47-1953] that the remains of Ezekiel's tragedy *Exagoge* come not from one play but rather from a connected tetralogy. It concludes that there is no parallel in the classical or Hellenistic period for Kohn's connected tetralogy, and that the "five-act" structure sometimes made use of in Hellenistic tragedy is what we have before us in Ezekiel's *Exagoge.*—C.R.M.

1366. J. JOOSTEN, "Biblical Hebrew as Mirrored in the Septuagint: The Question of Influence from Spoken Hebrew," *Textus* 21 ('02) 1-19.

The case for influence from spoken Hebrew in the Septuagint should be based on examples involving words neither in Aramaic nor in written texts of the pre-Mishnaic period. The article provides several examples of such lexical and grammatical items that indicate that the Septuagint translators had knowledge of the vernacular Hebrew spoken in Palestine in their time.—D.J.H.

1367. J. Joosten, “L’ondée et les moutons. La Septante de Michée 5, 6 et l’exégèse juive traditionnelle,” *RevÉtudJuiv* 162 (3-4, ’03) 357-363.

In spite of its diversity, Judaism in the Hellenistic period was characterized by a veneration of the Scriptures. Some scattered exegetical traditions must have existed that were transmitted orally, passing sometimes from circle to circle. For example, the Septuagint version of Mic 5:6 translates the Hebrew phrase “like showers (*rĕbîbîm*) on the grass” as “like sheep on the grass.” This rendering may reflect the influence of an early interpretation of the same Hebrew expression in Deut 32:2.—C.R.M.

1368. I. Kalimi, “The Place of the Book of Esther in Judaism and Jewish Theology,” *TheolZeit* 59 (3, ’03) 193-204.

After noting the popularity of the book of Esther throughout Jewish history, the article discusses its message in the face of Jewish fears about total annihilation, and shows how its author created a “theology” without mentioning *theos* or any theological theme.—D.J.H.

1369. T. H. Kim, “The Dream of Alexander in Josephus *Ant.* 11.325-39,” *JournStudJud* 34 (4, ’03) 425-442.

In the story of the meeting of Alexander the Great and Jaddua the Jewish high priest (*Ant.* 11:325-339), two divinely inspired dreams are used as the pivotal element that resolves the tension between the two main characters. The account may be more persuasively explained as a propagandistic mixture of elements found in several types of ancient dream narratives than as a single type such as the soteriological epiphany as defined by S. J. D. Cohen. Cohen’s classification relies heavily upon how Alexander’s dream narrative functions in the larger context. But the theme and the content of the dream narrative are in themselves not soteriological but rather a propagandistic divine legitimization of his conquest.—D.J.H.

1370. A. Kulik, “The Gods of Nahor: A Note on the Pantheon of the Apocalypse of Abraham,” *JournJewStud* 54 (2, ’03) 228-232.

The article discusses the names of five gods allegedly worshiped by Abraham before his rejection of idolatry—Varisat, Maroumaf, Nakhon, Yoavon, and Zoukh—in the Slavonic version of *Apocalypse of Abraham*. It concludes that the obviously Semitic origin of these names favors a Semitic origin for the whole composition, and that the possible connection between Mar Umatha (a variant of Maroumaf) and the cult of Caligula (or the Roman emperor in general) might provide evidence for the work’s *terminus a quo*.—D.J.H.

1371. J. Latorre i Castillo, “La doble teología sacerdotal del Testamento de Leví,” *Salesianum* 65 (4, ’03) 675-716.

After considering the composition of *Testament of Levi* in relation to *Aramaic Levi* and describing its primitive nucleus, the article discusses the work’s priestly theology with reference to the primitive nucleus and to the later elements, respectively, and reflects on the priestly theology of both strata. It contends that in the primitive nucleus the levitical priesthood manifests royal features and is based on the rejection of impiety and on zealous opposition to foreigners, while the later stratum displays a prophetic stance in announcing the progressive degeneration of the levitical priesthood and its replacement by a new eternal priesthood that will overcome the forces of Beliar and by a new priest from Judah.—D.J.H.

1372. L. I. LEVINE, *The Ancient Synagogue* [*NTA* 44, p. 425; § 45-1313r].

T. RAJAK, "The Ancient Synagogue," *StudPhilonAnn* 15 ('03) 100-108.—Levine's book is not only the largest to emerge from the intense study of the ancient synagogue in recent years but in many important ways is the summation of this work. The article focuses on our evidence for the character of the synagogue, especially its functioning in the life of Diaspora Jews who inhabited a Greco-Roman environment. It also reflects on evidential, interpretative, and methodological problems connected with reconstructions of ancient synagogues.—C.R.M.

1373. K. MARTENS, "Jubilæerbogens brug af Mastema i sin genskrivning af Exodus" [The Book of Jubilees' Use of Mastema in its Rewriting of Exodus], *DanskTeolTids* 66 (3, '03) 161-182.

In the version of the exodus story in *Jubilees,* Mastema (the equivalent of Satan) appears in highly contradictory roles. He aids the Egyptians in persecuting the Israelites, but is also the one who kills the firstborn of Egypt. As the embodiment of evil, Mastema has taken over the role that was earlier ascribed to the individual guardian angels of the nations. Thus his function is similar to that of Belial in the Qumran *War Scroll.* But Mastema is also the one who carries out acts which are thought not proper to ascribe to God such as the killing of the Egyptian firstborn. Therefore Mastema ends up in an ambiguous relation to Egypt.—D.J.H.

1374. M. MARTIN, "Philo's Use of Syncrisis: An Examination of Philonic Composition in the Light of the Progymnasmata," *PerspRelStud* 30 (3, '03) 271-297.

The study aims to shed light on the rhetorical and compositional technique of syncrisis taught in the progymnasmata and used by Philo in his exegetical treatises. It first describes the technique of syncrisis as it is variously taught by the authors of the extant progymnasmata. Next it surveys Philo's use of syncrisis to show how he crafts comparisons according to the canons preserved in the handbooks. Then it examines Philo's use of syncrisis to shape the formal structures of discourse in *De Abrahamo, De virtutibus,* and *De sacrificiis*. It concludes that Philo is aware of and employs the full range of theoretical options expounded in the extant syncrisis exercises.—C.R.M.

1375. S. MASON, "Contradiction or Counterpoint? Josephus and Historical Method," *RevRabbJud* 6 (2-3, '03) 145-188.

The article examines critically the proposal that Josephus' "internal contradictions" are the key to uncovering the truth or at least more reliable sources behind his narratives. Careful analysis shows that the alleged contradictions are part of the story's textual fabric, and that Josephus did not write simple stories laden with clumsy contradictions. The upshot is that we have no place to stand that affords traction for getting behind Josephus' writings. While we may still construct hypotheses for heuristic purposes only, it may be better to shift our sights from the events behind Josephus' accounts to the compositions themselves as historical phenomena produced in particular circumstances.—D.J.H.

1376. H. NAJMAN, "A Written Copy of the Law of Nature: An Unthinkable Paradox?" *StudPhilonAnn* 15 ('03) 54-63.

The paradox is that Philo regarded the law of Moses as a written copy of the law of nature, but the law of nature is unwritten and so cannot be reduced to a code of rules that could be written down. Yet Philo did not regard the Law of Moses as reducible to a code of rules. Instead, the rules have weight insofar as they direct us toward the virtuous life of the sage who has internalized right reason. Moreover, the Pentateuch must be read within an interpretive community which inherits and transmits interpretive traditions, and which is also actively engaged in producing new interpretations. What must seem paradoxical is the idea of Scripture itself.—D.J.H.

1377. M. R. NIEHOFF, "Circumcision as a Marker of Identity: Philo, Origen and the Rabbis on Gen 17:1-14," *Jewish Studies Quarterly* [Tübingen] 10 (2, '03) 89-123.

Analysis of interpretations of Gen 17:1-14 (the account of Abraham's circumcision) by ancient exegetes reveals significant historical developments and a fascinating complexity of interaction. Philo gave an important new impetus to the discussion on circumcision, some aspects of which were taken up by the Church Fathers and yet turned against the Jews and their halakic practices. *Genesis Rabbah* responded rather directly to the polemics from Justin and Origen, and raised completely new questions concerning the value of circumcision.—D.J.H.

1378. A. A. ORLOV, "On the Polemical Nature of *2 (Slavonic) Enoch*: A Reply to C. Böttrich," *JournStudJud* 34 (3, '03) 274-303. [See § 46-1246.]

Adamic polemics permeate the whole text of *2 Enoch,* and without consideration of them any research on this work ends inevitably in a blind alley. These polemics involve a rewriting of "original" Adamic motifs and themes when the details of Adam's "story" are transferred to Enoch as a new "hero." Investigation of these polemics proves that the motif of the "divine face" in chapters 22 and 39, the future prominent role of Enoch-Metatron as the governing power on the earth, and his title "youth" play a decisive role in the original argument and belong to the primary text of *2 Enoch*. Analysis of the polemical developments in *2 Enoch* reveals that the theological intentions of its authors were to resolve the internal problems of the Enochic tradition in its encounter with the challenges of its competitors.—D.J.H.

1379. A. PASSONI DELL'ACQUA, "L'edizione della versione graeca — LXX — del libro di Osea," *RivistBib* 51 (3, '03) 315-324.

After noting the importance of the publication of E. Bons, J. Joosten, and S. Kessler (eds.), *Les Douze Prophètes, Osée* (2002), the article describes the Bible d'Alexandrie project and the work of the Groupe de Recherches sur la Septante de Strasbourg, discusses T. Muraoka's introductory essay on the corpus of the Twelve Minor Prophets in the Septuagint and other introductory material, and focuses on the treatment of the Septuagint book of Hosea and its contributions to understanding the cultural world of Alexandrian Judaism and the history of the interpretation of the book of Hosea.—D.J.H.

1380. L. RAVID, "The Book of Jubilees and its Calendar—A Reexamination," *DeadSeaDisc* 10 (3, '03) 371-394.

While A. Jaubert's "fixed calendar" theory has enjoyed scholarly currency for several decades, her theory involves several serious errors as well as internal contradictions, and in essence ignores the text of *Jubilees*. The article provides a detailed critique of Jaubert's theory and proposes the model of a "Sabbath-based" calendar as an alternative that avoids the fallacies and pitfalls into which Jaubert fell.—D.J.H.

1381. E. D. Reymond, “Remarks on Ben Sira’s ‘Instruction on Shame’, Sirach 41,14–42,8,” *ZeitAltWiss* 115 (3, ’03) 388-400.

The “Instruction on Shame” in Sir 41:14–42:8 is composed primarily of two long sentences, the first (41:17–42:1b) detailing what deserves shame and the second (42:2-8) what does not. Each colon consistently modifies the verb *bwš* that heads its respective sentence. The prepositions *min* and *ʿal* should be interpreted consistently within this frame. The *min* prepositions indicate cause, implying some direct connection with the subject of the verb. Likewise, the *ʿal* prepositions are to be construed consistently throughout the two main sentences of the poem, as expressing cause, though of a less specific nature than the *min* phrases.—D.J.H.

1382. A. Roduit, “Le discours d’Agrippa II dans *La Guerre juive* de Flavius Josèphe,” *RevÉtudJuiv* 162 (3-4, ’03) 365-402.

The speech of King Agrippa II found at the heart of the second book of Josephus’ *Jewish War* (2:345-404) is one of the most famous pieces of the Jewish historian, and offers valuable information about the use and function of speeches in the work as a whole. After introductory comments on the speech and the situation in which it is represented to have taken place, the article presents an outline of the speech’s structure and analyzes its various parts. Next it investigates the sources used in the speech’s tableau of Roman conquest with attention to their rhetorical and ideological employment. Then it considers examples of how the speech impresses the hearers/readers (historical precedent, the enumeration of Roman conquests), reflects on Josephus’ perspective in the face of the reality of the Roman empire, and assesses the impact of the speech within the narrative of book 2. It observes that the fictitious speech is a commentary added to the narrative to underline the universality of Roman power and the isolation of the Jews in international politics, and in this way defends Josephus’ personal choices and view of events and history.—C.R.M.

1383. D. T. Runia et al., “Philo of Alexandria. An Annotated Bibliography 2000,” *StudPhilonAnn* 15 (’03) 109-137.

This installment [see § 47-1310] presents bibliographic information and abstracts for books and articles on Philo that appeared in 2000 (pp. 109-135), as well as addenda for 1994-99 (pp. 135-137). It was prepared by Runia, E. Birnbaum, K. A. Fox, A. C. Geljon, H. M. Keizer, J. P. Martín, R. Radice, J. Riaud, D. Satran, T. Seland, and D. Zeller. [The same fascicle (pp. 138-148) provides supplementary bibliographic information about items that appeared in 2001, 2002, and 2003.]—D.J.H.

1384. L. H. Schiffman, “Jerusalem: Twice Destroyed, Twice Rebuilt,” *ClassWorld* 97 (1, ’03) 31-40.

The article examines the ancient history of Jerusalem, emphasizing events leading up to each destruction (in the 6th century B.C. and the 1st century A.D.), the destruction itself, the rebuilding that took place in the aftermath (from the 6th century B.C. onward; the rebuildings under Byzantine Christians, Muslims, and Jews), and the manner in which the experience of tragedy helped to provide the inspiration for and the achievements of the future. It notes that by the time the Second Temple was destroyed in A.D. 70 its replacement had already been created (in the synagogue, prayer, the rabbis, etc.).—D.J.H.

1385. G. E. Sterling, "'Philo Has Not Been Used Half Enough': The Significance of Philo of Alexandria for the Study of the New Testament," *PerspRelStud* 30 (3, '03) 251-269.

After stating that the Philonic corpus is the single most important body of material from Second Temple Judaism for our understanding of the development of Christianity in the 1st and 2nd centuries, the article discusses what we know of Philo's life, the five major groups of writings in the Philonic corpus, Philo as a representative of Second Temple Judaism, and whether Philo attests a form of Judaism that directly influenced the development of early Christianity (the examples of ontology versus eschatology, and parallel concepts). The most important reason why Philo is important for students of early Christianity is that the exegetical traditions that we find attested in his works also appear in the NT.—C.R.M.

1386. G. E. Sterling, "Universalizing the Particular: Natural Law in Second Temple Jewish Ethics," *StudPhilonAnn* 15 ('03) 64-80.

This consideration of whether Second Temple Jews used natural law in popular ethical instruction first asks whether there was a common ethical tradition among Diaspora Jews during this period, and proposes on the basis of evidence from Philo, Josephus, and Pseudo-Phocylides that there were ethical topoi held in common by many Jews in the Diaspora. Then it explores the concerns that determined the development of this ethical instruction and examines three possible areas in which the Stoic understanding of the universal law may have influenced the way in which Jews attempted to present their ethical codes: ideal codes, severe penalties, and homosexuality.—C.R.M.

1387. M. E. Stone, "A Reconsideration of Apocalyptic Visions," *HarvTheolRev* 96 (2, '03) 167-180.

After describing the arguments against using the religious experiences of the apocalyptic authors as a factor in understanding their pseudepigraphic works, the article examines the fourth vision in *4 Ezra* (9:26–10:59) and suggests that it reflects a fairly complex psychological process involving a conversion-like "intensification" experience, a very powerful waking vision, and then a "death" experience, a revelatory vision, and a blessing. It concludes that accepting the factor of religious experience as a key to understanding the fourth vision and the whole of *4 Ezra* has implications for how we read other pseudepigraphical apocalypses.—D.J.H.

1388. I. R. Tantlevskij, "The Wisdom of Solomon, the Therapeutae, and the Dead Sea Scrolls," *QumChron* 11 (1-4, '03) 107-115.

The article presents arguments in favor of the supposition that Wisdom of Solomon could have been composed in the milieu of the Therapeutae or at least in circles closely connected with them. It also notes doctrinal and conceptual parallels between the book of Wisdom and the compositions of the Qumran community, and concludes that there was nothing unacceptable to Essenes in the book of Wisdom.—D.J.H.

1389. J. H. Tigay, "What's in a Name? Early Evidence of Devotion Exclusively to Yahweh," *BibRev* 20 (1, '04) 34-43, 47-48, 50-51.

The preexilic OT and inscriptional evidence shows that in theophoric personal names Yahwistic names predominate by 91percent to 9 percent. In exilic and early postexilic times, however, some of Israel's leaders have names that refer to foreign gods. The return to

Hebrew and Yahwistic names in the 5th century B.C. indicates a reassertion of Jewish ethnic and religious identity.—D.J.H.

1390. J. TREBOLLE BARRERA, "Antiguo Testamento y helenismo. Los últimos escritos del Antiguo Testamento y la influencia del helenismo," *EstBíb* 61 (2, '03) 277-294.

The article compares the biblical books of the Hellenistic period with writings representative of Greek philosophy and historiography. While possible Greek influences in Proverbs and Qohelet may be interpreted with reference to Jewish thought, the book of Wisdom belongs fully to Greek *paideia* and Daniel's visions show elements in common not only with Near Eastern sources but also with Hesiod. The conjunction and the tension between sapiential and apocalyptic trends reflect different reactions to Greek influence.—D.J.H.

1391. J. W. VAN HENTEN, "Moses as Heavenly Messenger in Assumptio Mosis 10:2 and Qumran Passages," *JournJewStud* 54 (1, '03) 216-227.

The heavenly messenger in *Assumption of Moses* 10:2 is best interpreted as Moses in his role as mediator and intercessor (see also 11:17 and 12:6). This motif has roots in the OT episode of the golden calf and appears in Qumran texts (see 4Q504 1 ii 8-11). There are additional striking correspondences regarding Moses between *Assumption of Moses* and other Qumran texts (see 4Q374, 4Q377, 1Q22 iv; 4Q378 26; 4Q491).—D.J.H.

1392. P. M. VENTER, "Intertekstuele aanduidings van die wêreld van die boek Jubileë (Intertextual indications of the world as portrayed in the book of Jubilees)," *HTSTeolStud* 59 (3, '03) 957-989.

An intertextual analysis of passages in *Jubilees* containing trends of retributive justice (14:1-28; 24:14-17; 30:1-25) and texts including apocalyptic trends (1:7-29; 23:11-32) suggests that the author reconceptualized ideas of retribution in a unique apocalyptic system. The revealed truth was given in a historical revelation to Moses and is aimed at the collective entity of the people of God who are to stay pure for God. They are to abstain from marriages with members of other nations and keep the Law and the religious festivals according to the heptadictical calendar. The author belonged to a tradition running parallel to the Danielic and Enochic stream. While neither an apocalyptist nor an official priest, he was much influenced by both groups.—D.J.H.

1393. B. WANDER, "Auseinandersetzungen zwischen antikem Judentum und frühem Christentum," *VerkForsch* 48 (2, '03) 29-44.

The article discusses recent publications on the relationship between ancient Judaism and early Christianity under the following headings: the "Qumran" phenomenon, Flavius Josephus, inscriptions, the milieu of the Diaspora synagogues, literature on the tensions between Judaism and Christianity, and the world of the NT. It concludes with general observations on the significance of these studies.—D.J.H.

1394. D. S. WILLIAMS, "Recent Research in 2 Maccabees," *CurrBibRes* 2 (1, '03) 69-83.

After brief observations about commentaries and translations, the article discusses topics of scholarly interest in 2 Maccabees that have drawn significant attention during the past twenty-five years: chronological issues involving 1 and 2 Maccabees, the prefixed letters, the date and provenance of the book, possible sources used in the production of the book, the purpose of the book, and the structure of the main part of the book. Then it notes some other studies on selected issues in 2 Maccabees research, and concludes that 2 Maccabees is more historical and trustworthy than scholars have long considered it to be.—D.J.H.

1395. A. YADIN, "*Qwl* as Hypostasis in the Hebrew Bible," *JournBibLit* 122 (4, '03) 601-626.

The concept of a mediating, hypostatic "voice" (*qôl*) exists not only in Second Temple Jewish literature but also in earlier strata of the Bible (see Num 7:89; Ezek 43:6; 2:2; 1:24-26; 9;1; and Exod 19:19b + 20:18a). An appendix (pp. 25-26) suggests that the motif of the revelatory hypostatic voice also appears in Rev 1:10-12.—D.J.H.

Jewish World, §§ 48-843, 1024r, 1134, 1334.

Rabbinics

1396. E. S. ALEXANDER, "Casuistic Elements in Mishnaic Law: Examples from M. Shevu'ot," *Jewish Studies Quarterly* [Tübingen] 10 (3, '03) 189-243.

The casuistic form of laws in *m. Shevu'ot* not only allows for easy retrieval of legal content but also facilitates abstract legal analysis among students. After noting biblical and ancient Near Eastern antecedents, the article discusses various casuistic forms in *m. Shevu'ot*: the basic casuistic form—using particular cases to illustrate general rules; the series of related cases and two contrasting cases; improbable cases; and borderline cases and disputes. It concludes that the performance of mishnaic materials like those in *m. Shevu'ot* would have trained students to generalize abstract principles from particular cases, to attain a nuanced understanding of various principles and clarity concerning the points of intersection among diverse legal spheres, and to become more sensitive to ambiguous elements of legal cases that might be adjudicated according to more than one principle.—D.J.H.

1397. L. E. BAR-LEVAV, "ʿrykh, msyrh wpršnwt btlmwdym: hmhlwqwt ʿl ʾš qwdḥt wnkppt (Talmudic Redaction, Transmission, and Exegesis: The Example of the Columnar or Creeping Fire)," *Tarbiz* [Jerusalem] 71 (3-4, '02) 371-389.

M. Baba Qamma 6:4 states that the presence of a barrier preventing the spread of fire exempts the arsonist from blame. Using the difficult passage in *b. Baba Qamma* 61a and its parallel in *y. Baba Qamma* 6:4, 5a as an example, the article focuses on the shaping and redaction of sugyot in the Babylonian Talmud, and attempts to demonstrate that corruption can occur not only in transmission but also during redaction.—D.J.H.

1398. M. BECKER, "Rabbi Akiva and Theodicy," *Tradition* 37 (1, '03) 52-60.

The sheer variety of Rabbi Aqiba's responses to suffering in four talmudic episodes (*b. Ber.* 60b; *b. Sanh.* 101a; *b. Ber.* 61b; *b. Makk.* 24b) suggests that he did not have a set formula for the problem of suffering and evil. What unifies these episodes is his impulse to summon some response, be it reasoned optimism or simple faith. These responses may have come from his experience in the "Pardes" or simply from his personality.—D.J.H.

1399. G. BIEZUNSKI, "Outils numériques pour études de manuscrits de la Genizah du Caire," *RevÉtudJuiv* 162 (3-4, '03) 459-477.

After describing the collection of ca. 150 microfilms of manuscripts from the Cairo

Genizah in the Taylor-Schechter Genizah Collections at Cambridge University, the article offers suggestions about using the microfilms in assembling separate fragments of the same manuscript, magnification, clarifying the layout of a page, improving legibility, identifying a text, reconstructing missing parts of a manuscript, and reconstructing a scroll of the Pentateuch.—D.J.H.

1400. M. Cohen, "La *shikhâ*: gerbe oubliée ou une gerbe à oublier," *RevÉtudJuiv* 162 (3-4, '03) 447-457.

Taking its starting point from the OT texts about allowing the poor to glean from the leftovers of the harvest (Lev 23:22; Deut 24:19), the article surveys rabbinic texts pertaining to whether the "forgotten" portion (*šikḥâ,* from the Hebrew verb *šākaḥ*) in the commandment refers to a sheaf that was simply forgotten by mistake or to one that was forgotten intentionally.—D.J.H.

1401. I. Dorfmann-Lazarev, "La 'Pâque d'Égypte' et la 'Pâque de Jérusalem': L'herméneutique de l'Exode dans les traditions chrétienne et rabbinique selon I. Y. Yuval," *Istina* 48 (4, '03) 359-373.

A detailed presentation of Yuval's article on the Passover Haggadah and Easter that was published in Modern Hebrew in *Tarbiz* in 1995 [§ 41-1940].—D.J.H.

1402r. C. E. Fonrobert, *Menstrual Purity. Rabbinic and Christian Reconstructions of Biblical Gender* [*NTA* 45, p. 197].

I. Rosen-Zvi, "Blood, Identity, and Counter-Discourse: Rabbinic Writings on Menstruation," *Prooftexts* 23 (2, '03) 210-228.—Fonrobert examines the gynecological and physiological knowledge embodied in the laws of *Niddah* as a gateway into the talmudic universe of gender. While focusing on a relatively limited number of texts, she quotes them extensively and analyzes them rigorously and at length. Despite her optimistic conclusion, the book itself presents the laws of *Niddah* as a system of control that juxtaposes the male expert with the female object. Nevertheless, her book is a groundbreaking study that channels research on talmudic literature into a new and promising direction.—D.J.H.

1403. R. Fontana, "Un discepolo di nome Gesù (*Sanhedrin* 107b)," *BibOr* 45 (3, '03) 165-175.

While the anachronistic presence of "Jesus" in *b. Sanhedrin* 107b is generally explained as a later substitution for Yehudah ben Tabbai, one must still explain why the substitution was made at all. The portrayal of Jesus as a disobedient disciple and the claim that he practiced magic may well reflect anti-Christian polemic. The talmudic text's possible allusion to Jesus' strict teaching about lusting with one's eyes (Mt 5:27-28) may also have been a factor.—D.J.H.

1404. E. Friedheim, "Who Are the Deities Concealed Behind the Rabbinic Expression 'A Nursing Female Image'?" *HarvTheolRev* 96 (2, '03) 239-250.

The rabbinic ban on "the nursing female image" (see *t. Abod. Zar.* 5[6]:1 parr.) most likely did not refer to Isis and Harpocrates, since the Isis cult hardly existed in the land of Israel. Rather, the expression most probably referred to Nysa nursing the infant Dionysus, which was a mythological narrative firmly anchored in the religious-cultic consciousness of the inhabitants of the Heliopolitan city of Baalbek and of Nysa-Scythopolis (Beth-shean) in the Roman period.—D.J.H.

1405. U. FUCHS, "'*Lmzrḥ hlwym*' or '*lmzrḥ lywm*': The Talmudic Evidence for 1 Chronicles 26:17," *Textus* 20 ('00) 169-172.

It appears that the original textual tradition of 1 Chr 26:17 in *b. Tamid* 27a was *lmzrḥ lywm ššh* ("at the east—six daily"). The reading *lmzrḥ hlwym ššh* ("at the east—six Levites") would seem to be a correction toward the Masoretic text.—D.J.H.

1406. F. GRAF, "Pedestals of the Gods," *ZeitPapEpig* 141 ('02) 137-138.

The article gives three examples in which Mishnah *Abodah Zarah* provides information about Greek and Roman religion in the imperial period: the celebration of *Kalendae Ianuariae* in a context of emperor worship (1:3); the use of meat and hides from pagan sacrificial animals (2:3); and "pedestals of kings" as small incense altars set up along the roads where a visiting emperor traveled (4:6).—D.J.H.

1407. A. M. GRAY, "A Contribution to the Study of Martyrdom and Identity in the Palestinian Talmud," *JournJewStud* 54 (2, '03) 242-272.

The study analyzes *y. Šeb.* 4:2, 35a-b par. *y. Sanh.* 3:6, 21b and *y. 'Abod. Zar.* 2:2, 40d-41a par *y. Šabb.* 14:4, 14d-15a in order to study the evolution of the Palestinian amoraic halakah of martyrdom and the Palestinian Talmud's editors' reworking of that halakah and the ideas underlying it. Thus it lays a foundation for the claim that the halakah of the Yerushalmi displays three perspectives concerning martyrdom: (1) the Gentile persecutor's intention vis-à-vis the Jew is the governing factor in the Jew's assessment of whether or not he is obligated to submit to martyrdom; (2) the Yerushalmi's notions of quasi and silent martyrdom show that it does not see martyrdom only as a public event in which the martyr dies a heroic death; and (3) the Yerushalmi uses martyrdom as an issue by means of which it attempts to define the boundaries of Jewish identity (what a Jew must die for).—C.R.M.

1408. S. P. HARRISON, "Vowel Quantity and Stress in Jewish Literary Aramaic," *JournSem Stud* 48 (2, '03) 229-257.

With particular attention to *Targum Onqelos* in simple Babylonian vocalization, the article proposes a metrical account of main stress in Jewish Literary Aramaic under which stress and vowel reduction are governed by an end-right quantity-sensitive (moraic) trochaic foot. It follows that vowel quantity must be lexically specified in JLA for at least some vowel positions, and also that some JLA final vowels generally regarded as long were in fact short.—D.J.H.

1409. T. KADARI, "'Twkw rṣwp ʾhbh': ʿl htwrh krʿyh bdršwt tnʾym lšyr hšyrym ('Within It Was Decked with Love': The Torah as the Bride in Tannaitic Exegesis on Song of Songs)," *Tarbiz* [Jerusalem] 71 (3-4, '02) 391-404.

A *petira* from *Song of Songs Rabbah* 3:8, 2 attributed to the tanna Rabbi Yehudah b. Rabbi Elai interprets the Song of Songs as a love song between God and the Torah as his bride. The article defends the unity of the passage and the plausibility of its attribution, shows that the allegorical interpretation of the bride as the Torah was a well known phenomenon during the tannaitic period, and explores the intellectual and theological context of the interpretation.—D.J.H.

1410. M. KOPPEL, “Resolving Uncertainty: A Unified Overview of Rabbinic Methods,” *Tradition* 37 (1, ’03) 27-51.

The article formally defines each of the rabbinic methods used to resolve (or dispel) empirical uncertainty and places them in the context of certain now well-understood probabilistic concepts. It concludes that the rabbinic methods for resolving uncertainty regarding the status (P or not-P) of some object are nonnumerical but rather yield one of the following outputs: certainly P/not-P; probably P/not-P; uncertain; or hybrid.—D.J.H.

1411. E. MARTÍN CONTRERAS, “Noticias masoréticas en los *midrašîm* halákicos más antiguos y su comparación con los *midrašîm* exegéticos,” *Sefarad* 63 (1, ’03) 119-139.

The article examines all the examples in the halakic midrashim *Mekilta de Rabbi Ishmael* and *Sifre Numbers* in which a textual detail is commented on in the language of the Masorah, and compares the results with analyses of the exegetical midrashim *Genesis Rabbah* and *Lamentations Rabbah* [§ 47-623]. The comparison shows that such comments are more numerous and varied in the exegetical midrashim.—D.J.H.

1412. E. M. MENN, “Thwarted Metaphors: Complicating the Language of Desire in the *Targum of the Song of Songs*,” *JournStudJud* 34 (3, ’03) 237-273.

The study explores selected passages in the *Targum of the Song of Songs* (5th-8th century) that illustrate its rich multiplicity of imagery (e.g. kissing friends, siblings and nursing couple, father and son, horticultural imagery) that thwarts a systematic, allegorical interpretation of the biblical book’s primary theme of love between a man and a woman. Rather than fully embracing the rich potential of heterosexual love as an exclusive trope, the *Targum* is often reticent even when there are natural openings for development of this classical metaphor for the divine-human relationship. Among the factors contributing to metaphorical multiplicity in the *Targum* are its ambivalence concerning marital imagery, use of other imagery from Song of Songs, incorporation of other biblical imagery, and the metaphorical correlation of the love poetry of Song of Songs with the scholarly occupation of Torah study most valued within rabbinic society.—C.R.M.

1413. S. MOR, “Hlkwt qrbn psḥ ʾw sypwr yṣyʾt mṣrym? Šty mswrwt lʿyswbw šl lyl ḥg hpsḥ lʾhr ḥwrbn hbyt hšny (The Laws of Sacrifice or Telling the Story of the Exodus?),” *Zion* [Jerusalem] 68 (3, ’03) 297-311.

The story in the *Passover Haggadah* about a group of scholars gathered with Rabbi Aqiba in Bene Beraq and telling the story of the exodus from Egypt has only a superficial parallel in Tosefta *Pesaḥim* 10:12. The article analyzes the formulation of the two stories with attention to their participants, the place of gathering, the behavior of the sages, and the location of the students. It concludes that the Tosefta used an episode from the Yavnean period to demonstrate the proper actions to be taken on Passover night after the Temple’s destruction, while the episode in the *Passover Haggadah* is a fictional Babylonian creation intended to distance the form of the Seder night ritual from the pattern which was fashioned in Lod and Yavneh.—D.J.H.

1414. J. NEUSNER, “Judaic Social Teaching in Christian and Pagan Context,” *RevRabbJud* 6 (2-3, ’03) 251-281.

The social teaching of rabbinic Judaism takes up the narrative of the Torah and recasts it into an account of the norms of Israel's social order. Its recapitulation of the Torah's story regulates relationships between Israelites and corporate Israel, among Israelites in their units of propagation and production, and between corporate Israel and God. The rabbinic social teachings contemplate a social order that is not congruent in its basic components to that of early catholic Christianity. Moreover, whereas paganism espoused a latitudinarian tolerance, rabbinic Judaism defined with great care what is required to live in God's kingdom and how one might lose one's place in the world to come.—D.J.H.

1415. J. Neusner, "Misrepresenting the Talmuds: Two Current Issues," *RevRabbJud* 6 (2-3, '03) 347-369.

In *A World Full of Gods. The Strange Triumph of Christianity* (1999), K. Hopkins misquotes Neusner's translation of a text in the Babylonian Talmud and leaves out of it essential language. By his anti-Judaic misconstruction he has misrepresented as ridiculous what is in fact a perfectly lucid text. In *Imperialism and Jewish Society, 200 B.C.E. to 640 C.E.* (2002), S. Schwartz declares Neusner's translation of the Yerushalmi to be "unreliable" and then produces his own version of a text that says the same thing in mostly the same words.—D.J.H.

1416. J. Neusner, "Reading the Halakhah as a religious statement. Part One," *Religion* 33 (4, '03) 293-321.

The halakah embodies the extension of God's design for world order into the inner-facing relationships of (1) God and Israel, (2) Israel's inner order in its own terms, and (3) the Israelite's household viewed on its own in time and space and social circumstance. Rabbinic Judaism in the formative age through the halakah offered a restorationist program in place of a messianic one. It sought to describe how in concrete terms holy Israel is to construct a social order in the land of Israel to realize that just and perfect world order that God had in mind in creating the world. The article illustrates this process with reference to the halakah of the sabbatical year (between Israel and God), the halakah of the fruit of a tree in the fourth year of its planting (between Israel and God), and the halakah of idolatry and Israel among the Gentiles (within Israel's social order).—D.J.H.

1417. L. A. Rieser, "On One Foot: An In-Depth Analysis of B. Shabbat 30b-31a," *CCAR Journal* [New York] 50 (4, '03) 29-52.

The famous talmudic passage about teaching the Torah on one foot is part of a series of stories framed by the admonition that one should be as gentle as Hillel and not as impatient as Shammai. Taken as a whole, *b. Shabbat* 30b-31a serves to highlight several issues: the dangers of anger, the virtue of gentleness or humility, openness to proselytes, and the program of the nascent rabbinic movement. Since Hillel embodied the values of the rabbinic world, the creators of the Talmud reached back to Hillel in order to make these arguments.—D.J.H.

1418. E. Segal, "'The Few Contained the Many': Rabbinic Perspectives on the Miraculous and the Impossible," *JournJewStud* 54 (2, '03) 273-282.

Among the miracles ascribed to the ancient Jerusalem Temple, the Mishnah (*m. 'Abot* 5:5) relates that the worshippers "would be constricted when standing but had adequate space to prostrate themselves." The article examines passages from rabbinic literature in which examples adduced by the rabbis involve violations of mathematical and logical laws, and considers them in relation to some philosophical and theological discussions that were taking place at the same time in the Greco-Roman environment. It observes that the sages of the Talmud and midrash remained largely unaffected by the philosophical views that were prevalent in their Greek-speaking environment (where some took care to set limits to the power of the omnipotent creator and to declare that some actions are inherently impossible even for the Almighty) and preferred to speak in terms of God's unrestrained omnipotence.—C.R.M.

1419. Y. SHAHAR, "Ḥwrbn hbyt btpystw šl rby ʿqybh wʿyṣwb tʿyywt hḥwrbn (Rabbi Aqiba and the Destruction of the Temple: the Establishment of the Fast Days)," *Zion* [Jerusalem] 68 (2, '03) 145-165.

By interpreting Zech 8:19 about the fasts for the destruction of the First Temple, Rabbi Aqiba was the first rabbi to relate the date of the destructions of both the First and the Second Temples to the 9th of Ab. He was also the first to date the fast of Tammuz, commemorating the breach in the wall of Jerusalem by the Babylonians, to the 17th of Tammuz (though according to the Bible it happened on the 9th of Tammuz). The exact dates that Aqiba fixed for these fasts were not based on a simple tradition.—D.J.H.

1420. E. STERN, "Transforming Comfort: Hermeneutics and Theology in the Haftarot of Consolation," *Prooftexts* 23 (2, '03) 150-181.

In the seven weeks between the 9th of Ab and Rosh Hashanah the cycle of the "haftarot of consolation" readings from Isaiah 40–63 provides a particularly clear lens into the workings of textual reception and interpretation. Through the strategies of selection and arrangement, the redactors of the lectionary cycle transformed the biblical pericopes into double-voiced texts that spoke both for themselves and for their rabbinic redactors.—D.J.H.

1421. S. STERN, "Rabbi and the Origins of the Patriarchate," *JournJewStud* 54 (2, '03) 193-215.

The title *nāśî* and the patriarchate as a form of socioreligious leadership began only with "Rabbi" (Judah I). He was not the son of R. Simeon ben Gamaliel but an entirely "new man," who subsequently founded a new dynasty. His origins were probably in a local Galilean aristocratic family. The patriarchate itself was an aristocratic concept superimposed upon the rabbinic movement, which may have had formative, long-term effects on rabbinic Judaism.—D.J.H.

1422. S. VALLER, "Women's Talk — Men's Talk. Babylonian Talmud *Erubin* 53a-54a," *RevÉtudJuiv* 162 (3-4, '03) 421-445.

The Babylonian Talmud in *Erubin* 53a-54a contains a large collection of fourteen stories about conversations in the Land of Israel in which there is an absolute numerical symmetry between stories about conversations among men (seven) and those between women and men (seven). The fourteen stories are organized into three symmetrical subject-based collections (four, five, five). It appears that hierarchical considerations determined the order of the stories within each collection and of the collections themselves. The stories are linked by content and language, and the whole collection indicates intelligent and possibly tendentious editing.—D.J.H.

1423. J. WIEDER, "*Hafka'at Kiddushin*: Rejoinder," *Tradition* 37 (1, '03) 61-78.

This response to S. Riskin's proposal [§ 48-645] to use the institution of *hafka'at kiddushin* (annulment of a marriage) to aid in solving the *aguna* problem (when the husband of a Jewish woman refuses to give her a bill of divorce) contends that we never find the application of this principle where the husband is clearly alive and the marriage has functioned legitimately for any period of time.—D.J.H.

Rabbinics, §§ 48-1238, 1331, 1360, 1363, 1377.

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1424r. J. N. ADAMS, *Bilingualism and the Latin Language* (Cambridge, UK: Cambridge University Press, 2003).

J. N. ADAMS, M. JANSE, AND S. SWAIN (EDS.), *Bilingualism in Ancient Society* [*NTA* 48, p. 194].

E. DICKEY, "Ancient Bilingualism," *JournRomStud* 93 ('03) 295-302.—Bilingualism, as these authors define it, refers to any active use of a second language, however primitive. The appearance of these two works, which together amount to more than 1,300 pages, marks a turning point in the study of bilingualism and language contact in antiquity. The article discusses their content under three headings: new work on ancient language contact, particular contributions and overall characteristics, and differences of opinion and scope for further work. It notes that the Adams monograph is full of new discoveries as well as of new interpretations and never employs a single piece of unnecessary or unexplained jargon.—C.R.M.

1425. D. BALTZLY, "Stoic Pantheism," *Sophia* [Melbourne] 42 (2, '03) 3-33.

The Stoic view should be classified as a form of pantheism according to which the cosmos forms a single individual (= god). Despite the Stoics' beliefs in a personal god and in divine providence, they held a specifically pantheistic conception of god and buttressed their position by an extension of the best science of their day.—D.J.H.

1426. V. BOUDON, "Aux marges de la médecine rationnelle: médecins et charlatans à Rome au temps de Galien (II^e s. de notre ère)," *Revue des Études Grecques* [Paris] 116 (1, '03) 109-131.

The article first surveys the terms used to designate medical and pharmacological practitioners in Galen's time. Next it studies the meanings of ἀλαζών and γόης in the Galenic corpus, and explores the relationship of Galen's rational medicine and its superstitious caricatures (divination and incantation). Then it shows how religious and magical ideas influenced even Galenic medicine to the point that Galen himself was called a "charlatan."—D.J.H.

1427. C. BRUUN, "The Antonine plague in Rome and Ostia," *JournRomArch* 16 ('03) 426-434.

The epigraphical evidence we possess from Rome does not easily lend itself to determining complicated historical events such as the effects of the Antonine plague. Statistics based on the survival of inscriptions has its limitations; for a matter such as the effects of a plague during a short and precise period of time, such statistics are not particularly well-suited.—C.R.M.

1428. S. L. Budin, "*Pallakai,* Prostitutes, and Prophetesses," *ClassPhilol* 98 (2, '03) 148-159.

The article discusses four possible interpretations of the Greek term *pallakē* in two 2nd-3rd century A.D. inscriptions from Tralles, Caria, Turkey: sacred prostitute, prophetess, secular concubine, or cult functionary. The first two interpretations are very unlikely. While there is good reason to propose that the *pallakai* of the inscriptions were secular *concubinae,* two aspects of the dedications suggest that a religious office may be at stake.—D.J.H.

1429. B. L. Cook, "Plutarch's Use of λέγεται: Narrative Design and Source in *Alexander,*" *GkRomByzStud* 42 (4, '01) 329-360.

Plutarch used λέγεται ("he/she/it is said") to introduce traditional material with which he illustrated key themes in *Parallel Lives* and to assure his readers that he was employing information from the tradition about the individual under consideration. The article develops this thesis by considering how Plutarch cited sources, how he assessed these sources, how he used these sources, and how he used the λέγεται passages in his *Lives* and in his *Life of Alexander* in particular.—D.J.H.

1430. J. Dresken-Weiland, "Fremde in der Bevölkerung des kaiserzeitlichen Rom," *RömQuart* 98 (1-2, '03) 18-34.

Since the time of the rise of Rome to a world empire, foreigners were always a characteristic and conspicuous element of the city. This study of foreigners (persons whose geographical provenance lies outside of Italy) in the Roman population is based on an investigation of grave inscriptions in which such people mention their origin. After noting the limitations of the epigraphic material, it discusses the origin and vocational activity of foreigners, dwelling-places and archaeological traces of foreigners in Rome, and the significance of migration for the city of Rome.—C.R.M.

1431. V. Eid, "Mithras victus — Christus victor. Mithras-Kultstätten im antiken Doliche," *BibKirch* 58 (4, '03) 247-250.

The article reports on two Mithraic cultic sites recently discovered in the ancient city of Doliche (modern Dülük) in Anatolia (near the southern Turkish city of Gaziantep) that are situated in large, interconnected grottos. It concentrates on the destruction of the cultic images by Christians in late antiquity in the context of competition between Sol-Mithras and Christ, and reflects on the growing intolerance of the 4th-century Roman imperial state religion, Christianity.—C.R.M.

1432. D. Ø. Endsjø, "To control death: sacrifice and space in classical Greece," *Religion* 33 (4, '03) 323-340.

While the unburied corpse and death were considered to represent great risks of pollution against human existence within the limit of the Greek polis, sacrifice as the ritual killing of animals played a pivotal and ubiquitous part in the same community. Through Olympian sacrifice, humans dissolved the structures of the city without ever losing control, thereby introducing the unlimited potential as still found in the primordial state of the uncultivated geography. The structures of the polis were recreated through the proper division of the sacrificial victim.—D.J.H.

1433. C. A. FARAONE, "New Light on Ancient Greek Exorcisms of the Wandering Womb," *ZeitPapEpig* 144 ('03) 189-197.

The five "wandering womb" exorcistic texts examined in this article seem to reflect the same tradition. They all directly address the womb of a woman and order it to curtail its movement. The area of greatest variation is in the name and description of the gods or supernatural beings who are to enforce the exorcism. There is far less deviation in the commands to the womb.—D.J.H.

1434. M. FLOHR, "*Fullones* and Roman society: a reconsideration," *JournRomArch* 16 ('03) 447-450.

Although M. Bradley's narrative on Roman *fullonicae* [§ 47-1193] is a useful contribution to the debate on Roman fulling, his highly conceptualized profile of the context of Roman fulling underestimates possible regional and chronological variations as well as the multiform nature of human society. Furthermore, he relies too heavily on literary sources and uses epigraphy and material remains merely to illustrate his suggestions. This leads to an oversimplification of the complex relations between various types of data. These methodological problems seriously undermine his statements about the economic nature of the Roman *fullonica,* the spatial context of *fullonicae,* and the social status of *fullones.*—C.R.M.

1435. R. GARLAND, "Murder Most Foul," *History Today* [London] 54 (2, '04) 9-15.

On the basis of literary, legal, and iconographic sources the article seeks to clarify what constituted murder among the ancient Greeks and Romans, how cases of murderous domestic and civil violence were handled, and why and to what extent murder was sanctioned in those societies.—D.J.H.

1436. R. GORDON, "Religion," *Greece & Rome* [Oxford] 50 (2, '03) 264-276.

Descriptions and evaluations of seven recently published books, on various aspects of Greek religion, including C. Faraone's *Ancient Greek Love Magic* (2001), D. Ogden's *Greek and Roman Necromancy* (2001), and E. S. Gruen's *Diaspora. Jews amidst Greeks and Romans* (2002).—D.J.H.

1437. M. GÖRG, "Titus und Tithoes," *BibNotiz* 117 ('03) 19-21.

The Flavian emperors Vespasian, Titus, and Domitian deliberately represented themselves as "Roman pharaohs." The article explores the extent to which this program (and the name Titus) cultivated an association with the Egyptian god Tithoes/Tutu.—D.J.H.

1438. J. GREENBERG, "Plagued by doubt: reconsidering the impact of a mortality crisis in the 2nd c. A.D.," *JournRomStud* 16 ('03) 413-425.

Against the claims of those who argue that the magnitude of the Antonine plague can be determined through several forms of indirect evidence, the article contends that the severity and impact of the epidemic cannot be ascertained from the existing evidentiary base. Nevertheless, this finding implies nothing as to the occurrence of the outbreak or its consequences for social and economic structures.—C.R.M.

1439. M. GRIFFIN, "*De Beneficiis* and Roman Society," *JournRomStud* 93 ('03) 92-113.

Seneca's *De beneficiis* is a work of moral philosophy which explores the proper way to give, receive, and return gifts and favors. Though more systematic and self-conscious in his thinking than most of his contemporaries, Seneca was not challenging and unmasking the morality that policed the activity of gift exchange in the upper orders. Rather, he was reinforcing the code at its most demanding level, grounding it in a metaphysical theory of human nature and the universe, and bringing out its contribution to social cohesion. By making it clear that the *princeps* was expected to practice beneficence according to the traditional aristocratic code and relate to his peers as they did to each other, Seneca was strengthening the social side of *civilitas*.—D.J.H.

1440. W. V. HARRIS, "Roman Opinions about the Truthfulness of Dreams," *JournRomStud* 93 ('03) 18-34.

After noting the necessity of avoiding the presumption that everyone thought about dreams in the same way as Artemidorus and Aelius Aristides, this examination of what Romans thought about the likelihood that a dream could provide reliable information or foretell future events attempts to distinguish between the predictive dream, the auspicious dream, and other kinds of truth content that a dream might be deemed to possess. Next it considers the possibility that there was some change in Roman ideas about the truthfulness of dreams between the middle republic and a period beginning in the late republic when some skeptical voices were raised. Then it attempts to show the complexity of Roman attitudes in a period, from Flavian to Severan times, which has often been thought of as one of widespread trust in the veracity of dreams. It concludes that an unexpectedly complex history emerges so that if we say that the Romans believed in the predictive power of dreams, every term in that statement requires interrogation, and the methodological problems are severe.—C.R.M.

1441. M. HEATH, "Theon and the History of the Progymnasmata," *GkRomByzStud* 43 (2, '02-'03) 129-160.

Theon's *Progymnasmata,* one of four extant Greek texts on the preliminary exercises to rhetoric, has been variously dated, but the current consensus places him in the 1st century A.D. The paper argues that the grounds for this early dating are weak, and that the author is more likely to have been an independently attested 5th-century rhetorician named Theon. It discusses the evidence for progymnasmatic texts, arguments for dating Theon, and the identity of ps.-Hermogenes (the best candidate is Minucianus).—C.R.M.

1442. T. HÖLSCHER, "Images of War in Greece and Rome: Between Military Practice, Public Memory, and Cultural Symbolism," *JournRomStud* 93 ('03) 1-17, plates 1-7.

Drawing material from the Greek and Roman world, this article investigates four aspects of war in ancient art as a way of bringing out some general features of Greek and Roman culture. (1) War and fighting as military activity: In the mirror of art, this concerns the psychological experience of war, that is, of threat, violence, and death. (2) War as the construction of political dichotomies: War defines oppositions between one subject group and others, and between a collective self and a collective enemy. It is the most extreme form of realizing identity and otherness. (3) War as legitimized killing: War entails a collectively defined and legitimized transfer from life to death. This aspect takes us into the sphere of cultural anthropology. (4) War in public memory: Public monuments produced to memorialize war are concerned with its ideological exploitation as a foundation of political power.—D.J.H.

1443. B. INWOOD, "Natural Law in Seneca," *StudPhilonAnn* 15 ('03) 81-99.

Attention to the different applications of the idea of natural law in the writings of Seneca gives us insight into several important aspects of ancient Stoicism in general and of Seneca in particular. The article sketches the range of the senses of natural law in Seneca and their connections to each other; focuses on the kind of "law of nature" that seems most distinctive of Seneca—the law governing human mortality; and connects the latter to a significant Socratic antecedent to show how careful consideration of this sense of law can help us to resolve a philosophical worry about law-based moral theories, including Stoicism.—C.R.M.

1444r. J. L. LIGHTFOOT, *Lucian. On the Syrian Goddess* [*NTA* 47, p. 602].

R. L. FOWLER, "An ancient whodunit," *Times Literary Supplement* [London] October 24 ('03) 32.—In her stunning new commentary, Lightfoot argues that the author of *On the Syrian Goddess* is Lucian. She follows to the last corner of the empire every possible clue, archaeological and literary, to the factual side of Lucian's account. The learning is stupendous. Lucian's work is a satire, and the joke is on us. He wrote a parody as a non-Greek for Greeks about a spectacular non-Greek cult. It is a great text, and we now have a great commentary to illuminate it.—D.J.H.

1445. D. LORIES, "*Phronèsis*: *epistèmè* et *technè* du sage stoïcien," *SciEsp* 55 (2, '03) 165-183.

The traditional opposition between the Stoic and the Aristotelian understandings of *phronesis* needs qualification. To do so, the article emphasizes certain similarities between Stoic and Aristotelian "excellences" by examining the epistemic status of Stoic *arete* (also *phronesis* and *sophia*), the meaning of *diathesis* versus *hexis* (the Stoic *phronesis* is a *diathesis*), and the relationship in Stoic thought between *episteme* and *techne* (far from the Aristotelian distinction between these two concepts).—D.J.H.

1446. M. LOWRIE, "Rome: City and Empire," *ClassWorld* 97 (1, '03) 57-68.

With particular attention to the Capitoline, the article focuses on the physical city of Rome, and on Rome as a figure for empire during the time of Augustus. It observes that Augustus' extraordinary building and rebuilding plan was conceived in the minds of his contemporaries as a restoration of the moral fiber of the city, the society, and the state in the wake of civil warfare.—D.J.H.

1447. P. MITSIS, "The Stoics and Aquinas on Virtue and Natural Law," *StudPhilonAnn* 15 ('03) 35-53.

In a deep sense, P. Vander Waerdt's overall assessment of the natural law tradition [see § 48-1457] is one of depressing decline, both in its substance and in the expectations it has of its audience. This article argues that the truth about the natural law tradition is considerably more complicated, and that the basic elements that sustain it were there from the beginning and persist certainly at least through the formulations of Thomas Aquinas.—D.J.H.

1448. H. MOORE AND P. MCCORMICK, "Domitian," *IrBibStud* 25 (2, '03) 74-101; (3, '03) 121-145.

(1) Recent attempts at rehabilitating the character and reign of Domitian have succeeded only in demonstrating that he was a capable administrator. They have failed to provide ade-

quate and convincing reasons to reject the negative picture of Domitian contained in the ancient sources and replace it with the picture of a "moderately decent man." (2) The rise of the imperial cult was directly related to the desire on the part of Greek city states and provinces to gain political favor and advantage. But apart from Gaius and Domitian, none of the Roman emperors thought of themselves as gods. Domitian was both delusional and extremely capable, and so it is not difficult to see how and why the early church was persecuted (as Revelation attests) during the later part of Domitian's reign.—D.J.H.

1449. P. E. PICKERING, "Did the Greek ear detect 'careless' verbal repetitions?" *ClassQuart* 53 (2, '03) 490-499.

The article considers the view that the Greek ear did not notice and/or was not offended by verbal repetition without obvious point, that is, repetitions that some modern commentators might call careless. It concludes that the view that such repetitions were not noticed is untenable. The Rhetor ad Herennium, Pausimachus as reported by Philodemus, and Quintilian judge the merits of such repetitions by aesthetic criteria, and ps.-Hermogenes by the demands of clarity. There is no hint that the less meritorious repetitions are careless or unintentional; the issue is one of literary judgment, good or bad.—C.R.M.

1450. C. RUBINCAM, "Numbers in Greek poetry and historiography: quantifying Fehling," *ClassQuart* 53 (2, '03) 448-463.

The article sets forth some quantified data that may make it possible to reassess the validity of D. Fehling's argument that Herodotus' numbers show a pronounced tendency to be "typical" or "formulaic." It considers the use of numbers in two groups of literary works: eight works of epic poetry by various authors, and four historical works by Herodotus, Thucydides, Xenophon, and Diodorus. The results do not show that the historians were careless and dishonest in their historiographic method, but do suggest that even the most conscientious historian had to make do often with numbers that were mere approximations.—C.R.M.

1451. I. A. RUFFELL, "Beyond Satire: Horace, Popular Invective and the Segregation of Literature," *JournRomStud* 93 ('03) 35-65.

Roman verse invective was a form of poetic production that insisted both on the blurring of distinctions between elite and popular and on the explicit integration of poetry and politics. In his erection of the category of "literature," Horace was engaged in an attempt to prevent literature and politics from bleeding into one another, to sanitize potentially problematic forms of popular dissent and subject them to ideological closure. His attempt to establish a new literary order, to assimilate and police literary and social hierarchies, can be viewed as an attempt to set the standard for the new imperial regime in its formative years.—D.J.H.

1452. V. SCHMIDT, "Is there an Allusion to the Christian Eucharist in Apuleius, *Met.* 9, 14-15?" *Latomus* [Brussels] 62 (4, '03) 864-874.

Apuleius' caricature of the baker's evil wife in *Metamorphoses* 9.14-15 [see § 41-1957] as one whose drunkenness starts early in the morning and is combined with immoral behavior may well allude to charges commonly made against early Christians regarding behavior at their Eucharists.—D.J.H.

1453. S. SCHWARTZ, “Rome in the Greek Novel? Images and Ideas of Empire in Chariton’s Persia,” *Arethusa* [Baltimore, MD] 36 (3, ’03) 375-394.

Although Rome is not on the map of the Greek novels, it loomed in the mental geography of their authors and audiences. For example, in Chariton’s *Chaereas and Callirhoe* Rome is present in its absence, especially in its picture of the Persian empire. Chariton’s novel illustrates the ambivalent attitudes of the Greeks toward their Roman rulers and the complex processes that went into forming an identity in a multicultural universe. The resulting picture places Hellenic identity at the center of power. Imperial power is good as long as it acknowledges the superiority of Hellenic values and awards them a place in the empire.—D.J.H.

1454. D. SEDLEY, “The *Nomothetês* in Plato’s *Cratylus*,” *StudPhilonAnn* 15 (’03) 5-16.

In Plato’s *Cratylus* the *nomos–physis* opposition is neither simple nor clear-cut. The *nomothetēs* is the expert who creates and disseminates names. The Socrates of the *Cratylus* sees linguistic lawmaking, properly practiced, as achieving its success by mapping the words it generates onto the true nature of things, and so brings into partnership the traditionally opposed concepts of *nomos* and *physis*.—D.J.H.

1455. H. J. TSCHIEDEL, “Das Fremde als Signum römischer Identität,” *RömQuart* 98 (1-2, ’03) 5-17.

The surprising and really puzzling feature of the story of Aeneas as a founding conception of the national identity of Rome lies in the fact that the foreigner belongs directly to the foundation of Roman self-understanding as a truly constitutive element. The remarkably intense connection of Romans to foreigners corresponds with their strangely tense relationship to their own and may find its explanation in this situation. In foreigners they found a place where they could feel at home, and this historic decision predisposed them to a cosmopolitanism that somehow allowed them to trust everyone.—C.R.M.

1456. E. C. L. VAN DER VLIET, “The Romans and Us: Strabo’s *Geography* and the Construction of Ethnicity,” *Mnemosyne* 56 (3, ’03) 257-272.

The paper analyzes the concepts whereby ethnicities are constructed in Strabo’s *Geography* in the context of (1) his ideas and articulations of the opposition civilized-uncivilized, and (2) his representation of the evolution of human culture. It first offers introductory considerations on geography and ethnicity, and deliberates on the degree to which Strabo’s ethnographic and evolutionist representations may be taken as a coherent and consistent whole. Then it discusses Strabo’s anthropology; Greeks and barbarians; civilized and uncivilized—human evolution; cities; and the Romans. We may imagine the ethnic distinctions inside Strabo’s civilized world as forming a series of narrowing, concentric circles with barbarians surrounding them. The widest circle encloses a country or district. The second circle includes one’s own city. The next circle separates Romans from non-Romans. Finally within the narrow circle of Romans important status distinctions are made (knights and senators on one side, and the rest on the other).—C.R.M.

1457. P. A. VANDER WAERDT, “The Original Theory of Natural Law,” *StudPhilonAnn* 15 (’03) 17-34. [See § 48-1447.]

The early Stoic scholiarchs who originated the theory of natural law proposed a dispositional model that prescribed not the external characteristics of morally correct actions but rather the intentionalist features of the agent's motivation which guarantee that all his or her actions are morally infallible. These intentionalist features exemplify a conception of human rationality whose perfected form excludes moral rules, because only circumstance-dependent moral reasoning can account for the exceptions to which all moral rules are in some circumstances subject and so provide the required morally infallible guidance.—D.J.H.

1458. M. van Raalte, "God and the Nature of the World: The 'Theological Excursus' in Theophrastus' *Meteorology*," *Mnemosyne* 56 (3, '03) 306-342.

In the theological excursus of Theophrastus' *Meteorology*, the way in which the divine stands apart from nature is hard to reconcile with other information about Theophrastus' thought. The burden of disproving or explaining the inconsistencies between the excursus and other testimonies rests on those who wish to uphold its attribution to Theophrastus.—C.R.M.

1459. A. Wilson, "The archaeology of the Roman *fullonica*," *JournRomArch* 16 ('03) 442-446.

The article discusses "misconceptions," especially in the use of archaeological evidence, in M. Bradley's argument [§ 47-1193] that Roman fullers were not involved in the finishing of cloth as part of the textile-manufacturing process but acted solely as commercial laundrymen. It concludes that the archaeological evidence for the Roman period indicates that in addition to providing commercial cleaning services, fullers were an important link in the production chain for textiles.—C.R.M.

Greco-Roman World, §§ 48-833, 983, 1080, 1134, 1275, 1404, 1406, 1487.

Early Christianity

1460. Anon., "Peter in Rome," *BibRev* 20 (1, '04) 24-27.

According to long-standing tradition Peter was martyred in Rome during Nero's persecution of the Christians in the mid-60s A.D. Archaeology has revealed that the area where St. Peter's basilica stands was a burial ground in Roman times, and that a shrine to Peter stood there as early as the 2nd century A.D.—C.R.M.

1461. D. J. Billy, "Ignatius of Antioch on the Eucharist," *Emmanuel* 110 (1, '04) 14-21, 39.

For Ignatius, the Eucharist was central to the life of the believing community. It was the source of the church's unity, an ongoing remedy for sin, and a continuation of Christ's redemptive action in the world. He associated it with church governance, offsetting heterodoxy, and martyrdom.—D.J.H.

1462. P. Bobichon, "Persécutions, calomnies, 'Birkat ha-Minim' et émissaires juifs de propagande antichrétienne dans les écrits de Justin Martyr," *RevÉtudJuiv* 162 (3-4, '03) 403-419.

The article first presents a catalog of passages from Justin's *Dialogue with Trypho* (e.g. 16:4; 17:1; 17:3; 26:1; 38:1; 39:1; 47:4; 93:4; 95:4; etc.) as well as several items from Justin's *First Apology* (31:5; 36:3; 49:5) in which the apologist repeatedly reproaches Jews with different kinds of persecutions against Christians (e.g. rejection, aspersions, curses, insults, death). Then it closely analyzes the characteristics of these passages to highlight their similarities (e.g. repeated and stereotypical phrases, confusion, imprecise vocabulary, generalities lacking precise detail, omnipresence of the scriptural background, constant antithesis between Christian and Jewish attitudes). It concludes that all of these observations invite prudence with regard to Justin's witness, and that his apologetic preoccupation likely played a predominant role in his perception and evocation of the "realities" he reports.—C.R.M.

1463. F. BOVON, "The Dossier on Stephen, the First Martyr," *HarvTheolRev* 96 (3, '03) 278-315.

This paper presents modern research on the hagiography of Stephen, the first martyr, and collects the ancient material about him. After considering the pertinent bibliography on the subject, it discusses Stephen in Acts 6–8, the cult of Saint Stephen (origin and date of the feast, places of worship), Stephen in the Christian literature of the first centuries, and Stephen in the visual arts. Then it surveys the documents concerning Stephen: *Revelatio, Passio, Translatio,* and *Sermones* in Greek; *Revelatio, Passio,* and *Translatio* in Latin; and *Revelatio, Passio, Translatio,* and *Sermones* in oriental and other languages. Finally it treats the archaeological and ecclesiastical interests in fixing the location of Stephen's martyrdom.—C.R.M.

1464. B. E. BOWE, "Vital Means for Nurturing Christian Life," *BibToday* 42 (1, '04) 25-29.

This discussion of early Christian letters as the glue that held early Christians together considers three examples written between about A.D. 100 and 200 to illustrate the growing importance as well as the diverse uses and functions of the letter in early Christianity: *1 Clement,* the letters of Ignatius of Antioch, and the letters of Polycarp of Smyrna.—C.R.M.

1465. D. W. T. BRATTSTON, "Incense in Ante-Nicene Christianity," *Churchman* 117 (3, '03) 225-233.

With one gnostic exception (*Second Book of Jeu*), the extant Christian writings from the first three centuries A.D. regard incense as alien to and forbidden in the worship of the church or even in pagan rites. Early exegetes uniformly allegorized biblical references to incense as having a spiritual rather than a literal meaning.—D.J.H.

1466. A. CAQUOT, "'Identité originelle et Séparation graduelle du Judaïsme et du Christianisme', cent vingt ans après," *FoiVie* 102 (5, '03) 3-17.

Taking its starting point from E. Renan's 1883 lecture on the original identity and gradual separation of Judaism and Christianity, the article considers how the Qumran scrolls and other archaeological, historical, and literary discoveries have illuminated our understanding of Christianity's roots in and separation from Judaism.—D.J.H.

1467. A. D'ANNA, "La pseudepigrafa *Corrispondenza tra Paolo e i Corinzi*: il suo contesto e la sua funzione nella costruzione di un'identità dottrinale cristiana," *AnnStorEseg* 20 (1, '03) 111-137.

After an Italian translation of the apocryphal correspondence between Paul and the Corinthians (also known as *3 Corinthians* and incorporated into *Acts of Paul*) according to the text of Papyrus Bodmer X, the article discusses the transmission of the text and its content and structure. Then it examines certain features of the document (the presentation of Paul's opponents, the tradition of Mary the mother of Jesus, ecclesial structures, the identity of the adversaries) in order to establish its historical and doctrinal context. It concludes that this correspondence bears witness to a phase in the process of the formation of Christian identity characterized, on the one hand, by a doctrinal pluralism that could not be accommodated within a unitary system, and on the other, by the lack of those instruments created to limit what could or could not be called "Christian."—C.R.M.

1468. F. D. FARNELL, "The Montanist Crisis: A Key to Refuting Third-Wave Concepts of NT Prophecy," *MastSemJourn* 14 (2, '03) 235-262.

The Montanist crisis constituted a watershed in analyzing the primitive postapostolic understanding of the NT gift of prophecy. When the Montanists tried to claim distinctions between OT and NT prophets/prophecy, the early orthodox church rejected such attempts and strongly upheld a direct continuity between these eras, especially in the area of prophetic continuity and authority. Examination of the early church's understanding of prophecy and its refutation of Montanism supplies a striking condemnation of W. Grudem's defense of the revival of the "prophetic gift" in the modern Signs and Wonders Movement (also called the Third Wave) and reinforces the argument that he has imposed a novel as well as unorthodox interpretation of the NT gift of prophecy.—D.J.H.

1469. K. FLINT-HAMILTON, "Images of Slavery in the Early Church: Hatred Disguised as Love?" *Journal of Hate Studies* [Spokane, WA] 2 (1, '02-'03) 27-45.

When slavery is mentioned in early church documents, including letters and homilies of the Church Fathers, early catechetical documents, or records of councils, it is generally framed as one of the following three sentiments: an emphasis on the fact that slaves should accept their station in life and fulfill their roles (Paul, *Didache,* church councils, Augustine, Gregory the Great); an acceptance of the social stereotype of slaves as deceitful, lustful, and conniving (Ignatius, Tertullian); and rarely, an argument against slavery as an institution (*Shepherd of Hermas* and *Apostolic Constitutions,* 4th-century Church Fathers).—D.J.H.

1470. G. D. GUYON, "Sur quelques fondations de la pensée chrétienne des droits de l'homme (Ier-IIIe siècles)," *Gregorianum* 84 (4, '03) 828-848.

The essential structure of the notion of human rights became the object of early Christian attention especially when the Roman empire accepted a wide variety of cults out of its skepticism and at the same time opposed the Christian communities precisely because they were Christian. In this way the concept of human rights found a first formulation regarding the protection of human beings and their dignity, not simply in favor of Christians but on the basis of universal norms founded in the unique Creator of all humans.—D.J.H.

1471. P. A. HARLAND, "Christ-Bearers and Fellow-Initiates: Local Cultural Life and Christian Identity in Ignatius' Letters," *JournEarlyChristStud* 11 (4, '03) 481-499.

Ignatius uses several analogies and metaphors in his letters to speak about the identity of Christian assemblies in Roman Asia. The article explores the cultural images that he evokes, particularly with reference to initiates and processions, and provides some insights into how early Christian authors like Ignatius could express Christian identity in terms familiar from local social and cultural life, particularly association life. It examines neglected epigraphical evidence from Ephesus, Smyrna, Magnesia, Tralles, and other cities that sheds light on what Ignatius may have had in mind and what his readers would think of when Ignatius speaks of their identity in terms of being "Christ-bearers" (*Eph.* 9:2) and "fellow initiates" (*Eph.* 12:2).—C.R.M.

1472. C. W. HEDRICK, "Caveats to a 'Righted Order' of the *Gospel of the Savior*," *Harv TheolRev* 96 (2, '03) 229-238.

The article discusses the objective features that guided the codicological reconstruction of the fragments of *Gospel of the Savior* in the *editio princeps,* critiques S. Emmel's "righted order" [§ 47-1980] of the document, details two specific reservations regarding Emmel's reconstruction with respect to the fold direction of fragment 1 and the hair side and flesh side identifications of the parchment sheets, and considers how Emmel's revision affects the sequence of the narrative. It concludes that although Emmel's sequence is clearly simpler and neater, history is sometimes messy and the original sequence may well have been more complex. *Caveat lector.*—C.R.M.

1473. R. M. JENSEN, "How Pilate Became a Saint," *BibRev* 19 (6, '03) 22-31, 47.

Extrabiblical legends about Pilate informed by details from the Gospels circulated from the 2nd century on. These apocryphal tales made Pilate out to be an early Gentile convert who recognized both Jesus' innocence as well as his divine nature. Pilate's good reputation led early Christian artists to liken him to the OT heroes Daniel and Abraham. In *Acts of Pilate,* by allowing Jesus to die, Pilate serves God. Pilate was especially popular in the 4th century and provided a model for the new Roman Christians.—C.R.M.

1474. J. H. LE ROUX, "Von Harnack, Marcion en die Ou Testament," *VerbEccl* 24 (1, '03) 124-136.

A. von Harnack was fascinated by Marcion's view of the OT which Marcion rejected because it depicted the creator-god as a mean figure who humiliated human beings. Jesus was in no way related to this god, since he came from the good God who is described in the NT. Marcion compiled his own Bible which had no OT and only a few NT books purged of all Jewish or OT influence. According to Marcion, the newness of the Christ-event made the OT superfluous.—D.J.H.

1475. U. MELL, "Die Entstehung der christlichen Zeit," *TheolZeit* 59 (3, '03) 205-221.

After general observations about time, the article describes how in constructing their week early Christians were influenced by and reacted against Jewish time-reckoning, and came to give special prominence to Sunday. Then it shows how Easter became the first annual feast celebrated by Christians, and concludes with historical and theological reflections on these two developments.—D.J.H.

1476. B. MEUNIER, "La providence des premiers chrétiens: de l'évidence à la foi," *LumVie* 52 (259, '03) 25-33.

The article first compares the approaches taken by Greco-Roman philosophers and patristic writers to the theme of providence with regard to the order of the world and its finality, anthropocentrism or cosmocentrism, and providence and temporality. Then it considers how early Church Fathers understood the role of the Son in divine providence.—D.J.H.

1477. A. MILAVEC, "Synoptic Tradition in the *Didache* Revisited," *JournEarlyChristStud* 11 (4, '03) 443-480.

No degree of verbal or thematic similarity can in and of itself be used to conclude that the framers of *Didache* knew and/or cited the written Gospel of Matthew. In every case it is quite possible that both Matthew and the framers of *Didache* relied on free-floating sayings that they both incorporated into their material in different ways. All in all, as the rhetoric, logic, and implied praxis are investigated, both Matthew and *Didache* appear to be the working out of two divergent religious systems that have only a small degree of shared turf.—D.J.H.

1478. H. MOXNES, "The formation of Christian identity: a northern perspective," *AnnStor Eseg* 20 (1, '03) 25-38.

The article describes a Norwegian project on the construction of Christian identity in antiquity and compares it with a similar Italian project. While the Norwegian project focuses on the role of body and place, and emphasizes that there were multiple identities resulting from conscious constructions, the Italian project has an opportunity to join perspectives based on texts with those based on archaeology, art, and religious practices. The great challenge is to present early Christian identities in such a way that they become relevant for modern discussions about European identities. The article also notes that early Christianity was characterized not only by conflicts and confrontations but also by encounters and contacts with the "other."—D.J.H.

1479. P. PERKINS, "Peter: How a Flawed Disciple Became Jesus' Successor on Earth," *BibRev* 20 (1, '04) 12-23.

With the help of textual, visual, and archaeological images, a sharper and more complete image of Peter as a 1st-century figure is emerging. The article gives particular attention to how the individual NT Gospels as well as the Pauline and Petrine letters treat the basic tale of Peter as the flawed disciple who becomes a great church leader.—D.J.H.

1480. M. PESCE, "Quando nasce il cristianesimo? Aspetti dell'attuale dibattito storiografico e uso delle fonti," *AnnStorEseg* 20 (1, '03) 39-56.

The question of the birth of Christianity may be formulated in this way: When did groups of Jesus' followers cease to be part of Judaism to become members of another religion that was separate and distinct from Judaism? The article first shows that there was an intermediate phase in which groups of Jesus' followers were no longer Jewish but not yet Christian. Then it considers Jesus' function in the formation of Christian identity, with reference to Paul's letters, the letter of James, and *Didache,* all of which make use of Jesus' words without explicitly stating that they are his actual words. Finally it outlines the most urgent tasks toward writing a history of Christianity in the first two centuries: the use of all early Christian writings (and not only canonical texts), the collocation of each text among the many early Christian groups, and interdisciplinary cooperation.—D.J.H.

1481. P. PIOVANELLI, "Exploring the Ethiopic *Book of the Cock*, An Apocryphal Passion Gospel from Late Antiquity," *HarvTheolRev* 96 (4, '03) 427-454.

The *Maṣḥafa dorho,* or *Book of the Cock,* is an apocryphal passion narrative that survives in an Ethiopic (Geʿez) version that has clearly been translated from an Arabic *Vorlage.* The anonymous author describes it as an oral teaching received from the apostles themselves. After a summary of the text, the article discusses the Ethiopic manuscripts; apocryphal parallels; legends, holy relics, and pilgrimages; the acquaintance of the text with Byzantine Jerusalem; and its origins between A.D. 451 and 479.—C.R.M.

1482. C. SCHOLTEN, “Ein Unerkannter Quaestioneskommentar (*Exc. Theod.* 4F) und die Deutung der Verklärung Christi in frühchristlichen Texten,” *VigChrist* 57 (4, ’03) 389-410.

After commenting on the lack of clear boundaries between the “prescientific” and learned exposition of Christian texts in the period before Origen and the emergence in the 2nd century of commentary elements (e.g. text-critical observations or clarifications of words and other matters) apart from an integrated methodological approach, the study examines how the story of the transfiguration (Mt 17:1-9 parr.; 2 Pet 2:16-21) was interpreted as an example of the early Christian treatment of Gospel material in this period of transition between “prescientific” and scholarly exposition. It focuses on the fragment of an early Christian *Quaestiones*-commentary preserved in Clement of Alexandria, *Excerpta ex Theodoto* 4–5 (for which it presents a new arrangement of the Greek text). It also considers how the transfiguration is treated in texts without strictly exegetical concerns (*Gospel of Philip, Acts of Peter, Acts of John*) as well as by Origen in his commentary on Matthew. It observes that the differences between “heretical” and “orthodox” exegesis are not traceable to the methods that are utilized.—C.R.M.

1483. H. R. SEELIGER, “Litteratulus christianus. Beobachtungen und Bemerkungen zum Bildungsgrad der antiken Christen,” *TheolQuart* 183 (4, ’03) 297-312.

After sketching what is known about education and literacy in early Judaism, the article describes how early Christians came to read and write from the 1st century through the 7th century A.D., with particular attention to testimony found in patristic writings.—D.J.H.

1484. B. D. SHAW, “Judicial Nightmares and Christian Memory,” *JournEarlyChristStud* 11 (4, ’03) 533-563.

The possibility of being involved in a trial or a public display of physical torture and punishment was one of the imminent hazards of life that was deeply embedded in the consciousness of ordinary people in the Roman world, enough to evoke the nightly apparitions that were regularly commented on in the dream-interpretation manuals of the time. Judicial dreams became part of the narratives of African martyrs following Perpetua. From actual dreams and literary evocations of them we know that the judicial process impressed itself upon the individual consciousness of defendants of the time. The actual experience of trial and punishment in the Roman world is something for which we depend, in very great part, upon the narrative literary forms in which it was remembered by Christian rhetoric.—C.R.M.

1485. H.-J. SIEBEN, “‘Unsere Sache ist es nicht, schöne Reden zu halten, sondern Taten vorzulegen. . . .’ Sexualethik bei Platon *(Nomoi)* und in der frühen Christenheit (2.–3. Jahrhundert),” *TheolPhil* 78 (4, ’03) 481-508.

After describing the teachings about sexual ethics in Plato’s *Laws,* the article discusses sexual ethics in various kinds of early Christian (chiefly from the 2nd and 3rd centuries) texts: “immediate instructions” from God, paraenesis, systematic presentations, and lawgiving. Then it considers how early Christian sexual ethics was practiced and how it was regarded in the contemporary pagan world.—D.J.H.

1486. R. STAATS, “Ignatius und der Frühkatholizismus — Neues zu einem alten Thema,” *VerkForsch* 48 (2, ’03) 80-92.

This consideration of “early catholicism” in current research seeks to illuminate the larger topic with attention to the renewal of debate over the authenticity or inauthenticity of the writings of Ignatius of Antioch. After reviewing the treatment of the matter in recent publications, it deliberates on methodological issues (identifying theological originality, evidence of anachronism) connected with the reactivation of the "Ignatian question."—C.R.M.

1487. M. TESTARD, "Réflexions sur le monde antique et les premiers chrétiens," *Latomus* [Brussels] 62 (4, '03) 811-834.

The article offers reflections on aspects of the ancient world in relation to the early Christians. After situating the early Christians in the Greco-Roman world, it discusses military service, religious vocabulary, rhetoric, literary genres, gnosis, and the rereading of mythology.—D.J.H.

1488. E. R. L. TINAMBUNAN, "Elijah According to the Fathers of the Church," *Carmelus* [Rome] 49 (1, '02) 85-116.

After describing the exegetical methods used by the Church Fathers, the article considers the various ways in which they interpreted the figure of Elijah under the following headings: true Jew, poverty, chastity, obedience, miracles, against Satan, typology of Christ, typology of Paul, transfiguration, master, model of monastic life, Elijah's coming, typology of apostle's life, example of life, baptism typology, martyrdom, contemplative life, and priesthood figure. It concludes that the Fathers viewed Elijah as the *typos* of Jesus Christ and his whole life as the figure or foretelling of Jesus Christ. Lists of primary and secondary sources appear on pp. 110-116.—D.J.H.

1489. D. VAN BIEMA, "The Lost Gospels," *Time* [New York] December 22 ('03) 54-61.

Noncanonical early Christian texts such as *Gospel of Peter, Gospel of Mary,* and *Acts of John* are experiencing a renaissance that is reflected in popular novels (e.g. *The Da Vinci Code*) and films (e.g. *The Matrix* trilogy). After describing the current perceived need for alternative views of the Christ story and recent scholarly reappraisal of the early development of Christianity, the article uses B. D. Ehrman's *Lost Christianities* (2003) as a jumping off point to examine some of the more striking and widespread of the Christian roads not taken (e.g. the Ebionites, the Marcionites, the gnostics, followers of *Gospel of Thomas*).—C.R.M.

1490. P. H. R. VAN HOUWELINGEN, "Fleeing Forward: The Departure of Christians from Jerusalem to Pella," *WestTheolJourn* 65 (2, '03) 181-200.

The article contends that the departure of the Jewish Christian congregation from Jerusalem to Pella before the Jewish War not only belongs to historical factuality but also has historical significance. It first considers the witness of the ancient church regarding the "flight to Pella" (Eusebius, *Hist. eccl.* 3.5.3; Epiphanius) and modern judgments of the nonhistorical nature of this tradition. Next it examines the foremost arguments against the Pella tradition and finds them to be inconclusive. Then it points to evidence regarding the believability of Eusebius and the reliability of his source. Finally it notes the significance of Eusebius' account of the return of the refugee congregation to Jerusalem after the war and the fact that Jewish Christianity was vital enough also to establish itself elsewhere in the country, particularly in Galilee.—C.R.M.

1491. H. J. Vogt, “Kollegialität in vorchristlichem und christlichem Altertum. Versuch eines Überblicks,” *TheolQuart* 183 (4, ’03) 281-296.

After discussing the origins of collegiality in antiquity, the article considers the practice of “intercession,” the notion of collegiality among the Greeks, its codification into law, and its practice by the emperor Augustus and later emperors. Then it deals with collegiality in the NT, and sketches its practice in the early church and in the later western and eastern churches of patristic times.—D.J.H.

1492. R. von Haehling, “Zwei Fremde in Rom: Das Wunderduell des Petrus mit Simon Magus in den acta Petri,” *RömQuart* 98 (1-2, ’03) 47-71.

NT apocryphal documents are quite valuable for historians insofar as they allow inferences regarding the mentality of the author and the social group he represents. Thus alongside well known sources for the history of the Roman empire, apocryphal writings occasionally offer noteworthy information that may be discovered through attention to the Christian author’s opinions and perspectives on the state and society of his time. After preliminary comments on the narrative about Simon in Acts 8:5-24, the article discusses the structure and content of *Acts of Peter;* relations with foreigners—a Christian precept in *Acts of Peter;* the figure of Marcellus and his function in *Acts of Peter;* the “miracle duel” between Peter and Simon as an imaginary legal proceeding; and relations with the emperor—a political precept of *Acts of Peter.* It observes that for the early 4th-century edition of *Acts of Peter* found in the Latin translation (*Actus Vercellenses*), the repair of the statue of Caesar (*Acts of Peter* 11) constitutes the decisive proof that a respectful relationship with the authority of the state and its symbols represents directly for the Christians a presupposition as *civis Romanus.*—C.R.M.

1493. D. F. Wright, “The Testimony of Blood: The Charisma of Martyrdom,” *BiblSac* 160 (640, ’03) 387-397. [See § 48-738.]

While no estimate of the sum of martyrdoms in the first three centuries can be more than approximate, a good case can be made for there being neither too many nor too few for the roles they played in the making of the early Christians. The article discusses martyrs as “super-Christians,” martyrdom as distinguishing orthodox Christians from others, martyrdom as the public face of Christianity, the visibility of martyrdom as an attraction to the faith, and the number of martyrs.—C.R.M.

Early Christianity, §§ 48-1040, 1212, 1348, 1358, 1377, 1393, 1452.

Gnosticism

1494. D. Holwerda, “Textkritisches zum Basilides-Referat des Hippolytos,” *Mnemosyne* [Leiden] 56 (5, ’03) 597-606.

Hippolytus in *Refutatio* 7.14-27 compares the cosmological ideas of the gnostic Basilides with the system of Aristotle, and tries to trace them back to Aristotle. With reference to the 1986 edition of *Refutatio* by M. Marcovich, the article offers suggestions about specific points in this part of the Greek text that seem to need correction.—D.J.H.

1495. M. JANSSEN, "Kanon und Gnosis — Überlegungen zur 'Bibel der Häretiker,'" *ZeitNT* 6 (12, '03) 39-49.

Christian gnosis expressed itself not in a new scriptural canon but in a specific interpretation of OT and NT texts. The biblical writings were accepted by the gnostics as Holy Scripture to which they then applied their own religious conceptions. Thus the traditional text developed a new significance by being embedded in the gnostic mythical context.—C.R.M.

1496. U. U. KAISER, "Neuere Gnosisforschung," *VerkForsch* 48 (2, '03) 44-64.

After noting the current uncertainty among scholars with regard to the concept of "gnosticism" (what gnosticism actually is), the article discusses recent research on the Nag Hammadi library and related texts, general introductions to the study of ancient gnosticism (by K.-W. Tröger, C. Markschies, R. Roukema), the problem of "Jewish gnosticism," whether there was a pre-Christian gnosticism, Sethian gnosticism and its relation to Platonism and Christianity, and whether the concept of gnosticism should be rethought as proposed by M. A. Williams.—C.R.M.

1497. K. L. KING, "The Gospel of Mary of Magdala," *The Fourth R* [Santa Rosa, CA] 16 (5, '03) 3-8.

After summarizing the content of *Gospel of Mary,* the article considers the roles in which the *Gospel of Mary* and the Gospel of John cast Mary Magdalene. Any readers who connected the appearance accounts in John with those in *Gospel of Mary* could affirm on the basis of that association the tradition that the Lord appeared to Mary of Magdala after his resurrection and imparted special revelation to her that allowed her to instruct the other apostles.—C.R.M.

1498. W. LÖHR, "Valentinian Variations on Lk 12,8-9/Mt 10,32," *VigChrist* 57 (4, '03) 437-455.

The article first comments on Heracleon's interpretation of Lk 12:8-9 parr. (found in Clement of Alexandria, *Stromata* 4.70.1–72.4) and characterizes it as a subtle piece of 2nd-century Christian Gospel exegesis that argues against a majority view that restricts the meaning of confession to vocal confession before secular authorities. Next it compares Heracleon's exegesis of Lk 12:8/Mt 10:32 with the interpretations advanced by *2 Clement,* Tertullian, Origen, and John Chrysostom, and notes their fundamental agreement on important points. Then it considers another exegesis of the same verse that Tertullian claims (see *Scorpiace* 10.1-2) had been advanced by certain disciples of Valentinus in Carthage. It observes that the evidence points to some variety within Valentinianism insofar as Heracleon's exegesis has no obvious "gnostic" characteristics, while the exegesis reported by Tertullian seems to be typically and authentically gnostic. It also notes that for Heracleon, Luke was the most important Synoptic Gospel, and that as an exegete of the Gospels Heracleon is among the forerunners of Origen.—C.R.M.

1499. L. PAINCHAUD, "L'utilisation des Paraboles dans l'*Interprétation de la Gnose* (NH XI,1)," *VigChrist* 57 (4, '03) 411-436.

After a brief introduction to the Nag Hammadi tractate *Interpretation of Knowledge* and scholarship on it, the article reviews the various Gospel parables to which it makes reference in the order of their appearance in the text. Thus it treats the parable of the sower (5,16-19; cf.

Mt 13:3b-9 parr.), the good Samaritan and its interpretation (6,17-36; cf. Lk 10:29-35), a tissue of allusions at 10,17-36 to the parable of the lost sheep (Mt 18:10-14 par.), the sheep that falls into a pit on the Sabbath (Mt 12:11-12), and the good shepherd discourse (Jn 10:1-21). In each case it examines the parable's particular function in the context of *Interpretation of Knowledge* and compares this with its use in other gnostic and nongnostic texts. It concludes with remarks on the provenance of the parabolic material used by *Interpretation of Knowledge,* the nature of the references to the parables, the ecclesiological import of their use, their subordination to the paraenetical aim of the text, and interpretations that appear to presuppose conceptions analogous to those found in a Valentinian context.—C.R.M.

1500. R. VAN DEN BROEK, "Gospel Tradition and Salvation in Justin the Gnostic," *VigChrist* 57 (4, '03) 363-388.

After introductory observations on Hippolytus' report about Justin the Gnostic in his *Refutatio* 5.23-27, the study focuses on Justin's use of Gospel traditions and the role of Jesus in the process of salvation. It first discusses the main features of Justin's gnostic system with attention to its three fundamental principles (the Good One, Elohim, and Edem), its view of the creation of the world and the procreation of human beings as good, the origin of evil, and the history of salvation before Jesus. Then it treats Justin's view of Jesus, five allusions to Gospel texts and one direct quotation, Justin's knowledge of Gospel traditions, Christology, and Justin's background. It suggests that Justin likely started his career from a Jewish Christian background, and that he developed a religious system of his own under the influence of gnostic ideas that pushed him to the fringe of Jewish Christianity, though he did not go so far as to establish a sharp opposition between the Creator God of the Jews and the Unknown God preached by Jesus.—C.R.M.

Gnosticism, § 48-1110.

BOOK NOTICES

THE NEW TESTAMENT: GENERAL

R. ALTHANN (ED.), *Elenchus of Biblica, 2000,* Elenchus of Biblical Bibliography 16 (Rome: Editrice Pontificio Istituto Biblico, 2003, paper) 928 pp. Indexed. ISBN: 88-7653-621-3.

This volume [see *NTA* 47, p. 550] contains all the 2000 material of the *Elenchus.* The 13,261 items appear under twenty general headings: bibliographies; introduction; texts and versions; exegesis of the entire OT or with the NT; OT historical books; OT didactic books; OT prophetic books; NT exegesis in general; NT commentaries—Gospels; Acts; Johannine corpus; Paul and others; biblical theology; biblical philology; postbiblical writings; parabiblical religions; history of the biblical Middle East; archaeology; biblical geography; and history of biblical studies. Book reviews may be accessed through the department of Biblical Studies at the University of Innsbruck at the following electronic address: http://bildi.uibk.ac.at.

D. E. AUNE, *The Westminster Dictionary of New Testament and Early Christian Literature and Rhetoric* (Louisville, KY—London: Westminster John Knox, 2003, $49.95) xii and 595 pp. Bibliographies. LCN: 2003050176. ISBN: 0-664-21917-9.

Focusing on the literary and rhetorical dimensions of early Christian literature from A.D. 50 to the mid-2nd century, this dictionary seeks to synthesize and present specific ways in which ancient and modern comparative literature, literary criticism, and rhetoric have been and could be applied to the literature of the NT. The articles appear in alphabetical order from "abbreviations" to "'we'-passages." The topics include "aphorism," "beatitude," "catchword," "diatribe," "enthymeme," "form criticism," "historiography," "irony," "Josephus," "library," "metaphor," "narrative theology," "oral tradition," "parable," "preface," "quotations," "rewritten Bible," "Septuagint," "targum," and "unreliable narrator." Cross-references and bibliographies are included in most articles, and a general bibliography appears on pp. 483-595. Aune, professor of NT and Christian origins at the University of Notre Dame and author of *Revelation* (3 vols., 1997-98), is responsible for most of the articles, but eight current or former students (L. Baynes, J. Bergsma, J. Fotopoulos, B. Gregg, P. J. Kim, B. Pitre, S. Schweitzer, and E. Stewart) have contributed a total of twenty-one articles to the dictionary.

M. BAILEY AND T. CONSTABLE, *Nelson's New Testament Survey,* ed. C. R. Swindoll and R. B. Zuck (Nashville, TN: Nelson, 1999, $34.99) xiii and 691 pp. Bibliography. LCN: 99-39608. ISBN: 0-7852-5038-7.

Two professors of biblical exposition at Dallas Theological Seminary provide for each book in the NT basic information about its author, date of writing, historical background, purpose, theological emphasis, characteristics, and content, as well as a passage-by-passage exposition. They treat each book under a specific heading: Matthew—Jesus, King of the Jews and the nations; Mark—Jesus, model of faithful service; Luke—Jesus, perfect and innocent Savior; John—Jesus, the wonderful Word of life; Acts—the beginnings of Christianity; Romans—the righteousness of God; 1 Corinthians—the spiritual viewpoint of the church; 2 Corinthians—the Christian ministry; Galatians—liberty in Christ; Ephesians—the mystery of the church; and so forth.

Bericht der Hermann Kunst-Stiftung zur Förderung der neutestamentlichen Textforschung für die Jahre 1998 bis 2003 (Münster: Hermann Kunst-Stiftung, 2003, paper) 101 pp. Bibliography.

Besides memorial notes, the texts of speeches presented at a 2002 celebration honoring B. Aland, and reports on the activities of the institute between 1998 and 2003, this fascicle [see

NTA 43, p. 366] contains the text of E. Lohse's lecture on Paul's letter to the Romans and the beginnings of Roman Christianity, as well as a list of 120 books and articles by Professor Aland.

H. D. BETZ ET AL. (EDS.), *Religion in Geschichte und Gegenwart. Handwörterbuch für Theologie und Religionswissenschaft.* Band 6, *N-Q* (4th, rev. ed.; Tübingen: Mohr Siebeck, 2003, €214) lxxix and 948 pp., figs., maps. Bibliographies. ISBN: 3-16-146946-1.

The first five volumes in the fourth edition of this project have been described in *NTA* 43, p. 568; 44, pp. 364-365; 46, pp. 137 and 355; and 47, p. 140, respectively. This sixth volume contains articles by R. Wenning on the Nabataeans; H.-G. Bethge on Nag Hammadi; E. Arens on narrative theology; J. M. Bassler on Nicodemus; F. W. Graf on F. C. Overbeck; D. Hagedorn on papyrology; A. Dettwiler on Paraclete; R. F. Collins on the Pastorals; S. Vollenweider on Paul; E. Junod on *Gospel of Peter;* A. I. Baumgarten on Pharisees; J. Reumann on Philippians; G. Veltri on Philo; Betz on Plutarch; R. Zimmermann on pseudepigraphy and pseudonymity; and A. Lange on Qumran. Also included are sections on how various topics are treated in the NT and early Christianity: D. Sim on the following of Christ; A. Lindemann on love of neighbor; M. Bockmuehl on revelation; W. Kraus on sacrifice; C. Rowland on parousia; P. Lampe on Peter; B. Byrne on the preexistence of Christ; and D. E. Aune on prophecy.

J. A. BUEHRENS, *Understanding the Bible. An Introduction for Skeptics, Seekers, and Religious Liberals* (Boston: Beacon, 2003, $24) viii and 216 pp. Indexed. LCN: 2003001438. ISBN: 0-8070-1052-9.

Addressing skeptics, religious liberals, and seekers of deeper ethical and spiritual wisdom, Buehrens, former president of the Unitarian Universalist Association and now minister of the First Parish in Needham, MA, seeks to provide "a very basic, thematic introduction to the Bible's varied contents" under three headings: before we begin (four chapters), the Hebrew Bible/OT (eight), and Christian Scriptures/NT (six). The chapters devoted to the NT concern the following topics: proclamations—messages of the kingdom and the Gospel according to Mark; passions—the teachings and death of Jesus in Matthew and Luke; resurrections—the four Easter stories; incarnations—the birth legends and the Fourth Gospel; salvation—Paul and rabbinic Judaism; and revelations—women, gnostics, and the early church.

V. COLLADO BERTOMEU (ED.), *Palabra, prodigio, poesía. In Memoriam P. Luis Alonso Schökel, S.J.,* Analecta Biblica 151 (Rome: Editrice Pontificio Istituto Biblico, 2003, paper €27; Valencia: Huerto de Enseñanzas) 378 pp., plate. Bibliographies. ISBN: 88-7653-151-3 (EPIB).

Of the twenty-three essays prepared in memory of the late Professor Alonso Schökel, those most pertinent to the NT and its world are by F. García Martínez on Cain, his father, and the origin of evil; M. Gilbert on the addition of Sir 1:21—an enigma; M. Pérez Fernández on rabbinic traditions in John's Gospel; J.-N. Aletti on the use of models in biblical exegesis—the case of Jesus' death according to Mark; and J. Barr on biblical scholarship and the theory of truth. The other contributors include A. Wénin, J. Trebolle Barrera, J. L. Ska, C. Conroy, J. S. Croatto, W. L. Holladay, L. Boadt, W. Brueggemann, D. J. A. Clines, G. Ravasi, and J. A. Soggin. Also provided are a personal appreciation of Alonso Schökel by Collado Bertomeu, a memorial note by L. Tous Massanet, and a photograph of Alonso Schökel.

L. W. COUNTRYMAN, *Interpreting the Truth. Changing the Paradigm of Biblical Studies* (Harrisburg, PA: Trinity Press International, 2003, paper $20) ix and 245 pp. Bibliography. Indexed. LCN: 2003008785. ISBN: 1-56338-410-8.

Recognizing the dangers inherent in fragmenting biblical studies into distinct and narrowly defined methodologies pursued in isolation from one another, Countryman, professor of biblical studies at the Church Divinity School of the Pacific in Berkeley, CA, seeks to bring the discrete methods into conversation within biblical studies and with communities interested in the Bible (churches, general public). He first presents a general picture of how he understands interpretive practice and illustrates it with reference to the letter of Jude. Next he argues that only a more synthetic process of reading can provide the foundation for a broader conversation. Then he looks at the broad category of NT letters, and offers readings of three NT letters: Jude, James, and Romans. He concludes with observations on the ethos of interpretation, with respect to readers and to interpreters.

J. M. COURT (ED.), *Biblical Interpretation. The Meanings of Scripture — Past and Present* (London—New York: T&T Clark International, 2003, cloth £65 or $125, paper £19.99 or $29.95) xii and 334 pp. Bibliographies. Indexed. ISBN: 0-8264-6968-X (cloth), -6658-3 (paper).

After a nine-page introduction by Court, this volume presents nineteen essays on how the Bible has been interpreted throughout the centuries: Court on not (just) the plain meaning—Origen and allegorical interpretation; G. Bowman on Christian pilgrimage—strictures of devotion/strictures of obedience; Court on the preacher with the golden tongue—John Chrysostom; J. Worthen on interpreting Scripture for the love of God—Hugh of St. Victor on reading and the self; M. Robson on a mendicant perspective—Bonaventure of Bagnoregio; D. Daniell on the whole Bible in English; T. Leeke on George Herbert—priest, pastor, and poet; K. Loughton on John Toland—*Christianity Not Mysterious;* P. Robinson on the theism of Jean-Jacques Rousseau—"The Creed of a Curate of Savoy"; G. Ditchfield on divine right theory and its critics in 18th-century England; C. Rowland on William Blake and the Bible—biblical exegesis in Blake's work; A. Jack on the Bible in the life and writing of James Hogg, the Ettrick shepherd; J. Martin on the rise of premillennial dispensationalism as the cornerstone of American fundamentalism; T. M. Willshaw on Victorian preachers and the new biblical criticism; R. Arrandale on "we are tied to these texts"—Scripture in the work of K. Barth; I. M. Lambert on biblical structuralism and the computer; G. D. Cloete on rainbow hermeneutics and Paul's letter to the Galatians; J. Hopkins on the epiphany of the dove—healing and prophecy in Mark's Gospel (new approaches in women's studies); and P. Knight on pragmatism, postmodernism, and the Bible as a meaningful public resource in a pluralistic age.

E. F. DAVIS AND R. B. HAYS (EDS.), *The Art of Reading Scripture* (Grand Rapids—Cambridge, UK: Eerdmans, 2003, paper $32 or £22.99) xx and 334 pp., 2 plates. Bibliography. Indexed. ISBN: 0-8028-1269-4.

After a seven-page introduction by the editors and nine theses from "the Scripture Project" on the interpretation of Scripture, this volume presents four essays on how we read and teach the Scriptures: Davis on teaching the Bible confessionally in the church; R. W. Jenson on Scripture's authority in the church; R. Bauckham on reading Scripture as a coherent story; and D. C. Steinmetz on uncovering a second narrative—detective fiction and the construction of historical method. Next there are five articles on Scripture as a living tradition: B. E. Daley on whether patristic exegesis is still usable—reflections on early Christian interpretation of the Psalms; J. C. Howell on Christ as like St. Francis; W. S. Johnson on reading the Scriptures faithfully in a postmodern age; C. McSpadden on preaching Scripture faithfully in a post-Christendom church; and L. G. Jones on embodying Scripture in the community of faith. Then there are six essays on reading difficult texts: Davis on critical traditioning—seeking an inner biblical hermeneutic; R. W. L. Moberly on living dangerously—Genesis 22 and the quest for good biblical interpretation; G. A. Anderson on Joseph and the passion of Our Lord; Hays on reading Scripture in light of the resurrection; Moberly on how we can know the truth—a study of Jn 7:14-18; and M. M. Thompson on "his own received him not"—Jesus washes the feet of his disciples. Finally there are six selected sermons, three by Davis and three by Hays.

J. D. G. DUNN AND J. ROGERSON (EDS.), *Eerdmans Commentary on the Bible* (Grand Rapids—Cambridge, UK: Eerdmans, 2003, $75) xx and 1629 pp., 2 maps. Bibliographies. Indexed. ISBN: 0-8028-3711-5.

Written by sixty-seven scholars from various parts of the English-speaking world and from various religious traditions, this one-volume commentary contains introductions to and expositions of all the books in the OT, the OT Apocrypha (plus *1 Enoch*), and the NT, as well as thirteen overview essays. The NT books are treated by A. J. Saldarini on Matthew, C. A. Evans on Mark, D. L. Balch on Luke, J. M. C. Scott on John, J. T. Squires on Acts, J. Reumann on Romans, S. C. Barton on 1 Corinthians, J. Barclay on 2 Corinthians, B. R. Gaventa on Galatians, I. H. Marshall on Ephesians, C. A. Wanamaker on Philippians, M. D. Hooker on Colossians and Philemon, R. K. Jewett on 1 and 2 Thessalonians, P. Perkins on the Pastorals, A. C. Thiselton on Hebrews, R. Bauckham on James, G. N. Stanton on 1 Peter, S. McKnight on 2 Peter and Jude, J. Painter on 1–3 John, and L. T. Stuckenbruck on Revelation. Also included are overview articles by Dunn on the history of the NT tradition, J. B. Green on hermeneutical approaches to the NT tradition, C. M. Tuckett on the Gospels, V. P. Furnish on the NT letters, R. E. Van Voorst on the NT Apocrypha, and D. C. Harlow on the Dead Sea scrolls and the NT. The section devoted to the OT Apocrypha includes commentaries by L. L. Grabbe on Tobit, A. P. Hayman on Wisdom, J. Snaith on Sirach, J. R. Bartlett on 1 and 2 Maccabees, P. S. Alexander on 3 Maccabees, J. J. Schmitt on 2 Esdras, and D. A. deSilva on 4 Maccabees. Also included are D. C. Olson's commentary on *1 Enoch,* and overview articles by J. R. Mueller on the Pseudepigrapha and Harlow on the Hebrew Bible in the Dead Sea scrolls. Dunn served as general editor and editor of the NT, and Rogerson was editor of the OT and Apocrypha.

Early Christian Voices. In Texts, Traditions, and Symbols. Essays in Honor of François Bovon, ed. D. H. Warren, A. G. Brock, and D. W. Pao, Biblical Interpretation 66 (Boston—Leiden: Brill, 2003, $/€180) xxiv and 471 pp., plate, 12 figs. Bibliography. Indexed. LCN: 2003055690. ISBN: 0-391-04147-9.

The thirty two essays honoring Professor Bovon on the occasion of his 65th birthday are by J. M. Robinson on Jesus' theology in the Sayings Gospel Q; H. Koester on the Synoptic Sayings Gospel Q in the early communities of Jesus' followers; R. Cameron on comparing Q and *Gospel of Thomas;* H. W. Attridge on the restless quest for the beloved disciple; Brock on Luke the politician—promoting the gospel by polishing Christianity's rough edges; C. R. Matthews on Luke the Hellenist; Pao on disagreement among the Jews in Acts 28; D. Marguerat on Acts 8—bringing down the mighty and raising up the lowly; Warren on "Can anyone withhold the water?" (Acts 10:47)—toward an understanding of Luke's argument in the story of Cornelius; M. P. Bonz on Luke's revision of Paul's reflections in Romans 9–11; C. M. Thomas on the Scriptures and the New Prophecy—Montanism as exegetical crisis; J. Zumstein on the crisis of knowledge and the conflict of interpretations according to John 9—an example of the work of the Johannine school; E. B. Aitken on the hero in the epistle to the Hebrews—Jesus as an ascetic model; A. Desreumaux on the "crown of Nemrod"—reflections on power, history, and Scripture in Syriac culture; E. Junod on when Bishop Athanasius took himself for Luke the Evangelist (*Festal Letter* 39 on the canon of Scripture); Y. Tissot on the development of the Easter narratives; B. M. Kienzle on Hildegard of Bingen's exegesis of Luke; Y. Redalié on rereading and the rights of the author—on the interpretation of 2 Thessalonians; W. Rordorf on a symbolic interpretation of *Acts of Paul;* E. Norelli on the political issue of *Ascension of Isaiah*—some remarks on J. Knight's thesis, and some methodological problems; J. K. Elliott on Christian apocrypha in art and texts; J. Herrmann and A. van den Hoek on "two men in white"—observations on an early Christian lamp from North Africa with the ascension of Christ; K. L. King on hearing, seeing, and knowing God—*Allogenes* and *Gospel of Mary;* D. R. MacDonald on the Spirit as a dove and Homeric bird similes; J.-D. Kaestli on the myth of the fall of Satan and the question of the original milieu of *Life of Adam and Eve;* F. S. Jones on the ancient Christian teacher in the ps.-Clementines; J.-M. Prieur on the theological representations of the cross in the earliest Christian literature of the 2nd century; P. Vogt on "one bread gathered from many pieces" (*Didache* 9:4)—the career of an early Christian allegory; B. Bouvier and F. Amsler on the "Miracle of the Archangel Michael at Chonai" (Colossae)—introduction, translation, and notes; J. Duffy on revelations and notes on a Byzantine manuscript at Harvard; F. Morard on a Coptic homily on the apostles at the last judgment; and J.-D. Dubois on a Manichean letter from Kellis (P. Kell. Copt. 18). Also included are a photograph of the honoree, a biography of him by M. Bovon, and a bibliography of his publications (compiled by E. Busky).

Early Christianity and Classical Culture. Comparative Studies in Honor of Abraham J. Malherbe, ed. J. T. Fitzgerald, T. H. Olbricht, and L. M. White, Supplements to Novum Testamentum 110 (Leiden—Boston: Brill, 2003, €169 or $211) xx and 740 pp., plate. Bibliography. Indexed. LCN: 2003050225. ISBN: 90-04-13022-5.

After a twelve-page preface by Olbricht, an essay by White and Fitzgerald on the problem of parallels, and a bibliography of Professor Malherbe's writings, this volume presents six articles under the heading *graphos*: D. Zeller on the θεῖα φύσις of Hippocrates and of other "divine men"; H. W. Attridge on making "scents" of Paul—the background and sense of 2 Cor 2:14-17; G. Mussies on "in those days" (the use of "days" in Mt 2:1; 3:1; and Lk 2:1); D. E. Aune on distinct lexical meanings of ἀπαρχή in Hellenism, Judaism, and early Christianity; H.-J. Klauck on the compilation of letters in Cicero's correspondence; and D. F. Watson on a reexamination of epistolary analysis—underpinning the arguments for the composite nature of Philippians. Next there are five essays on *ethos*: R. F. Hock on the parable of the foolish rich man (Lk 12:16-20) and Greco-Roman conventions of thought and behavior; T. Engberg-Pedersen on radical altruism in Phil 2:4; L. T. Johnson on transformation of the mind and moral discernment in Paul; J. W. Thompson on creation, shame, and nature in 1 Cor 11:2-16—the background and coherence of Paul's argument; and C. Breytenbach on civic concord and cosmic harmony—sources of metaphoric mapping in *1 Clement* 20:3. Then there are six papers on *logos*: E. Krentz on *logos* or *sophia*—the Pauline use of the ancient dispute between rhetoric and philosophy; B. W. Winter on the toppling of Favorinus and Paul by the Corinthians; White on rhetoric and reality in Galatians—framing the social demands of friendship; S. K. Stowers on apostrophe, προσωποποιία, and Paul's rhetorical education; Olbricht on analogy and allegory in classical rhetoric; and E. Ferguson on the art of praise—Philo and Philodemus on music. Next there are five articles on *ethnos*: C. R. Holladay on Paul and his predecessors in the Diaspora—ethnic identity in the fragmentary Hellenistic Jewish authors; L. E. Keck on the Jewish Paul among the Gentiles—two portrayals; D. L. Balch on the cultural origin of "receiving all nations" in Luke-Acts—Alexander the Great or Roman social policy; E. A. Judge on whether the churches competed with cult groups; and H. S. Nielsen on men, women, and marital chastity—public preaching and popular piety at Rome. Finally there are five essays on *nomos*: J. C. Thom on "the mind is its own place"—defining the topos; J. L. Martyn on νόμος plus genitive noun in Paul—the history of God's Law; B. J. Fiore on household rules at Ephesus—good news, bad news, no news; M. de Jonge and White on the washing of Adam in the Acherusian Lake (Greek *Life of Adam and Eve* 37:3) in the context of early Christian notions of afterlife; and Fitzgerald on last wills and testaments in Greco-Roman perspective. A photograph of Malherbe is included.

Exégesis y compromiso. Homenaje a Irene Foulkes, Vida y Pensamiento 21/1, ed. R. May (San José, Costa Rica: Universidad Bíblica Latinoamericana, 2000, paper) 189 pp., 5 photos. Bibliographies. ISSN: 1019-6366.

This fascicle of *Vida y Pensamiento* honoring Professor Foulkes contains essays by F. Mena on liberation according to Gal 4:1-10—from the chains of the marketplace to the lap of God; D. Bonilla on the message to the seven churches in Rev 1:9–3:23; R. Foulkes on Nathanael as a new Jacob according to Jn 1:43-51; E. Tamez on injustice, sin, and justification in Romans 1–3; J. E. Ramírez on every woman as Delilah—misogyny in the OT; V.

Araya on from darkness to light—toward a biblical theology of light; G. Mahecha on the historical Jesus and the poor in Latin America; and P. Richard on the word of God in small base communities. Also included are J. Prieto's essay on Foulkes's vocation and mission in Latin America, a partial list of her publications, and several photographs of her.

Fabrics of Discourse. Essays in Honor of Vernon K. Robbins, ed. D. B. Gowler, L. G. Bloomquist, and D. F. Watson (Harrisburg, PA: Trinity Press International, 2003, $85) xviii and 365 pp. Bibliography. LCN: 2003014225. ISBN: 1-56338-365-9.

The fourteen essays honoring Professor Robbins on his 65th birthday are by H. J. B. Combrink on shame on the hypocritical leaders in the church—a sociorhetorical interpretation of the reproaches in Matthew 23; J. H. Elliott on household/family in Mark's Gospel as a core symbol of community; J. S. Kloppenborg on ideological texture in the parable of the tenants; Gowler on text, culture, and ideology in Lk 7:1-10—a dialogic reading; J. H. Neyrey on the social location of Paul—education as the key; Bloomquist on Paul's inclusive language—the ideological texture of Romans 1; C. A. Wanamaker on "by the power of God"—rhetoric and ideology in 2 Corinthians 10–13; D. C. Duling on "whatever gain I had . . ."—ethnicity and Paul's self-identification in Phil 3:5-6; R. B. Sisson on a common *agōn*—ideology and rhetorical texture in Philippians; W. H. Wachob on the epistle of James and the book of Psalms—a sociorhetorical perspective of intertexture, culture, and ideology in religious discourse; Watson on "keep yourselves from idols"—a sociorhetorical analysis of the *exordium* and *peroratio* of 1 John; D. A. deSilva on moving toward a sociorhetorical taxonomy of divine intervention—miracle discourse in Revelation; W. Braun on fugitives from femininity—Greco-Roman gender ideology and the limits of early Christian women's emancipation; and G. D. Newby on folded time—a sociorhetorical analysis of Quranic and early Islamic apocalyptic discourse. Also included are a preface by the editors, an encomium of Robbins by Duling, and Robbins's *curriculum vitae* and a list of his publications.

J. B. GREEN AND M. PASQUARELLO (EDS.), *Narrative Reading, Narrative Preaching. Reuniting New Testament Interpretation and Proclamation* (Grand Rapids: Baker, 2003, paper $16.99) 198 pp. Indexed. LCN: 2003058273. ISBN: 0-8010-2721-7.

The eight essays in this volume offer examples of narrative performance in biblical interpretation and proclamation that seek to contribute to overcoming such divisions as theory and practice, text and sermon, academy and church, and past and present. After Green's chapter on the (re-)turn to narrative, it presents articles by Green on reading the Gospels and Acts as narrative; Pasquarello on preaching the Gospels and Acts; J. W. Thompson on reading the NT letters as narrative; W. H. Willimon on preaching the letters as narrative; S. P. Saunders on revelation and resistance—narrative and worship in John's apocalypse; C. L. Campbell on apocalypse now—preaching Revelation as narrative; and Pasquarello on narrative reading, narrative preaching—inhabiting the story.

A. J. HAUSER AND D. F. WATSON (EDS.), *A History of Biblical Interpretation.* Vol. 1, *The Ancient Period* (Grand Rapids—Cambridge, UK: Eerdmans, 2003, $45) xxi and 536 pp., table. Bibliographies. Indexed. LCN: 2002035406. ISBN: 0-8028-4273-9.

After the editors' 54-page introduction to and overview of key topics in the early history of biblical interpretation, this volume presents essays by E. Menn on innerbiblical exegesis in the Tanak; L. Greenspoon on Hebrew into Greek—interpretation in, by, and of the Septuagint; P. Borgen on Philo of Alexandria as exegete; P. R. Davies on biblical interpretation in the Dead Sea scrolls; M. McNamara on interpretation of Scripture in the Targums; G. G. Porton on rabbinic midrash; J. A. Sanders on the stabilization of the Tanak; J. H. Charlesworth on the interpretation of the Tanak in the Jewish Apocrypha and Pseudepigrapha; D. H. Juel on interpreting Israel's Scriptures in the NT; J. Trigg on the Apostolic Fathers and the Apologists; F. Young on Alexandrian and Antiochene exegesis; D. Brown on Jerome and the Vulgate; R. A. Norris on Augustine and the close of the ancient period of interpretation; H. Gamble on the formation of the NT canon and its significance for the history of biblical interpretation; and C. A. Evans on the interpretation of Scripture in the NT Apocrypha and gnostic writings.

D. L. JEFFREY, *Houses of the Interpreter. Reading Scripture, Reading Culture,* Provost Series (Waco, TX: Baylor University Press, 2003, $39.95) x and 288 pp., 2 plates. Indexed. LCN: 2003013783. ISBN: 0-918954-89-4.

The fifteen essays in this collection appear under three headings: Scripture in the house of theology (five), Scripture in the houses of art (five), and Scripture in a house of mirrors (five). Their topics include Scripture as the foundation of theology; masterplot and meaning in biblical narrative; self-examination and the examination of texts; charity and cupidity in biblical tradition; the Gospel according to Isaiah; reading wisely, reading well; reading the Bible with C. S. Lewis; Scripture, gender, and our language of worship; and the teaching authority of Jesus and the fatherhood of God. Jeffrey is distinguished professor of literature and the humanities, and provost at Baylor University.

The Jewish Study Bible, ed. A. Berlin and M. Z. Brettler (Oxford—New York: Oxford University Press, 2004, cloth $40, paper $29.99) xxiii and 2196 pp., 3 figs., 43 maps, 5 tables, timeline. ISBN: 0-19-529751-2 (cloth), -529754-7 (paper).

This study Bible presents the Jewish Publication Society's *Tanakh* (2nd ed., 1999) with introductions and explanatory annotations, along with essays on various topics leading the reader into the world of the biblical text. The contributors view the Tanakh as complete in itself, take seriously the traditional Hebrew (Masoretic) text, take cognizance of and draw upon traditional Jewish interpretation, point out where biblical passages have influenced Jewish practice, and call attention to biblical passages that are especially meaningful in the life of the Jewish community. The books are arranged according to the traditional Jewish order: Torah ("Teaching"), Nevi'im ("Prophets"), and Kethuvim ("Writings"). The contributors include J. D. Levenson on Genesis, B. M. Levinson on Deuteronomy, C. Meyers on Joshua, M. A. Sweeney on Jeremiah and Ezekiel, M. V. Fox on Proverbs, L. M. Wills on Daniel, and H. Najman on Ezra and Nehemiah. The essays appear under three major headings: Jewish interpretation of the Bible (seven), the Bible in Jewish life and thought (eight), and backgrounds for reading the Bible (nine). The contributors include Y. Elman on classical rabbinic interpretation, E. Eshel on the Bible in the Dead Sea scrolls, L. J. Greenspoon on Jewish translations of the Bible, J. Klawans on concepts of purity in the Bible, and S. E. Fassberg on languages of the Bible. Also included are various tables and charts, as well as a glossary.

C. A. KIRK-DUGGAN (ED.), *Pregnant Passion. Gender, Sex, and Violence in the Bible,* SBL Semeia Studies 44 (Atlanta: Society of Biblical Literature, 2003, paper $36.95) viii and 250 pp. Bibliography. LCN: 2003001743. ISBN: 1-58983-074-1.

After the editor's seven-page introduction, this volume presents twelve essays under three headings: passion, power, and relational conflict (four); legal and regulatory matters (four); and types, stereotypes, and archetypes (four). Those papers most pertinent to the NT field are by B. A. Holmes and S. R. H. Winfield on sex, stones, and power games—a woman caught at the intersection of law and religion (Jn 7:53–8:11); and S. E. Hylen on the power and problem of Revelation 18—the rhetorical function of gender.

J. R. KOHLENBERGER (ED.), *The New American Bible Concise Concordance* (New York—Oxford: Oxford University Press, 2003, $14.99) ix and 304 pp. ISBN: 0-19-528276-0.

The New American Bible is the standard translation for use in the Catholic church in the USA. This selective concordance to the seventy-three books contained in the New American Bible is based on the 1970 edition of the OT books, the 1986 revised version of the NT books, and 1991 revision of the Psalms. While it does not exhaustively index all the words in the NAB, its more than 40,000 references to nearly 6,000 key words provide access to the texts most significant for personal and professional biblical research. For 5,874 words it presents traditional concordance entries consisting of the indexed word and related words, along with the biblical references (book-chapter-verse) and the keyword in context. For 435 prominent personalities (e.g. Simon) it gives capsule biographies which represent and locate key events in an individual's life.

W. Kraus and K.-W. Niebuhr (eds.), *Frühjudentum und Neues Testament im Horizont Biblischer Theologie. Mit einem Anhang zum Corpus Judaeo-Hellenisticum Novi Testamenti,* Wissenschaftliche Untersuchungen zum Neuen Testament 162 (Tübingen: Mohr Siebeck, 2003, €99) xv and 417 pp. Bibliography. Indexed. ISBN: 3-16-148163-1.

This volume first presents five essays under the heading "early Judaism": P. W. van der Horst on celibacy in early Judaism; F. Wilk on the vision against Judah and Jerusalem in Isaiah 1—the distinctive character of the Septuagint version of Isaiah; H. von Lips on the Greek translation of Proverbs; L. Doering on Jeremiah in Babylon and Egypt—oral and written Torah-paraenesis for exile and Diaspora according to 4QApocryphon of Jeremiah^c; and C. E. Reinmuth on wondrous births—the allegorizing of biblical narratives by Philo of Alexandria. Then there are eight NT papers: Niebuhr on Jesus' healings and exorcisms—a piece of NT theology; T. Söding on the freedom of faith as concretized in the soteriology of Paul's letter to the Galatians; B. Schaller on the translation and interpretation of ἀποβολή and πρόσλημψις in Rom 11:15; M. Karrer on the nations of the world and Christ the high priest—the reception of Scripture in Hebrews; J. Frey on the letter of Jude between Judaism and Hellenism; C. Böttrich on Christ the morning star—Rev 22:16 against the background of OT royal theology; Kraus on the "holy land" as a theme in biblical theology; and J. Roloff on the Lutheran doctrine of justification and its biblical foundations. Also included in the appendix (pp. 303-382) are articles by C. F. G. Henrici on instructions for collaborators in the Corpus Hellenisticum Novi Testamenti project (1915); E. von Dobschütz on a sample treatment of the Johannine Prologue (1930); H. Hanse on the state of work on the Corpus Hellenisticum (1934); N. Walter on the history of the Corpus Hellenisticum from its beginnings to 1955/58; T. Holtz on G. Delling's life's work as a scholar; and Niebuhr on the Corpus Hellenisticum—the history of a problem. The volume, which is dedicated to Holtz and Walter on their 70th birthdays, was prepared by the editors in collaboration with Doering.

J. Lambrecht, *Understanding What One Reads. New Testament Essays,* ed. V. Koperski, Annua nuntia Lovaniensia 46 (Leuven: Peeters, 2003, paper €30) xv and 303 pp. Indexed. LCN: 2003043878. ISBN: 90-429-1302-9.

Although many of the twenty-two essays by Lambrecht in this volume were originally published in Dutch and some are previously unpublished, now they all appear in English. They concern the rich man (Mk 10:17-31 and Mt 19:16-21); John the Baptist and Jesus in Mk 1:1-15—possible Markan redaction of Q [§ 37-166]; a composition study of Mk 3:20-35; the Son of Man—a note on Mk 8:38 and Q12:8-9 [§ 46-1600]; scandal and salt (Mk 9:42-50 and Q); the great commandment pericope (Mk 12:28-34 and Q 10:25-28); peace on earth or peace in heaven (Lk 2:14 and 19:38); the parable of the throne claimant (Lk 19:11-27); the lame man's trust or Peter's faith (Acts 3:12-16); Jesus Christ is the Lord of all (Acts 10:34-43); justification by God and human faith (Rom 1:17); sinning to the greater glory and honor of God? (Rom 3:1-9); initial righteousness and final salvation (Rom 10:9-10); the confirmation of the promises (Rom 15:8) [§ 47-328]; knowledge and love (1 Cor 8:1-13); the woman's veil (1 Cor 11:2-16); the Spirit and Jesus (1 Cor 12:3); the future immortal life of the Christians (1 Cor 15:22); brief anthropological reflections (2 Cor 4:6–5:10); the fool's speech and its context (2 Corinthians 10–13) [§ 46-309]; the identity of Jesus Christ (Phil 2:6-11); and exhortation in the Apocalypse (Rev 13:9-10).

B. Lang (ed.), *International Review of Biblical Studies.* Vol. 49, *2002-2003* (Leiden—Boston: Brill, 2004, paper €109 or $147) xii and 514 pp. Indexed. ISBN: 90-04-13691-6.

This fascicle [see *NTA* 47, p. 354] presents bibliographic information and summaries in

German or English for 2173 books and articles under the following headings: text and versions (nos. 1-63); theological and exegetical approaches (64-140); OT exegesis (141-640); NT exegesis (641-1069); extrabiblical sources (1070-1182); philology (1183-1216); civilizations of the biblical world (1217-1300); archaeology and topography (1301-1390); realia (1391-1414); institutions and rituals (1415-1510); biblical persons (1511-1581); history of Israel (1582-1621); Judaism, early Christianity, gnosticism, and Islam (1622-1660); biblical theology (1661-1822); concepts and symbols (1823-1880); Bible in theology and life of the church (1881-1909); history of exegesis (1910-2006); Bible in art, literature, film, and music (2007-2050); and history of religions (2051-2173).

J. G. MACHEN, *Selected Shorter Writings,* ed. D. G. Hart (Phillipsburg, NJ: P&R, 2004, $39.99) vii and 590 pp. Bibliography. Indexed. LCN: 2003065626. ISBN: 0-87552-570-9.

After a twenty-page introduction to Machen's life (1881-1937) and works, Hart, author of *Defending the Faith. J. Gresham Machen and the Crisis of Conservative Protestantism in Modern America* (1994), gathers forty-six essays by Machen under ten major headings: Christ and the witness of Scripture (five), Christianity and modern substitutes (five), the task of Christian scholarship (five), theological education (five), the nature and ministry of the church (six), the Presbyterian controversy (four), church and society (five), Christianity and culture (five), reviews (five), and autobiographical (one). The NT essays deal with what the Bible teaches about Jesus, the witness of Paul, the witness of the Gospels, the virgin birth of Christ, and the resurrection of Christ.

B. L. MACK, *The Christian Myth. Origins, Logic, and Legacy* (New York—London: Continuum, 2003, paper $19.95 or £17.99) 237 pp. Bibliography. LCN: 2001032495. ISBN: 0-8264-1355-2.

The paperback edition of the work described in *NTA* 46, p. 142, this volume seeks to describe and explain the process by which Christian myths and rituals were first conceived and agreed upon under three major headings: setting aside the Gospels, constructing a social theory, and tracing the logic and legacy. Mack is also the author of *Who Wrote the New Testament? The Making of the Christian Myth* (1995).

S. MASON AND T. ROBINSON, *Early Christian Reader* (Peabody, MA: Hendrickson, 2004, $39.95) vii and 780 pp., 7 charts, 3 figs., 3 maps. Bibliographies. LCN: 2003056984. ISBN: 1-56563-043-2.

After a seventeen-page introduction to earliest Christianity in historical context, this volume presents introductions to and the annotated texts of the NT (according to New Revised Standard Version) and of other early Christian writings arranged under the following headings: the letters of Paul (1 Thessalonians, 1 Corinthians, Philippians, Philemon, 2 Corinthians, Galatians, Romans); letters attributed to Paul (Colossians, Ephesians, 2 Thessalonians, Titus, 1–2 Timothy); letters associated with Peter (1 Peter, Jude, 2 Peter); biography, anecdote, and history (Mark, Matthew, Luke, Acts, *Gospel of Thomas*); writings attributed to John (John, 1–3 John, Revelation); and other early writings (James, *Didache, Barnabas,* Hebrews, *1 Clement,* letters of Ignatius). Also included are seven appendixes (on coins and money, major figures in the Herodian family, etc.). The introductions and notes were written and edited by Mason and Robinson, with contributions from M. W. Holmes, R. A. Kraft, J. C. Treat, and S. J. Patterson.

W. E. MILLS, *Index to Periodical Literature for the Study of the New Testament,* New Testament Tools and Studies 31 (Leiden—Boston: Brill, 2004, €249 or $289) xviii and 1347 pp. Indexed. LCN: 2003066450. ISBN: 90-04-12616-3.

This volume provides bibliographical information for journal articles (author, title, journal, volume, date, pages) that bear on the critical study of the books in the NT. Approximately 185 scholarly journals are indexed in the more than 15,000 entries that are included. Works are cited that have publication dates between 1900 and 2000. Each of the twenty-seven books of the NT is treated according to the usual canonical order (Matthew, Mark, Luke, etc.). Within each book, the method of citation is by specific textual units. The arrangement of these units is the longer unit (e.g. 3:1–4:2) before the shorter (e.g. 3:1-18). Within each set of textual units the journal references are arranged chronologically beginning with the earliest. If two or more works occur within the same publication year, the arrangement is alphabetical by the author's last name. If a particular journal article discusses more than one textual unit within a given canonical book or several canonical books, the reference is repeated for each of the different textual units. An index of modern scholars is provided on pp. 1226-1347. Mills is professor of NT studies at Mercer University in Macon, GA.

S. D. MOORE AND J. C. ANDERSON (EDS.), *New Testament Masculinities,* SBL Semeia Studies 45 (Atlanta: Society of Biblical Literature, 2003, paper $39.95) xiv and 369 pp. Bibliographies. LCN: 2003020054. ISBN: 1-58983-109-8.

After Moore's 22-page introduction to masculinity studies and NT studies and a twenty-page classified bibliography of masculinity studies (by Anderson with Moore and S. H. Kim), this volume presents ten essays: J. H. Neyrey on Jesus, gender, and Matthew's Gospel; Anderson and Moore on Matthew and masculinity; T. B. Liew on "re-Mark-able" masculinities—Jesus, the Son of Man, and the (sad) sum of manhood?; E. Thurman on looking for a few good men—Mark and masculinity; C. M. Conway on "behold the man"—masculine Christology and the Fourth Gospel; D. J. A. Clines on Paul the invisible man; D. M. Swancutt on "the disease of effemination"—the charge of effeminacy and the verdict of God (Rom 1:18–2:16); J. A. Glancy on protocols of masculinity in the Pastorals; M. R. D'Angelo on "knowing how to preside over his own household"—imperial masculinity and Christian asceticism in the Pastorals, *Shepherd of Hermas,* and Luke-Acts; and C. Frilingos on sexing the Lamb of Revelation. Also included are responses by P. duBois on ancient masculinities, M. W. Gleason on by whose gender standards (if anybody's) was Jesus a real man, and J. F. Staley on manhood and NT studies after September 11.

F. MOSETTO (ED.), *Ecce ascendimus Jerosolymam (Lc 18,31). Miscellanea di studi offerti per il 75° dello Studentato Teologico Salesiano in Terra Santa e il Centenario dell'Ispettoria salesiana del Medio Oriente,* Biblioteca di Scienze Religiose 184 (Rome: LAS, 2003, paper €28) 487 pp., 3 figs. Bibliographies. ISBN: 88-213-0538-4.

Intended to mark various anniversaries of the presence of the Salesian religious order in the Holy Land, this volume presents essays on Sacred Scripture (nine); dogmatic theology, liturgy, and ecumenism (five); moral and pastoral theology (four); and history and archaeology (four). The papers most pertinent to NT studies are by A. Marchadour on the biblical text and its readers; Mosetto on Jesus' journey to Jerusalem in Lk 9:51–19:28; G. Zevini on the "hour" of Jesus in John's Gospel in light of the "historical hour" of Jerusalem today; J.-M. Poffet on Paul as witness of the truth and pastor according to 1 Thessalonians; A. M. Buscemi on Jesus Christ in Paul's letters; and J. B. Vernet on the significance of papyrology for dating NT writings.

J. NEUSNER AND A. J. AVERY-PECK (EDS.), *George W.E. Nickelsburg in Perspective. An Ongoing Dialogue of Learning,* Supplements to the Journal for the Study of Judaism 80 (2 vols.; Leiden—Boston: Brill, 2003, €175 or $199) xxiii and 750 pp. Bibliographies. Indexed. LCN: 2003049589. ISBN: 90-04-12987-1.

These two volumes present essays by Nickelsburg, along with responses by other scholars and replies by Nickelsburg. The nine papers in the first volume concern the following topics: the 1st century—a time to rejoice and a time to weep [§ 39-1097]; the apocalyptic construction of reality in *1 Enoch* (1991); salvation without and with a messiah—developing beliefs in writings ascribed to Enoch (1987); the Epistle of Enoch and the Qumran literature [§ 27-787]; religious exclusivism—a worldview governing some texts found at Qumran (1999); patriarchs who worry about their wives—a haggadic tendency in *Genesis*

Apocryphon (1998); Tobit and Enoch—distant cousins with a recognizable resemblance (1988); the search for Tobit's mixed ancestry—a historical and hermeneutical odyssey [§ 41-1918]; and wisdom and apocalypticism in early Judaism (1994). The respondents are W. S. Green, K. Koch, W. Popkes, G. Boccaccini, C. A. Newsom, E. Schuller, R. Doran, and S. J. Tanzer. A bibliography of Nickelsburg's publications is included. The second volume begins with reviews of three books by Nickelsburg along with replies by him: B. Chilton on *Resurrection, Immortality, and Eternal Life in Intertestamental Judaism* (1972); R. D. Chesnutt on *Jewish Literature Between the Bible and the Mishnah* (1981); and P. A. Tiller, J. J. Collins, J. C. VanderKam, D. W. Suter, and I. Gruenwald on *1 Enoch 1* (2001). Then it presents eight more essays (with responses and replies) on these topics: Enoch, Levi, and Peter—recipients of revelation in Upper Galilee [§ 26-1118]; the genre and function of the Markan passion narrative [§ 25-493]; riches, the rich, and God's judgment in *1 Enoch* 92–105 and Luke's Gospel [§ 23-862]; revisiting the rich and the poor in *1 Enoch* 92–105 and Luke's Gospel (1998); the incarnation—Paul's solution to the universal human predicament (1991); Jews and Christians in the 1st century—the struggle over identity [§ 38-1657]; 1 and 2 Maccabees—same story, different meaning (1971); and reasons for studying extracanonical literature [§ 39-1845]. The respondents are H. and E. Eshel, L. M. Wills, J. S. Kloppenborg, J. M. Bassler, A.-J. Levine, A. T. Kraabel, and H. Lichtenberger.

New Testament Greek and Exegesis. Essays in Honor of Gerald F. Hawthorne, ed. A. M. Donaldson and T. B. Sailors (Grand Rapids—Cambridge, UK: Eerdmans, 2003, $50) xiv and 262 pp., frontispiece, photo. Bibliography. Indexed. LCN: 2003044952. ISBN: 0-8028-3878-2.

The twelve essays in this volume honoring Professor Hawthorne appear under three headings: Greek and exegesis (three), Gospels and Acts (five), and Epistles (four). The contributors are D. E. Aune on lexical glosses and definitions of θεραπεύω; W. W. Klein on exegetical rigor with hermeneutical humility—the Calvinist-Arminian debate and the NT; D. L. Penney on finding the devil in the details—onomastic exegesis and the naming of evil in the NT world; J. R. Levison on the Spirit in the Gospels—breaking the impasse of early 20th-century German scholarship; B. D. Ehrman on a leper in the hands of an angry Jesus; J. L. Staley on *Liar Liar* and "this woman" in Jn 7:1–8:59—from rhetorical analysis to intertextual reading; W. J. Larkin on the Spirit and Jesus "on mission" in the post-resurrection and post-ascension stages of salvation history—the impact of the pneumatology of Acts on its Christology; B. W. Longenecker on moral character and divine generosity—Acts 13:13-52 and the narrative dynamics of Luke-Acts; S. E. Fowl on Phil 1:28b—one more time; G. W. Hansen on transformation of relationships—partnership, citizenship, and friendship in Philippi; F. S. Thielman on Ephesus and the literary setting of Philippians; and P. H. Davids on the meaning of ἀπείραστος revisited. Also included are a photograph of the honoree, a personal appreciation of him by R. P. Martin, an eight-page introduction by the editors, a list of Hawthorne's publications, and a *tabula gratulatoria.*

On the Cutting Edge. The Study of Women in Biblical Worlds. Essays in Honor of Elisabeth Schüssler Fiorenza, ed. J. Schaberg, A. Bach, and E. Fuchs (New York—London: Continuum, 2003, cloth $115 or £75, paper $29.95 or £19.99) x and 254pp. ISBN: 0-8264-1589-X (cloth), -1582-2 (paper).

The fourteen essays honoring Professor Schüssler Fiorenza in this volume are by Fuchs on points of resonance; Bach on women's altars—lived religion from now to then; E. A. Castelli on the *ekklēsia* of women and/as utopian space—locating Schüssler Fiorenza's work in feminist utopian thought; P. Joseph on Schüssler Fiorenza and G. M. Soares-Prabhu as trailblazers; A. Brenner on violence against women and the image of the Hebrew God—the prophetic books revisited; T. Ilan on Paul and Pharisee women; J. E. Taylor on the women "priests" of Philo's *De vita contemplativa*—reconstructing the Therapeutae; A. Reinhartz on the happy holy family in the Jesus film genre; T. Pippin on Wisdom's deviant ways; U. E. Eisen on boundary transgression and the extreme point in Acts 10:1–11:18; S. Briggs on slavery and gender; Schaberg on Magdalene Christianity; A. C. Wire on rising voices—the resurrection witness of NT nonwriters; and A. Ostriker on Jephthah's daughter—a lament.

W. SCHMITHALS, *Paulus, die Evangelien und das Urchristentum. Beiträge von und zu Walter Schmithals zu seinem 80. Geburtstag,* ed. C. Breytenbach, Arbeiten zur Geschichte des antiken Judentums und des Urchristentums 54 (Leiden—Boston: Brill, 2004, €179 or $224) xi and 841 pp. Bibliography. Indexed. LCN: 2003055917. ISBN: 90-04-12983-9.

This collection of Schmithals's essays (all now in German) on Paul, the Gospels, and early Christianity is arranged under the following subheadings: Paul and the Jewish Christians (three), literary criticism of Paul's letters (five), Hebrews (two), the Synoptic Gospels (nine), and the theological history of early Christianity (five). The topics include Paul's collection for Jerusalem (1994), methodology and literary criticism of Paul's letters [§ 42-359], literary criticism and theology (1997), Hebrews as a Pauline letter (1997), the origin of the Synoptic tradition [§ 42-905], R. Bultmann's book on Jesus (2001), the parabolic teachings in the Synoptic Gospels [§ 43-149], the martyrdoms of Peter and Paul (2001), the OT in the NT (1997), worship in early Christianity (1997), and the Holy Spirit in early Christian understanding (2000). Also included are essays by A. Lindemann on Galatians as a historical source, F. W. Horn on the literary criticism of Paul's letters, E. Grässer on the place of Hebrews in theological history, and J. Schröter on Schmithals and the Synoptic tradition—a presentation and critique of an original solution to the Synoptic problem, as well as a bibliography of Schmithals's publications between 1993 and 2003 (compiled by E. Plümacher).

T. SCHRAMM, *"Die Bibel ins Leben ziehen." Bewährte "alte" und faszinierende "neue" Methoden lebendiger Bibelarbeit* (Stuttgart: Kohlhammer, 2003, paper €19) 239 pp. ISBN: 3-17-017897-0.

Schramm, who teaches NT at the University of Hamburg and is co-author (with H. Barth) of *Selbsterfahrung mit der Bibel. Ein Schlüssel zum Lesen und Verstehen* (2nd ed., 1983), seeks to help individuals and groups to approach the Bible from the perspective of "living learning" with the aid of both "old" and "new" methods of biblical interpretation. After explaining the basic principles of "living learning" in group work, he discusses "ten beginnings": my name; first impression—questions and statements; opinions/interaction with the text; sympathy/antipathy; and so forth. Next he considers variation and amplification (narrative exegeses, midrash, a network of texts); psychological exposition (object and subject levels); identification, role-playing, and *Gestalt* (with reference to Lk 10:25-37; Rom 8:18-22 and 7:14-25; Lk 13:6-9; Lk 15:11-32; and Mt 25:14-30 and 19:11-27); and Bibliodrama (exegesis as play, and Mk 7:24-30).

Signum et testimonium. Estudios ofrecidos al Profesor Antonio García-Moreno en su 70 cumpleaños, ed. J. Chapa (Pamplona: Ediciones Universidad de Navarra, 2003) 340 pp., plate. Bibliography. ISBN: 84-313-2065-6.

The first nine essays honoring Professor García-Moreno on his 70th birthday concern John's Gospel: D. Muñoz León on Peter and the beloved disciple in light of NT *derash;* M. Tábet on pre- and post-Easter faith; G. Morujão on values and the scale of values; J. A. Jáuregui on the testimony of John the Baptist in Jn 1:19-36, with particular attention to 1:29; M. Pérez Fernández on the wedding at Cana and the burial of Jesus (Jn 2:1-11 and 19:29-40)—two works of mercy; J. Luzarraga on the name of the Mother of Jesus (Jn 2:1; 19:25); B. Estrada on the Spirit as the water of life (Jn 7:37-39); A. del Agua on Jesus' farewell as narrative discourse in John 13–17; and L. F. Mateo-Seco on unity and glory—Jn 17:21-23 in the thought of Gregory of Nyssa. The remaining seven papers concern aspects of "Bible, church, and faith": G. Aranda on "sacred Scripture" in the light of Revelation; S. Ausín on the Qumran manuscripts and the canon; F. Varo on biblical exegesis, theology, and formation in the faith; J. Morales on the historical Muhammad—a reflection according to the gospel of Jesus of Nazareth; J. M. Casciaro on the biblical foundation of J. Escrivá's phrase *ocultarme y desaparecer;* P. Rodríguez on the meaning of "temples" in the Catholic church; and M. Ponce on Mary as mother and disciple. Also included are a photograph of the honoree, a sketch of his life thus far, and a list of his publications.

G. S. SLOYAN, *Preaching from the Lectionary. An Exegetical Commentary with CD-ROM* (Minneapolis, MN: Fortress, 2004, paper $40) xx and 669 pp., CD-ROM. ISBN: 0-8006-3606-6.

This volume presents exegetical (and only derivatively homiletical) comments on the Scripture readings in the church's lectionary for the seasons of Advent, Christmas, Epiphany/Ordinary Time, Lent, Easter, and Pentecost/Ordinary Time for the Years A, B, and C, respectively, as well as for feasts of Jesus, Mary, and the saints. It attends to all the Bible portions in the *Lectionary for Mass* (1969) to which a few were added as alternatives in 1981, and to the *Revised Common Lectionary* (1992). The readings of the *Book of Common Prayer* can be found by consulting the appendix. This resource is structured to aid pastors in identifying the central issues, struggling with the difficult elements, and suggesting new insights in the lectionary passages. The searchability of the CD-ROM also enables readers to do keyword and biblical passage searches when looking for related topics. The book is in part an updating of *A Commentary on the New Lectionary* (1975), with numerous changes and the addition of the Sunday readings not commented on there. It attempts to achieve the *sensus literalis* (Aquinas) or "plain sense" (Luther) of each reading, namely, what the sacred author might have meant by what he wrote in his time. The book's primary principle is that Scripture is to be interpreted by Scripture. Sloyan is professor emeritus of religion at Temple University and visiting professor of religion and religious education at the Catholic University of America.

Society of Biblical Literature 2003 Seminar Papers, SBL Seminar Papers 42 (Atlanta: Society of Biblical Literature, 2003, paper $25) viii and 226 pp. Bibliographies. ISBN: 1-58983-110-1.

Among the twelve papers prepared for discussion at the 2003 SBL meeting in Atlanta and printed in this volume [see *NTA* 47, p. 360], those most pertinent to the NT field are by E. M. Ezeogu on "Surely we are not blind, are we?"—an African theological reading of the story of the healing of the man born blind in Jn 9:1-41; J. Punt on why not postcolonial biblical criticism in southern Africa—whether it is stating the obvious or looking for the impossible; A. Milavec on a new paradigm for recovering the origins and use of *Didache;* H. van de Sandt on the gathering of the church in the kingdom—the self-understanding of the *Didache* community in the eucharistic prayers; T. Seland on (re)presentations of violence in Philo; A. M. Gale on tradition in transition, or Antioch versus Sepphoris—rethinking the Matthean community's location; A. M. Donaldson on blasphemy against the Spirit and the historical Jesus; M. A. Chancey on Galilee and Greco-Roman culture in the time of Jesus—the neglected significance of chronology; and C. Eilers on Josephus' Caesarian *Acta*—history of a dossier.

R. S. SUGIRTHARAJAH, *Postcolonial Reconfigurations. An Alternative Way of Reading the Bible and Doing Theology* (St. Louis, MO: Chalice, 2003, paper $24.99) vii and 184 pp. Bibliographies. Indexed. ISBN: 0-8272-2996-8.

The ten essays in this collection seek to make a compelling case for the value of postcolonial criticism in biblical studies and theology. The first six papers appear under the heading "relocating biblical studies": a postcolonial exploration of collusion and construction in biblical interpretation (1998); son(s) behaving badly—the prodigal in foreign hands (2001); marketing the Testaments—Canongate and their pocket-sized Bibles [§ 47-101]; loitering with intent—biblical texts in public places; a modern toolshed for a global village; and getting the mixture right—promises and perils of postcolonial criticism and biblical interpretation. The remaining four papers bear the heading "remapping Christian theological discourse": postcolonialism and Indian Christian theology (1999); the Magi from Bengal and their Jesus—Indian construals of Christ during colonial times (1997); complacencies and cul-de-sacs—Christian theologies and colonialism; and textual takeaways—Third World texts in western cosmopolitan centers. Sugirtharajah, professor of biblical hermeneutics at the University of Birmingham, has provided a nine-page introduction.

H. F. VON CAMPENHAUSEN, *Die Entstehung der christlichen Bibel,* Beiträge zur historischen Theologie 39 (Tübingen: Mohr Siebeck, 2003, paper €29) ix and 402 pp. Indexed. ISBN: 3-16-148227-1.

This volume presents a reprint of von Campenhausen's classic work first published in 1968 [*NTA* 13, p. 265]. The French and English versions were both noticed in *NTA* 17, p. 242. Its seven chapters concern Jesus and the Law in the Gospel tradition, the Law and Scripture in the Gentile-Christian church of the 1st century, the crisis of the OT canon in the 3rd century, the prehistory of the NT canon, the origin of the NT, the delimiting of the NT canon, and the new canon in post-Irenaean theology and in Origen's writings. This edition also provides a new eight-page postscript by C. Markschies.

Walk in the Ways of Wisdom. Essays in Honor of Elisabeth Schüssler Fiorenza, ed. S. Matthews, C. B. Kittredge, and M. Johnson-DeBaufre (Harrisburg, PA: Trinity Press International, 2003, $59) x and 387 pp. Bibliography. LCN: 2003011975. ISBN: 1-56338-406-X.

After a fourteen-page introduction by the editors, this volume honoring Professor Schüssler Fiorenza contains twenty-one essays under four headings: toward a contemporary discipleship of equals (five); in memory of wo/men (three); rhetoric and ethic—the practice of interpretation (seven); and rhetoric and ethic—the politics of meaning (six). The papers most pertinent to the NT field are by B. R. Rossing on (re)claiming *oikoumenē*—empire, ecumenism, and the discipleship of equals; F. Bovon on women priestesses in *Acts of Philip;* A. G. Brock on the identity of the Blessed Mary, representative of wisdom in *Pistis Sophia;* S. J. Friesen on high priestesses of Asia and emancipatory interpretation; E. B. Aitken on the landscape of promise in *Apocalypse of Paul;* R. N. Brock and R. A. Parker on enemy and ally—contending with John's anti-Judaism; Johnson-DeBaufre on bridging the gap to "this generation"—a feminist-critical reading of the rhetoric of Q 7:31-35; K. L. King on the rise of the soul—justice and transcendence in *Gospel of Mary;* L. S. Nasrallah on "now I know in part"—historiography and epistemology in early Christian debates about prophecy; A. D. Callahan on Revelation 18—notes on effective history and the state of Colombia; D. Georgi on the gnosis issue in contemporary European scholarship—a problem of psychopathology, politics, or human rights; R. A. Horsley on feminist scholarship and postcolonial criticism—subverting imperial discourse and reclaiming submerged histories; Kittridge on rethinking authorship in the letters of Paul—Schüssler Fiorenza's model of Pauline theology; Matthews on ethical issues in reconstructing intrareligious violence in antiquity—Matthew's Gospel as a test case; and D. Williams on African American churches and Gal 3:28—a brief assessment of the appropriation of an egalitarian paradigm. Also included is a bibliography of Schüssler Fiorenza's publications.

J. WEBSTER, *Holy Scripture. A Dogmatic Sketch,* Current Issues in Theology (Cambridge, UK—New York: Cambridge University Press, 2003, cloth $53, paper $19) vii and 144 pp. Bibliography. Indexed. LCN: 2003046264. ISBN: 0-521-83118-0 (cloth), -53846-7 (paper).

Describing his work as a dogmatic sketch of the nature of Holy Scripture, Webster, professor of systematic theology at the University of Aberdeen, argues that while any understanding of Scripture must subject it to proper textual and historical interrogation, it is necessary at the same time to acknowledge the special character of scriptural writing, to deploy the language of the triune God's saving and revelatory action, and to situate Holy Scripture in the saving economy of God's loving and regenerative self-communication. After a three-page introduction, he treats the following topics: revelation, sanctification, and inspiration; Scripture, church, and canon; reading in the economy of grace; and Scripture, theology, and the theological school.

Die Weisheit—Ursprünge und Rezeption. Festschrift für Karl Löning zum 65. Geburtstag, ed. M. Fassnacht, A. Leinhäupl-Wilke, and S. Lücking, Neutestamentliche Abhandlungen, Neue Folge 44 (Münster: Aschendorff, 2003, €55) iv and 308 pp., frontispiece. Bibliographies. Indexed. ISBN: 3-402-04792-6.

The fourteen essays honoring Professor Löning on his 65th birthday are by M. Küchler on the wisdom of paradises; P. Weimar on traces of the hidden presence of God in history—observations on a late redaction of the Joseph story; E. Zenger on dimensions of Torah-wisdom in the composition of Psalms 111–112; E. Sevenich-Bax on the school in Israel as the setting of wisdom; M. Ebner on where Wisdom finds her place—concurrent concepts of Wisdom; Fassnacht on confrontation with the wisdom of Jesus—the relationship between knowledge and salvation illustrated by Mk 5:21-43; L. Schenke on Jesus as wisdom teacher in Mark's Gospel; U. Busse on the instruction of the reader in the Lukan journey narrative, as illustrated by Lk 10:25-42; D. Dormeyer on wisdom and philosophy in Acts (6:1–8:1a and 17:16-34); Leinhäupl-Wilke on "the hour of the Son of Man" (Jn 12:23)—observations on the "mysterious center" of John's Gospel; H. Frankemölle on the question of "apocalyptic wisdom" in Paul's writings—hermeneutical prolegomena; B. Aland on wisdom according to Irenaeus of Lyon; S. Emmel on exploring the pathway that leads from Paul to gnosticism—the genre of *The Interpretation of Knowledge* (NHC XI,1); and J. Bickmann on how to hand on knowledge that is relevant for life—reflections on biblical instruction in high school. Also included are a photograph of the honoree and a list of his major publications.

W. WEREN AND D.-A. KOCH (EDS.), *Recent Developments in Textual Criticism. New Testament, Other Early Christian and Jewish Literature. Papers Read at a NOSTER Conference in Münster, January 4-6, 2001,* Studies in Theology and Religion 8 (Assen: Van Gorcum, 2003, €64.50) ix and 270 pp., figs. Bibliography. Indexed. ISBN: 90-232-3985-7.

After Weren's introductory essay on textual criticism as the mother of all exegesis, this volume presents seven essays on the textual criticism of the NT and other early Christian writings: B. Aland on the text-critical and text-historical uses of the early papyri, as demonstrated by John's Gospel; G. Mink on what changed in textual criticism through attention to genealogical coherence; J. Delobel on the nature of "western" readings in Acts—test cases; U.-K. Plisch on the significance of Coptic translations for the textual criticism and understanding of the NT; J. Krans on Theodore Beza and NT conjectural emendation; J. K. Elliott on one reader's reaction to the *Editio Critica Maior;* and Koch on textual criticism in early Christian literature outside the NT—*Barnabas* 1:6 as an example. Then there are three papers on the textual criticism of Jewish literature: F. Siegert on experiences with the Münster Josephus edition—with side-glances to the Greek Bible editions; J. Tromp on editing apocryphal texts—the example of the Greek *Life of Adam and Eve;* and L. Teugels on the textual criticism of late rabbinic midrashim—the example of *Aggadat Bereshit.*

J. WHITMAN (ED.), *Interpretation and Allegory. Antiquity to the Modern Period* (Boston—Leiden: Brill, 2003, paper $/€44.95) xv and 513 pp., 19 figs. Bibliographies. Indexed. LCN: 2003040364. ISBN: 0-391-04186-X.

The paperback edition of a work published in 2000, this volume presents essays on interpretation and allegory from antiquity to the modern period under four headings: antique interpretation of formative texts (four), medieval philosophic designs (five), late medieval and Renaissance sign systems (four), and 18th- to 20th-century theories of allegory (four). The papers most pertinent to the NT field include R. Lamberton on language, text, and truth in ancient polytheist exegesis; D. Dawson on Plato's soul and the body of the text in Philo and Origen; M. Hirshman on theology and exegesis in midrashic literature; P. Fredriksen on allegory and reading God's book—Paul and Augustine on the destiny of Israel; A. J. Minnis on *quadruplex sensus, multiplex modus*—scriptural sense and mode in medieval scholastic exegesis; and M. Idel on allegory and divine names in ecstatic Kabbalah. Whitman, senior lecturer in the department of English at the Hebrew University in Jerusalem, has provided a 27-page "retrospective forward" on interpretation, allegory, and historical change, as well as a 38-page introduction to the essays on interpretation and allegory from antiquity to the late Middle Ages, and a 56-page introduction to those on interpretation and allegory from the late Middle Ages to the modern period.

GOSPELS—ACTS

K. Asahu-Ejere, *The Kingdom of God and Healing-Exorcism (Mt 4:17–5:12),* European University Studies, Series 23: Theology 770 (Frankfurt—New York: Lang, 2003, paper $42.95) 285 pp. Bibliography. ISBN: 3-631-51034-9.

Based on a doctoral dissertation directed by J. Beutler and presented to the Catholic theological faculty at Frankfurt am Main, this analysis of Mt 4:17–5:12 argues that the miracles of the Matthean Jesus must be understood in the context of the kingdom of God, and that Matthew's Jesus abhors the use of miracles as signs and proofs of the kingdom. After an eleven-page introduction, Asahu-Ejere provides a structural analysis of Mt 4:17–5:12 and offers a verse-by-verse examination of the sentence structure, grammar, and syntax of the text. Next he provides semantic and narrative analyses of the text, discusses the kingdom as the context of healing-exorcisms in Mt 4:17–5:12, and investigates the source and the redaction of the text. Then he reflects on the reign of God and healing in the OT and extrabiblical texts, and makes observations on the pragmatics and hermeneutics of Mt 4:17–5:12, with particular attention to the significance of the text for the church in Nigeria today.

R. D. Aus, *My Name is "Legion." Palestinian Judaic Traditions in Mark 5:1-20 and Other Gospel Texts,* Studies in Judaism (Lanham, MD—Oxford: University Press of America, 2003, paper $39) xvi and 344 pp. Bibliography. Indexed. LCN: 2003111862. ISBN: 0-7618-2667-X.

In this volume Aus, author of *The Stilling of the Storm* (2000), presents seven essays that explore the Jewish roots of various Gospel texts: my name is "Legion"—Palestinian Judaic Samson traditions in Mk 5:1-20; catchword connections and Day of Atonement imagery in Lk 4:16-30; the name Judas "Iscariot" and Ahithophel in Judaic tradition; Jesus' weeping over the destruction of Jerusalem in Lk 19:41-44, and David's weeping over the destruction of Jerusalem in Judaic tradition; Abraham's prophetic vision of the messiah—the Judaic background of Jn 8:56-58; the messiah as a vulture in Mt 24:28/Lk 17:37b; and the rejection of the "mother bird messiah" in Lk 13:34b/Mt 23:37b.

V. Auvinen, *Jesus' Teaching on Prayer* (Åbo: Åbo Akademi University Press, 2003, paper) viii and 311 pp., 2 figs., 2 tables. Bibliography. Indexed. ISBN: 951-765-148-1.

The purpose of this study is to find out what Jesus of Nazareth taught about prayer in the context of early Judaism and with particular attention to Gospel texts that best reflect his teachings on the topic. After a 37-page introduction, Auvinen discusses prayer in the Hebrew Bible, in early Judaism, and in early rabbinic Judaism with reference to external conditions, prayer texts, intercessory prayer, grounds for God's answering, and institutionalization of prayer. Next he analyzes Jesus' teaching on prayer according to the Q source (Q 6:27-28, 35c; 11:2-4; 11:9-13), Mark's Gospel (Mk 9:29; 11:12-25; 12:38-40), Matthew's special material (Mt 6:1-18; 18:19-20), and Luke's special material (Lk 11:5-8; 18:1-14). Then he offers synthetic comments about Jesus' teaching on prayer with respect to external conditions, prayer texts, intercessory prayer, grounds for God's answering, institutionalization of prayer, and the significance of prayer (with an excursus on Jesus' teaching on prayer in John's Gospel). A two-page appendix lists Hebrew verbs and nouns denoting prayer. Auvinen concludes that Jesus chose one of the most marginal Jewish prayer addresses

("Father") and elaborated his whole teaching about prayer almost entirely around it and its meaning.

J.-M. BABUT, *Pour lire Marc. Mots et thèmes,* Initiations bibliques (Paris: Cerf, 2004, paper €25) 265 pp. Bibliography. Indexed. ISBN: 2-204-07351-2.

After a nine-page introduction, Babut, author of *Actualité de Marc* (2002), explores the meaning of key words, phrases, concepts, and themes in Mark's Gospel: εὐαγγέλιον, the message of salvation; βασιλεία τοῦ θεοῦ, God's new world; μετανοεῖτε, change your mentality; πιστεύετε, believe; when God's new world is there—the new reality, and the new mentality; Who is Jesus?; new world, old world, conflict; God and his will; and the death of Jesus. He concludes with an eleven-page reflection on questions in light of the discussions about Markan words and themes.

G. BETORI, *Affidati alla Parola. Ricerche sull'Opera di Luca,* Supplementi alla Rivista Biblica 42 (Bologna: Dehoniane, 2003, paper €29.50) 304 pp. Indexed. ISBN: 88-10-30229-X.

This volume presents fourteen essays on Luke-Acts on the following topics: the OT in Acts [§ 29-1008]; historiography in Acts [§ 30-1148]; the church and Israel in Acts [§ 32-1189]; the quest for an outline for Acts [§ 34-223]; Acts as a historiographical work (1986); the structure of Acts and ancient historiography [§ 36-809]; the structure of Acts [§ 38-1462]; the literary and narrative unity of Luke-Acts—structural indications (2002); the Spirit and the proclamation of the word in Acts [§ 32-703]; proclamation as testimony—the Twelve in Acts (1990); strengthening the church with the word of exhortation—ἐπιστηρίζειν in Acts (1998); the missionary discourses in Acts (1998); Lk 24:47—Jerusalem and the beginnings of preaching to pagans in Acts (1991); and Zechariah and Jesus—from the old to the new benediction in Luke-Acts (1990). Betori, author of *Perseguitati a causa del Nome. Strutture dei racconti di persecuzione in Atti 1,12-8,4* (1981), is now general secretary of the Italian bishops' conference. E. Manicardi has provided a two-page preface, and A. Barbi has contributed a seven-page introduction.

M. BLUM, *". . . denn sie wissen nicht, was sie tun." Zur Rezeption der Fürbitte Jesu am Kreuz (Lk 23,34a) in der antiken jüdisch-christlichen Kontroverse,* Neutestamentliche Abhandlungen, Neue Folge 46 (Münster: Aschendorff, 2004, paper €37) x and 242 pp. Bibliography. ISBN: 3-402-04794-2.

The slightly revised version of a doctoral dissertation directed by R. Kampling and accepted in 2001 by the Catholic theological faculty at the Free University of Berlin, this volume examines the reception of Jesus' saying from the cross in Lk 23:34a ("Father, forgive them; for they do not know what they are doing") in the context of ancient Jewish-Christian controversies. After reflecting on the relationship between *Auslegungsgeschichte* and *Wirkungsgeschichte,* it discusses the interpretation of Lk 23:34a today (context, text, object, content, etc.) and its role in Christian-Jewish relations. Then it considers the reception of Jesus' petition in Lk 23:34a in the early church: *Gospel of Nicodemus* (*Acts of Pilate*) with an excursus on *Gospel of Peter, First Apocalypse of James,* selected patristic writers (Hegesippus, Irenaeus, Origen, Hippolytus, Ephrem, the ps.-Clementines, Amphilochius, Gregory of Nyssa, Ambrose, John Chrysostom, Leo the Great), and church orders (*Didascalia Apostolorum, Apostolic Constitutions*). Blum concludes that historical-critical exegesis stands opposed to the use of Lk 23:34a in anti-Jewish argumentation, and that such usage derives more from the interpreter's prejudices than from the text itself.

M. BOCKMUEHL (ED.), *The Cambridge Companion to Jesus,* Cambridge Companions to Religion (Cambridge, UK—New York: Cambridge University Press, 2001, cloth $65, paper $23) xviii and 311 pp. Bibliography. Indexed. LCN: 2001025741. ISBN: 0-521-79261-4 (cloth), -79678-4 (paper).

This volume first presents seven essays on "the Jesus of history": C. A. Evans on context, family, and formation; P. J. Tomson on Jesus and his Judaism; M. M. Thompson on Jesus and his God; G. Stanton on message and miracles; B. Chilton on friends and enemies; J. B. Green on crucifixion; and Bockmuehl on resurrection. Then there are ten chapters on "the history of Jesus": C. Tuckett on sources and methods; J. C. Paget on quests for the historical Jesus; F. Watson on the quest for the real Jesus; S. C. Barton on the relation of the many Gospels to one Jesus; R. W. L. Moberly on the Christ of the OT and the NT; A. Torrance on Jesus in Christian doctrine; R. Williams on a history of faith in Jesus; T. Okure on the global Jesus; D. B. Burrell on Jerusalem after Jesus; and R. Bauckham on the future of Jesus Christ. Bockmuehl has provided an eight-page introduction.

H. K. BOND, *Caiaphas. Friend of Rome and Judge of Jesus?* (Louisville, KY—London: Westminster John Knox, 2004, paper $24.95) x and 220 pp., 6 figs., 3 maps, 2 tables. Bibliography. Indexed. ISBN: 0-664-22332-X.

Joseph Caiaphas was the longest serving Jewish high priest of the 1st century A.D. and, along with Pontius Pilate, one of the men who sent Jesus of Nazareth to his death. In her attempt to piece together the story of Caiaphas' life from the fragments in the ancient sources, Bond, lecturer in NT at the University of Edinburgh, and author of *Pontius Pilate in History and Interpretation* (1998), first discusses the tomb of Caiaphas and surveys perceptions of Caiaphas throughout history. Next she reconstructs what we know about the historical Caiaphas under these headings: sources; Caiaphas the young priest; public and private life; Caiaphas the high priest; Caiaphas, Pilate, and John the Baptist; Caiaphas and Jesus; execution of a Galilean holy man; Caiaphas and the earliest Christians; and later years. Then she considers Caiaphas in early Christian reflection: the Gospels in context; Caiaphas in Mark; Caiaphas in Luke-Acts; Caiaphas in Matthew; and Caiaphas in John. Bond concludes that the only way we can hope to understand the historical factors that led to Jesus' death is to put the Gospels to one side and instead reconstruct events around the one man who was central to the whole affair—Joseph Caiaphas, the high priest who handed Jesus over to Rome. The four appendixes concern significant dates, high priests of Judea, whether Caiaphas was a Zadokite, and the location of Caiaphas' palace.

F. BOVON, *Studies in Early Christianity,* Wissenschaftliche Untersuchungen zum Neuen Testament 161 (Tübingen: Mohr Siebeck, 2003, €129) viii and 336 pp., fig. Bibliographies. Indexed. ISBN: 3-16-147079-6.

After a previously unpublished paper on the apostolic memories in ancient Christianity, this collection presents seven essays on Luke-Acts: studies in Luke-Acts—retrospect and prospect [§§ 37-1302; 38-193]; meteorological information in the Synoptics (Lk 12:54-56) [§ 38-836]; apocalyptic traditions in the Lukan special material—reading Lk 18:1-8 [§ 42-1721]; the Law in Luke-Acts (1997); the Lukan story of the passion of Jesus (Luke 22–23) (1993); the role of the Scriptures in the composition of the Gospel accounts—the temptations of Jesus (Lk 4:1-13 par.) and the multiplication of the loaves (Lk 9:10-17 parr.) (1993); and "the Holy Spirit was right in saying to your ancestors through the prophet Isaiah" (Acts 28:25) [§ 30-207]. Then there are five papers on NT theology: parable of the Gospel—parable of the kingdom of God [§ 34-1112]; the church in the NT, servant and victorious [§ 40-392]; these Christians who dream—the authority of dreams in the first centuries of Christianity (1996); the canonical structure of Gospel and Apostle [§ 39-1276]; and Israel in the theology of the apostle Paul (1997). The final nine articles appear under the heading "apocryphal and patristic literature": Jesus' missionary speech as interpreted in the patristic commentaries and the apocryphal narratives (1995); the Synoptic Gospels and the noncanonical Acts of the apostles [§ 32-570]; the suspension of time in *Protevangelium of James* 18 (1991); the words of life in *Acts of Andrew* [§§ 38-1159; 39-1242]; miracles, magic, and healing in the apocryphal Acts of the apostles [§ 40-1286]; a new citation of *Acts of Paul* in Origen [§ 40-618]; Eusebius of Caesarea's *Ecclesiastical History* and the history of salvation (1967); from St. Luke to St. Thomas by way of St. Cyril (1995); and the apocryphal reception of Luke's Gospel and the orthodox reading of the apocryphal Acts of the apostles [§ 42-2098]. All of the articles but three in German appear in English. Bovon is professor of the history of religion at Harvard Divinity School.

J. K. Brown, *The Disciples in Narrative Perspective. The Portrayal and Function of the Matthean Disciples,* SBL Academia Biblica 9 (Atlanta: Society of Biblical Literature, 2002, paper $29.95) xii and 171 pp. Bibliography. Indexed. LCN: 2002014398. ISBN: 1-58983-048-2.

The slightly revised version of a doctoral dissertation directed by A. Hultgren and accepted in 2001 by Luther Seminary in Minneapolis, this volume starts from the observation that not only do the Matthean disciples frequently fail to understand Jesus' mission and teaching, but also they do not progress toward greater understanding as the story unfolds. After surveying scholarship on Jesus' disciples in Matthew's Gospel, Brown provides an introduction to the portrayal of the disciples in Mt 16:21–20:28, a narrative analysis of Mt 16:21–20:28, and a contextual analysis of the disciples' portrayal in the various parts of the Gospel (Mt 16:21–20:28; 1:1–16:20; 20:29–28:20). Then she reflects on the function of the disciples in Matthew's Gospel and on the disciples and discipleship in narrative perspective. Brown concludes that through a composite of negative and positive examples provided by various major and minor characters, of which Jesus and his teaching is central, Matthew communicates a holistic vision of discipleship meant to captivate, motivate, and ultimately change the reader.

R. E. Brown, *An Introduction to the Gospel of John,* ed. F. J. Moloney, Anchor Bible Reference Library (New York—London: Doubleday, 2003, $45) xxvi and 356 pp. Bibliographies. Indexed. LCN: 2002073475. ISBN: 0-385-50722-4.

Prior to his death in 1998 Brown had been working on the revision of his two-volume commentary (1966, 1970) on John's Gospel in the Anchor Bible series and had made progress mainly on the introduction. This volume presents Moloney's completion and updating of Brown's revision of the introduction [see § 47-1651]. After an overview of Johannine studies, it deals with the unity and composition of the Fourth Gospel; Johannine tradition—relation to the Synoptics and historicity; proposed influences on the religious thought of the Fourth Gospel; echoes of apologetics and the purpose of the Gospel; the author, the place, and the date; crucial questions in Johannine theology; the language, text, and format of the Gospel—some considerations on style; and the outline of the Gospel. In addition to providing a fourteen-page introduction and a nine-page conclusion, Moloney, professor of religious studies at the Catholic University of America in Washington, DC, has edited Brown's manuscript, updated the bibliographies, and fleshed out areas that were either sketchy or remained to be developed. R. Witherup has supplied a six-page foreword.

T. G. Brown, *Spirit in the Writings of John. Johannine Pneumatology in Social-scientific Perspective,* JSNT Supplement Series 253 (London—New York: T&T Clark International, 2003, £70 or $135) viii and 307 pp. Bibliography. Indexed. ISBN: 0-8264-6986-8.

Based on a doctoral dissertation directed by R. Piper at the University of Saint Andrews in Scotland, this social-scientific investigation of the "Spirit" texts in John's Gospel and 1 John seeks to illumine their role in Johannine theology and Christology, and to clarify the sociocultural situations underlying those writings. After a 22-page introduction, it discusses patron-client relations and John's Gospel, and describes the approaches to Johannine pneumatology represented by C. H. Dodd, G. Johnston, F. Porsch, and G. Burge, respectively. Next it presents exegeses of the individual Johannine Spirit passages: the Spirit descends on Jesus (1:31-34), and Jesus gives the Spirit (19:30-34; 20:22-23); born of the Spirit (3:3-8), and he gives the Spirit without measure (3:31-36); worship in Spirit and truth (4:21-24); the Spirit is life, the flesh counts for nothing (6:60-63); and so on. Then it considers the meaning of "Paraclete," and provides exegeses of the Paraclete-Spirit of Truth passages in the Johannine farewell discourses. Finally it deals with the Spirit passages in 1 John, and compares them with the pneumatology of John's Gospel. Brown concludes that the social-scientific model of patron-client relations (or brokerage) is an especially appropriate heuristic tool for understanding the relationships among God, Jesus, the Spirit, and believers in John's Gospel and 1 John.

M. BRUNINI, *Maestro, dove abiti? Donne e uomini alla sequela di Gesù nel Vangelo di Giovanni,* Lettura pastorale della Bibbia, Bibbia e spiritualità 21 (Bologna: Dehoniane, 2003, paper €16.50) 238 pp. Bibliography. ISBN: 88-10-21114-6.

Using the method of *lectio divina* (*lectio, meditatio, oratio*), Brunini, author of *Lettura pastorale della Prima lettera ai Corinzi* (2001), discusses ten passages in John's Gospel in which women and men follow Jesus: the first disciples of Jesus (1:35-51); Nicodemus in the difficulty of new birth (2:23–3:21); the Samaritan woman and the living water of the word (4:1-30); the adulterous woman—mercy (7:53–8:11); Martha and Mary—faith in life beyond death (11:1-44); Mary of Bethany—perfume and beauty (12:1-11); Jesus' love and Peter's refusal (13:1-17); our brother Judas (13:18-32); the "mother" near the cross—silence (19:25-27); and Mary Magdalene—word and desire (20:1-2, 11-18). He concludes with general observations on the "places" and "forms" of following Jesus in John's Gospel.

M. CIFRAK, *Die Beziehung zwischen Jesus und Gott nach den Petrusreden der Apostelgeschichte. Ein exegetischer Beitrag zur Christologie der Apostelgeschichte,* Forschung zur Bibel 101 (Würzburg: Echter, 2003, paper €24.50) 381 pp. Bibliography. Indexed. ISBN: 3-429-02540-0.

The slightly revised version of a doctoral dissertation directed by L. Oberlinner and accepted in 2001 by the theological faculty at the University of Freiburg im Breisgau, this volume explores the relationship between Jesus and God according to the speeches ascribed to Peter in Acts. After a six-page introduction, it investigates the theme in Peter's speech in Jerusalem before Pentecost (Acts 1:16-22), Peter's missionary discourses in Jerusalem (2:14-39; 3:12-26; 4:8-12; 5:29-32), his missionary discourse in Caesarea Maritima (10:34-43), and his speeches in Jerusalem (11:5-17; 15:7-11). Twenty excursuses on various topics are interspersed throughout the main text. Cifrak concludes that the Petrine speeches in Acts promote a christocentric theology and soteriology, emphasize the resurrection-exaltation kerygma found also in 1 Cor 15:3-5, evoke various OT figures and texts, and show links to the Christology of Hebrews (especially with regard to Jesus as the ἀρχηγός).

H. CLARKE, *The Gospel of Matthew and Its Readers. A Historical Introduction to the First Gospel* (Bloomington—Indianapolis: Indiana University Press, 2003, cloth $55, paper $22.95) xxiv and 297 pp. Indexed. LCN: 2002152283. ISBN: 0-253-34235-X (cloth), -21600-1 (paper).

After a twelve-page introduction to Scripture, the Gospels, and Matthew's Gospel, this volume presents what the author regards as contemporary scholarship's majority interpretations of Matthew's Gospel and a random sampling of materials from the reception of this Gospel that illustrate how it has been read, understood, and applied over the last two millennia. The comments appear under eight headings: the infancy narrative; the ministry begins; the Sermon on the Mount; miracles; disciples; Jesus and the Pharisees; Jerusalem; and passion, death, and resurrection. Clarke, professor emeritus of classics at the University of California at Santa Barbara, seeks to highlight the constant vitality of Matthew, historically and culturally, in the lives of the Bible's readers. He notes that his selection reflects his personal and professional orientation as a Roman Catholic and a classicist, comparatist, and generalist, and describes his viewpoint as orthodox and conservative.

M. M. CULY AND M. C. PARSONS, *Acts. A Handbook on the Greek Text* (Waco, TX: Baylor University Press, 2003, paper $29.95) xxi and 558 pp. Bibliography. LCN: 2003018700. ISBN: 0-918954-90-8.

Intended for Greek scholars and students at intermediate and advanced levels as well as for students of Acts itself, this volume attempts to guide students through the intricacies of the Greek text of Acts. After a nine-page introduction, it presents for each pericope a literal translation and for each verse the Greek text and grammatical analyses of the individual words and phrases and (where pertinent) discussions of text-critical problems. The goal is that by working through the texts of Acts systematically readers will gain a firmer grasp on the peculiar shape of the book's grammar and become better equipped to approach other NT documents with increased confidence. Culy is associate professor of NT at Briercrest Biblical Seminary, and Parsons is professor of religion at Baylor University.

J. Dart, *Decoding Mark* (Harrisburg, PA: Trinity Press International, 2003, $20) ix and 213 pp. Bibliography. Indexed. LCN: 2003010300. ISBN: 1-56338-374-8.

After describing M. Smith's discovery of what has come to be known as *Secret Gospel of Mark* and noting scholarly reactions to its publication, Dart, news editor of *Christian Century* magazine and a religion writer at the *Los Angeles Times* for thirty years, as well as the author of *The Jesus of Heresy and History. The Discovery and Meaning of the Nag Hammadi Gnostic Library* (1988), uncovers the many chiasms in Mark's Gospel and uses them as a key to recovering the original form of the Gospel. In particular, he shows that the pattern of chiasms indicates that material in *Secret Gospel of Mark* has been deleted from the original text. He presents his case under the following headings: a night with Jesus—the lost episode; forgery, or clue to early Christianity?; the "big omission" in Luke; better than Elijah, greater than Elisha; bracketing and bashing; deciphering the code; bringing back the lost disciple; the fabulous word mosaic of Mark; overlooked heroes; unashamed naked return to oneness; editor's motives, Luke's preferences; in praise of *Secret Mark*'s discoverer; and solving mysteries, facing new ones. Five appendixes are included. Dart concludes that Smith deserves posthumous praise for his discovery of a missing piece of the oldest NT Gospel.

A. de Mingo Kaminouchi, *'But It Is Not So Among You'. Echoes of Power in Mark 10.32-45*, JSNT Supplement Series 249 (London—New York: T&T Clark International, 2003, £65 or $125) ix and 244 pp. Bibliography. Indexed. ISBN: 0-8264-6665-6.

Based on a doctoral dissertation directed by J. R. Donahue and presented to the Jesuit School of Theology at Berkeley in California, this literary-critical and social-scientific investigation of Mk 10:32-45 contends that Jesus' teaching on power is central to the plot and theology of Mark's Gospel, and that the passage makes a strong case for a practice of authority within the group of Jesus' followers that subverts the practices of the powerful. After reviewing the main scholarly debates involved in the study of Mk 10:32-45, it explains the "echo principle" with particular attention to the triple repetition of the announcement of the passion, and introduces the concepts of intertextual and contextual levels of resonance as ways of widening the metaphor of "echo." Then it presents a literary-critical reading of Mk 10:32-45 with reference to its intertextual echoes, and studies the contextual resonances of the passage with the help of other Markan passages and along with information from the social environment of the text. De Mingo Kaminouchi concludes that the existence of the church as a concrete continuation of the community of Jesus' followers with the clear commandment to stand against domination gives a characteristic ethos to the church as a sacramental sign for all humankind.

E. Drewermann, *Das Johannes-Evangelium. Bilder einer neuen Welt.* Zweiter Teil, *Joh 11-21* (Düsseldorf: Patmos, 2003, €38) 439 pp., 6 plates, 5 figs. Indexed. ISBN: 3-491-50103-2.

The first volume in Drewermann's exposition of John's Gospel was described in *NTA* 48, p. 167. This volume treats the resuscitation of Lazarus (Jn 11:1-54); death to the one who raised from the dead! (11:55-57) and the anointing for burial (12:1-11); the entrance into Jerusalem (12:12-19); the one who dies in a way that God is glorified, and as light I have come into the world (12:20-50); the sign of the footwashing, and between Judas and Peter

(13:1-38); I am the way, or between anxiety and trust (14:1-14); and so forth. Also included are notes on the individual pericopes (pp. 383-408), an essay on translating John's Gospel (pp. 409-430), and brief comments on the illustrations (pp. 431-435). Drewermann is also the author of *Das Markusevangelium. Bilder von Erlösung* (1987) and *Das Matthäusevangelium. Bilder von Erfüllung* (1992).

E. DREWERMANN, *Die vier Evangelien* (Düsseldorf: Patmos, 2004, €24.90) 447 pp., 8 plates. ISBN: 3-491-50106-7.

In this volume, Drewermann, the author of large commentaries on the Gospels of Mark (2 vols., 1987-88), Matthew (3 vols., 1992-95), and John (2 vols., 2003), presents substantial introductions to and full translations of the Gospels of Mark, Matthew, Luke, and John, respectively. For example, he renders Mk 1:15 as follows: "Erfüllt ist die Zeit, genaht das Königtum Gottes. Kehrt um und habt Vertrauen in die Heilsbotschaft." Jn 1:1 is translated in this way: "Am Anfang steht worthafter Geist. Denn worthafter Geist geht nach Gott. Gott selber ist worthafter Geist." And Jn 1:14 appears in this version: "Der worthafte Geist ward selber 'Natur', er schlug sein Zelt auf—in uns, dass wir seine Herrlichkeit schauten, herrlich, weil einzig stammend vom Vater, erfüllt mit Gnade, mit der Unverborgenheit Gottes."

E. ESTÉVEZ LÓPEZ, *El poder de una mujer creyente. Cuerpo, identidad y discipulado en Mc 5,24b-34. Un estudio desde las ciencias sociales,* Asociación Bíblica Española 40 (Estella [Navarra]: Verbo Divino, 2003, paper €26.92) 497 pp. Bibliography. ISBN: 84-8169-522-X.

Based on a doctoral dissertation directed by R. Aguirre Monasterio and defended in 2001 at the University of Deusto (Bilbao), this volume investigates the Markan account of Jesus healing the woman with the flow of blood (Mk 5:24b-34) against the background of 1st-century Mediterranean beliefs about sickness and health, especially those pertaining to women. After a 61-page introduction, it considers ideas about female health in the Mediterranean world of the Hellenistic-Roman period: the cultural significance of sickness in the ancient Mediterranean world, female health-care in the Greco-Roman period, and female health and impurity in Judaism. Then it focuses on the interpretation of the healing story in Mk 5:24b-34 in the light of historical-literary study of the passage and the healing of the woman with the flow of blood in its sociocultural context. A seven-page appendix considers the healing of the woman in the context of the persecution of the Markan community. Estévez López concludes that the Markan account involves many of the preoccupations and interests regarding woman's health that were current in the ancient Mediterranean world, and that the woman's interaction with Jesus reflects to a large extent the patron-client relationship common in ancient Mediterranean societies.

C. A. EVANS, *Jesus and the Ossuaries* (Waco, TX: Baylor University Press, 2003, paper $19.95) x and 168 pp. Bibliography. Indexed. LCN: 2003016223. ISBN: 0-918954-88-6.

Taking as its starting point the recently published ossuary bearing the Aramaic inscription "James, son of Joseph, brother of Jesus," this volume aims not to argue the authenticity of the James ossuary but rather to place the ossuary in the context of Jewish burial practices in late antiquity and to show how acquaintance with Jewish burial customs can shed light on many passages in the Gospels. After a sixteen-page introduction, it presents a survey of Jewish burial practices in late antiquity. Next it considers some nonburial inscriptions, and examines themes and names in burial inscriptions. Then it discusses ossuaries that are especially significant for research on the historical Jesus. Evans, professor of NT at Acadia Divinity College in Nova Scotia, concludes that study of Jewish sepulture in late antiquity enables us to take a significant step back and into the world of Jesus and his first followers.

C. A. EVANS, *Mark 8:27–16:20,* Word Biblical Commentary 34B (Nashville, TN: Nelson, 2001, $39.99) xciii and 594 pp. Bibliographies. Indexed. LCN: 81-71768. ISBN: 0-8499-0253-3.

Carrying forward the project begun by R. A. Guelich in *Mark 1–8:26* [*NTA* 33, p. 385], Evans shows how in 8:27–16:20 Mark presents Jesus as the king who enters his kingdom by way of the cross and is vindicated by God in the resurrection. In his 64-page introduction, he considers whether the Synoptics are the oldest Gospels, the Synoptic problem, the text of Mark, whether fragments of Mark were found at Qumran, when Mark was written, the genre of Mark, its theology, and its purpose. Then he presents for each pericope a bibliography, translation, textual notes, literary analysis (form, structure, setting), verse-by-verse comments, and an explanation according to the following general outline: summons to the discipleship of suffering (8:27–9:50); journey through Perea and Judea (10:1-45); Jesus confronts Jerusalem (10:46–13:37); and the passion and resurrection of Jesus (14:1–16:20). Excursuses on blasphemy and on the arrest of Jesus the son of Ananias are included.

R. W. FOX, *Jesus in America. Personal Savior, Cultural Hero, National Obsession* (San Francisco: HarperSanFrancisco, 2004, $27.95) viii and 488 pp., 24 plates. Indexed. LCN: 2003056945. ISBN: 0-06-062873-1.

After a 27-page introduction, Fox, professor in the history department at the University of Southern California, offers a historical account of how Jesus has been portrayed and understood in American culture under the following headings: the name of Jesus Christ has been spoken (16th and 17th centuries); I was a Christless creature (17th century); brimful of a sweet feeling within (18th century); When shall I see Jesus? (early 19th century); the real presence of distress (mid-19th century); he tells me I am his own (late 19th century); Jesus was certainly not a Christian (early 20th century); for all you care, this wine could be my blood (late 20th century); and just tell the love of Jesus. Fox observes that while Jesus seems to be permanently layered into the American cultural soil, given how much he has changed in the last four hundred years of his American incarnations, he will surely evolve substantially in response to social and religious developments we cannot foresee.

R. L. GALLAGHER AND P. HERTIG (EDS.), *Mission in Acts. Ancient Narratives in Contemporary Context,* American Society of Missiology Series 34 (Maryknoll, NY: Orbis, 2004, paper $30) xviii and 332 pp. Indexed. LCN: 2003013704. ISBN: 1-57075-493-4.

This volume seeks to introduce students, scholars, biblical interpreters, and mission practitioners to Acts through the interpretation of key passages and to demonstrate their relevance for contemporary mission practice. The contributors make connections between the narratives of Acts, their personal narratives, and the narratives of our postmodern context—all with implications for mission. After the editors' seventeen-page introduction to Acts, it presents twenty-five essays on specific passages: E. Gibbs on the launching of the mission—the outpouring of the Spirit at Pentecost (Acts 2:1-41); S. Yao on dismantling social barriers through table fellowship (2:42-47); E. H. Campbell on holistic ministry and the incident at the Gate Beautiful (3:1-26); Gallagher on moving from "doingness" to "beingness"—a missiological interpretation (4:22-31); Y. L. Hertig on cross-cultural mediation—from exclusion to inclusion (6:1-7; also 5:33-42); and so forth.

B. R. GAVENTA, *The Acts of the Apostles,* Abingdon New Testament Commentaries (Nashville, TN: Abingdon, 2003, paper $28) 392 pp. Bibliography. Indexed. LCN: 2003011641. ISBN: 0-687-05821-X.

Gaventa, professor of NT literature and exegesis at Princeton Theological Seminary, contends that Acts primarily concerns the activity of God, and that it is in the unfolding plan of God that matters of institutional history and biography play their roles. In her 35-page introduction to Acts, she treats the characters beyond and within the journey (God, Jesus Christ, the Holy Spirit, Christians, etc.), locations for the journey (historical, canonical, ecclesial), and a map for the journey (literary structure and features). Then she presents her exposition of Acts under the following major headings: "You will be my witnesses" (1:1–2:47); witness and resistance in Jerusalem (3:1–8:3); "for all who are far away" (8:4–11:18); to the Gentiles—but how? (11:19–15:35); "all people everywhere" (15:36–19:41); strengthening believers (20:1–21:17); the persecuted and vindicated proclaimer (21:18–26:32); and "and so we came to Rome" (27:1–28:31). Gaventa describes her commentary as lingering over details of narration, introductions of characters, matters repeated and others neglected, while slighting the task (for example) of reconciling Luke's chronology with the details supplied in Paul's letters.

C. J. Gil Arbiol, *Los valores negados. Ensayo de exégesis socio-científica sobre la auto-estigmatización en el movimiento de Jesús,* Asociación Bíblica Española 41 (Estella [Navarra]: Verbo Divino, 2003, paper €26.92) 481 pp. Bibliography. ISBN: 84-8169-523-8.

The revision of a doctoral dissertation directed by R. Aguirre and presented in 2001 to the Universidad de Deusto (Bilbao), this volume combines diachronic literary analysis and social-scientific methods to investigate Jesus' denial of social and cultural values generally held by people in his society, and the impact of this phenomenon on the movement initiated by him and continued after his death. After an eighteen-page introduction, Gil Arbiol discusses the sociological model of self-stigmatization in the context of the sociology of knowledge and of the sociology of deviancy. Then he explores the phenomenon of self-stigmatization in specific Gospel texts: the demands of discipleship—breaking through norms (Q 9:57-62); the renunciation involved in discipleship—a radical life (Q 14:26-27; 17:33/Mk 8:34-35; 10:29-30); the "Sermon on the Mount"—a symbolic inversion (Q 6:20-35); and the mission—a meaningful life from the margin (Q 10:2-12/Mk 6:7-13). Gil Arbiol concludes that Gospel texts such as these indicate that Jesus proposed an inversion of the situation of stigmatization and promoted a social alternative that was both taken up and adapted in early Christian communities.

A. Gregory, *The Reception of Luke and Acts in the Period before Irenaeus. Looking for Luke in the Second Century,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 169 (Tübingen: Mohr Siebeck, 2003, paper €69) xv and 426 pp. Bibliography. Indexed. ISBN: 3-16-148086-4.

The revised and expanded version of a doctoral dissertation supervised by C. Rowland and accepted in 2001 by the University of Oxford, this volume investigates when and how early Christians first used Luke's Gospel and Acts. After a 21-page introduction, it considers the reception of Luke's Gospel under the following headings: previous research on the topic, the evidence of the earliest manuscripts and notices, whether narrative outlines of episodes in the life of Jesus presuppose Luke, collections of the sayings of Jesus, Marcion, Justin Martyr, and the reception of Luke in the 2nd century. Then it discusses the reception of Acts: its reception in the 2nd century, early and ambiguous evidence, Justin Martyr, narrative accounts explicitly concerning the post-resurrection teaching of Jesus and the activity of apostles and other prominent figures, and the reception of Acts in the period before Irenaeus. Gregory concludes that before Irenaeus there is no evidence other than the Muratorian fragment that Luke and Acts were read as two volumes of one work, that there is no external evidence to demonstrate that Luke was used before the middle of the 2nd century, and that there is no evidence to prove the use of Acts until somewhat later.

M. D. Hooker, *Endings. Invitations to Discipleship* (Peabody, MA: Hendrickson, 2003, paper $14.95) viii and 104 pp. Bibliography. Indexed. ISBN: 1-56563-356-3.

After reflecting on beginnings and endings, Hooker, professor emerita at the University of Cambridge and author of *Beginnings. Keys that Open the Gospels* (1997), explores the final pages of each Gospel and Acts with particular attention to how the Evangelists handled the material and the message that they hoped to convey to their readers. Thus she considers Mark's ending—lost or suspended; Matthew's ending—the great commission; Luke's loose ends; and John's endings and beginnings. She concludes that in many respects "endings" perform the same function as "beginnings," pointing to the significance of the story being told.

H. J. HORNIK AND M. C. PARSONS, *Illuminating Luke. The Infancy Narrative in Italian Renaissance Painting* (Harrisburg, PA: Trinity Press International, 2003, paper $24) xii and 164 pp., frontispiece. Illustrated. Bibliography. Indexed. LCN: 2003008784. ISBN: 1-56338-405-1.

Two professors at Baylor University in Waco, TX—Hornik, associate professor of art history, and Parsons, professor of religion—have undertaken an interdisciplinary study of visual representations of subjects unique to the Lukan infancy narrative that were painted during the Italian Renaissance (A.D. 1300 to 1520). They attend to the ways in which the artists actualized the texts in producing their visual images, and are interested in how this visual exegesis might enrich our understanding of Luke's Gospel and inform the contemporary faith community's interpretation of Scripture. After a nine-page introduction, they discuss Luke as physician, painter, and patron saint. Then they examine four paintings: the *Annunciation* by Leonardo da Vinci (Lk 1:26-38), the *Visitation* by Jacopo Pontormo (1:39-56), the *Nativity and Adoration of the Shepherds* by Domenico Ghirlandaio (2:8-20), and the *Presentation in the Temple* by Ambrogio Lorenzetti (2:22-38).

H. HÜBNER, *Vetus Testamentum in Novo*. Vol. 1/2, *Evangelium secundum Iohannem* (Göttingen: Vandenhoeck & Ruprecht, 2003, €82) xxiv and 581 pp. ISBN: 3-525-50109-9.

The volume devoted to the Pauline corpus in this new version of W. Dittmar's *Vetus Testamentum in Novo* (2 vols., 1899-1903) was described in *NTA* 41, p. 557. The first part of volume one devoted to the Synoptic Gospels and Acts is in the final stages of preparation, and the third volume will treat the rest of the NT. This second part of the first volume presents texts in John's Gospel in conjunction with their OT parallels in a four-column synopsis format: the NT texts in Greek (e.g. ἐν ἀρχῇ in Jn 1:1-2), the OT sources or parallels in Greek (Gen 1:1; Prov 8:22-30; Sir 24:1-6; etc.), the corresponding Hebrew texts (in pointed form), and other pertinent material (cross-references, explanations, etc.). The three-page preface appears in Latin, German, and English. Hübner produced this half-volume in collaboration with A. Labahn and M. Labahn.

B. J. INCIGNERI, *The Gospel to the Romans. The Setting and Rhetoric of Mark's Gospel*, Biblical Interpretation 65 (Leiden—Boston: Brill, 2003, €104 or $130) xiv and 426 pp. Bibliography. Indexed. LCN: 2003045166. ISBN: 90-04-13108-6.

Based on a doctoral dissertation directed by J. McLaren and presented to the Australian Catholic University (Melbourne campus), this volume contends that Mark's Gospel was written in Rome in late A.D. 71 after the return of Titus who had recently destroyed the Jerusalem Temple. It argues that Mark's Gospel is an emotionally charged text aimed at readers traumatized by persecution, fear of arrest, and intracommunity tensions over the forgiveness of those who had failed. It develops this thesis in seven chapters: readers of flesh and blood—relating Mark's Gospel to its parents; situating the rhetoric—identifying the location of Mark and his community; no stone upon another—evidence that the Temple had already been destroyed; the climate—historical evidence for and allusions to the tense situation in Rome; the traumatized Christians—their suffering and fears; preparing the way—the shape of Mark's rhetoric; and "Surely, not I?"—Mark's use of the disciples. Incigneri concludes that the two primary thrusts of Mark's rhetoric are summed up in the images of Jesus as martyr and forgiver.

D. JACKMAN AND W. PHILIP, *Teaching Matthew. Unlocking the Gospel of Matthew for the Expositor* (Fearn, Scotland: Christian Focus, 2003, paper £6.99; London: Proclamation Trust Media) 233 pp. Bibliography. ISBN: 1-85792-877-6 (CF).

This exposition of Matthew's Gospel is intended to help Bible teachers to find a way into the text that will enable them to proclaim it as the living word of God. While it covers all the chapters, its major focus is on the five great teaching sections so distinctive to Matthew. Thus it treats the text according to the following outline: a map and a key to Matthew's Gospel (Mt 1–4), a revolutionary kingdom (5:1-20), demands that go deep (5:21–9:38), mission that claims everything (10), the way that divides (11–13), the truth that turns inside out (13:53–15:20), the life of a new community (15:21–18:35), a unique authority pressed home (19:1–21:32), a painful verdict pronounced (21:33–23:39), and a coming to be ready for (24–28). Jackman is president of the Proclamation Trust, and Philip directs its general ministry.

A. S. JENSEN, *John's Gospel as Witness. The Development of the Early Christian Language of Faith,* Ashgate New Critical Thinking in Religion, Theology and Biblical Studies (Aldershot, UK—Burlington, VT: Ashgate, 2004, $69.95) ix and 163 pp. Bibliography. Indexed. LCN: 2003057772. ISBN: 0-7546-3546-5.

Based on a doctoral thesis supervised by S. C. Barton and L. T. Stuckenbruck and accepted in 1997 by the University of Durham, this volume defends the claims of historical-critical research into the NT as necessary for theological interpretation, and with special reference to John's Gospel it develops a view of the NT as the reflection of a struggle for language in which the early church worked to bring about a language through which the new faith could be understood. After a chapter on language and logos, it considers biblical interpretation in conflict, the starting point in the Barth-Bultmann debate, and the long path to language. Then it treats introductory questions regarding the interpretation of John's Gospel, and focuses on the Prologue (Jn 1:1-18), Jesus and Nicodemus (3:1-21), and the final prayer (17:1-26). It concludes with reflections on the path from theological hermeneutics to hermeneutical theology.

T. KAZEN, *Jesus and Purity* Halakhah. *Was Jesus Indifferent to Impurity?,* Coniectanea Biblica, New Testament Series 38 (Stockholm: Almqvist & Wiksell, 2002, paper 301 SKr) xii and 402 pp., 4 figs., 7 photos. Bibliography. Indexed. ISBN: 91-22-01964-2.

This investigation of Jesus' attitude toward impurity contends that Jesus may best be understood as operating within the purity paradigm of his time while pushing it to the breaking-point, at least in the eyes of some. After introducing the idea of impurity and Jesus' own attitude, and reflecting on the problems and possibilities involved in reconstructing the historical Jesus' views, the volume considers Jesus and the Law in the conflict stories (with particular attention to Mark 7:1-23) and focuses on cases of defilement through contact in the Jesus tradition with reference to skin disease/"leprosy," bodily discharges, and the corpse, respectively. Then it examines various explanatory models: purity and morality, purity and diversity, and impurity and demonic threat. Finally it offers general comments on reconstructing Jesus' attitude to impurity, interpreting Jesus' attitude to impurity, and Jesus then and now. Kazen argues that Jesus' attitude to impurity should be seen within the context of a power struggle in which the force of bodily impurity was overruled by the power of the kingdom.

C. S. KEENER, *The Gospel of John. A Commentary* (2 vols.; Peabody, MA: Hendrickson, 2003, $79.95) xlviii and 1636 pp. Bibliography. Indexed. LCN: 2003016153. ISBN: 1-56563-378-4.

In this two-volume commentary, Keener, professor of NT at Eastern Seminary in Philadelphia and author of commentaries on Matthew (1999) and Revelation (2000), focuses on the Fourth Gospel in its cultural context as most broadly defined; that is, the ancient eastern Mediterranean cultural, social, political, religious, and literary contexts in which the Gospel would have originally been read. In his 328-page general introduction in the first volume, he treats genre and historical considerations, the discourses, authorship, social contexts, a Jewish context, revelatory motifs (knowledge, vision, signs), and Christology and other theology. Then he presents his commentaries on the individual pericopes under three major headings: the Prologue (1:1-18); witness in Judea, Samaria, and Galilee (1:19–6:71); and Tabernacles and Hanukkah (7:1–10:42). The second volume completes the commentary under these major headings: introducing the passion (11:1–12:50); farewell discourse (13:1–17:26); the passion and resurrection (18:1–20:31); and epilogue (21:1-25). An extensive bibliography is provided on pp. 1243-1409.

L. J. LAWRENCE, *An Ethnography of the Gospel of Matthew. A Critical Assessment of the Use of the Honour and Shame Model in New Testament Studies,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 165 (Tübingen: Mohr Siebeck, 2003, paper €64) xix and 392 pp. Bibliography. Indexed. ISBN: 3-16-148084-8.

The slightly revised version of a doctoral dissertation directed by D. Horrell and submitted in 2002 to the University of Exeter, this volume seeks to engage constructively with B. J. Malina's cross-cultural modeling project with reference to Matthew's Gospel, and also investigates literary ethnography as an avenue of research that links the reading of literary texts with current insights from anthropology. It first examines six selected applications of the "honor-and-shame" model (by Malina, V. K. Robbins, D. deSilva, T. S. Laniak, B. Campbell, and J. H. Neyrey), explains literary ethnography, and considers Matthew's world (field, informants, and dialogical dimensions). Then it presents a literary ethnographic study of Matthew's Gospel under five headings: power—investigating the anti-introspective Mediterranean self; religious practice—investigating agonistic interaction; exchange—investigating limited good; kinship—investigating dyadic personality and collectivist culture; and gender and social stratification—investigating the sexual division of labor. The two appendixes concern (1) selection of narrative situations for ethnographic study in Matthew's world, and (2) informant speech in Matthew's constructed world. Lawrence concludes that rather than designating Matthew as countercultural on account of its seeming rejection of honor as presently defined by Malina, it seems that Matthew's constructed world involves consideration of values in a far more sophisticated fashion.

A. LEINHÄUPL-WILKE, *Rettendes Wissen im Johannesevangelium. Ein Zugang über die narrativen Rahmenteile (Joh 1,19–2,12 – 20,1–21,25),* Neutestamentliche Abhandlungen, Neue Folge 45 (Münster: Aschendorff, 2003, paper €54) xi and 400 pp. Bibliography. Indexed. ISBN: 3-402-04793-4.

The shortened and updated version of a doctoral dissertation directed by K. Löning and accepted in 2000 by the Catholic theological faculty of the Westfälische Wilhelms-Universität in Münster, this volume investigates the literary and theological conceptuality of John's Gospel by attending to its narrative beginning (Jn 1:19–2:12) and ending (20:1–21:25). It first explains the methodology (narrating and remembering, reading and understanding), and reflects on the Prologue (Jn 1:1-18) as a hermeneutical instruction about reading the Gospel. Next it considers "the great exposition" in Jn 1:19–2:11[12] as the dramatic opening of the story of coming to know: John the Baptist in discussion with those sent from Jerusalem (1:19-28); John's monologue before an indeterminate public (1:29-34); vocation stories (1:35-42; 1:43-51); and the wedding at Cana (2:1-11[12])—founding a family of those who know. Then it treats the Easter narratives as supplying concepts for overcoming the absence of Jesus: the exposition (20:1-2); the race for correct knowledge (20:3-10); weeping and knowing (20:11-18); Jesus' first appearance before the disciples (20:19-25); the second appearance—farewell confession (20:26-29); and the first conclusion to the book (20:30-31). Finally it treats John 21 as the eschatological epilogue concerning survival strategies for the time of salvation that has broken in: the narrative unity of the passage, its structure, the semantics of place and time, the revelatory breakfast as a wisdom paradigm, and Peter and the beloved disciple—a mysterious dialogue. It concludes with nine theses on the theme of saving knowledge in John's Gospel.

T. LORENZEN, *Resurrection, Discipleship, Justice. Affirming the Resurrection of Jesus Christ Today* (Macon, GA: Smyth & Helwys, 2003, paper $18) vi and 186 pp. Indexed. LCN: 2003012232. ISBN: 1-57312-399-4.

Lorenzen, senior minister of the Canberra Baptist Church in Canberra, Australia, and author of *Resurrection and Discipleship* (1995), contends that a proper understanding of the interrelation of the resurrection with Jesus' life and death and an appreciation that the resurrection spells the end to the estranging powers of death impel us to make the struggle for justice a priority. After reviewing recent discussions about Jesus' resurrection, he considers the real and relational nature of the resurrection of the crucified Christ, the cross of the risen Christ, the triumph of God over the estranging forces of death, affirming the risen Christ today, Christ and other religions, and discipleship. Lorenzen concludes that the resurrection of the crucified Christ calls for a life of faith in which Jesus' passion for God and therefore for justice is echoed.

D. R. MACDONALD, *Does the New Testament Imitate Homer? Four Cases from the Acts of the Apostles* (New Haven—London: Yale University Press, 2003, $38) x and 227 pp. Bibliography. Indexed. LCN: 2003049688. ISBN: 0-300-09770-0.

MacDonald, professor of NT and Christian origins at Claremont School of Theology and director of the Institute of Antiquity and Christianity at Claremont Graduate University, as well as author of *The Homeric Epics and the Gospel of Mark* (2000), contends that famous scenes from Homer's *Iliad* influenced the composition of various scenes in Acts. After explaining and defending his methodology of using Homeric texts to illumine NT texts, he compares (1) the visions of Cornelius and Peter (Acts 10:1–11:18) with the dream of Agamemnon and the portent of the serpent and the sparrows in *Iliad* 2, (2) Paul's farewell to the Ephesian elders (Acts 20:18-38) with Hector's farewell to Andromache in *Iliad* 6, (3) the casting of lots to replace Judas (Acts 1:15-26) with the casting of lots for someone to fight Hector in *Iliad* 7, and (4) Peter's escape from Agrippa's prison (Acts 12:1-17) with Priam's escape from Achilles' bivouac in *Iliad* 24. MacDonald concludes that Luke created each of these stories as fictions to imitate or emulate famous stories in the *Iliad* and without the benefit of preexisting traditions, and that he made up these stories in the interest of advancing his understanding of the good news of Jesus Christ.

D. MARGUERAT, *La première histoire du christianisme. Les Actes des apôtres,* Lectio Divina 180 (2nd ed.; Paris: Cerf, 2003, paper €32; Geneva: Labor et Fides) 466 pp. Bibliography. Indexed. ISBN: 2-204-06293-6 (C), 2-2309-0956-9 (L&F).

The updated and corrected version of the work described in *NTA* 44, p. 385. A shorter English version appeared in 2002 under the title *The First Christian Historian. Writing the 'Acts of the Apostles'* [*NTA* 47, p. 371]. Marguerat is professor of NT on the faculty of Protestant theology at the Université de Lausanne in Switzerland.

B. L. MARTIN, *Christ and the Law in Matthew* (Eugene, OR: Wipf and Stock, 2001, paper $18.80) x and 254 pp. Bibliography. Indexed. ISBN: 1-57910-594-7.

This expansion, updating, and rethinking of the Matthean part of a doctoral dissertation directed by B. F. Meyer and presented in 1977 to McMaster University is designed to be a companion volume to *Christ and the Law in Paul* [*NTA* 34, p. 257]. It contends that the various statements on the Law in Matthew's Gospel are coherent; that Jesus, while rejecting the authority of the scribal interpretation affirms the validity of the OT Law and takes it further; that its ethic is both practical and possible, and can be summed up in the requirement to love God and neighbor wholeheartedly; and that this ethic is for all disciples at all times, and refers to both attitudes and actions. After detailing the data on the Law and considering whether they are contradictory, it discusses the Christ who proclaims the Law, the Law that Christ proclaims, the required response to Jesus' proclamation of the Law, Christ as fulfilling the Law (5:17-19), and the place of Christ and the Law in salvation history. Eight appendixes are included. Martin, now minister at St. Andrew's Presbyterian Church in Arthur, ON, concludes that Jesus' relationship to the Law is best described not in terms of keeping, doing, establishing, making firm, interpreting, adding, completing, or making perfect, but rather in terms of fulfilling.

C. METZDORF, *Die Tempelaktion Jesu. Patristische und historisch-kritische Exegese im Vergleich,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 168 (Tübingen: Mohr Siebeck, 2003, paper €59) xiii and 289 pp. Bibliography. Indexed. ISBN: 3-16-148190-9.

Prepared as a doctoral dissertation under the direction of M. Reiser and accepted in 2003 by the department of Catholic theology at the Johannes Gutenberg-Universität in Mainz, this volume compares the interpretations of Jesus' Temple action (Mk 11:15-19 parr.; Jn 2:13-22) by the Church Fathers and by historical-critical exegetes in the 19th and 20th centuries. After a four-page introduction, it offers methodological and hermeneutical comments, and considers how the episode was treated by Origen, John Chrysostom, Theodore of Mopsuestia, Cyril of Alexandria, and Augustine, respectively. Then it discusses interpretations by modern exegetes in the 19th century (H. G. E. Paulus, F. Lücke, D. F. Strauss, A. Maier) and in the 20th century (with particular attention to E. P. Sanders and B. F. Meyer). Metzdorf concludes that the Church Fathers were more interested in historical questions than is generally recognized, and that modern historical reconstructions often rest on questionable presuppositions.

R. MEYNET, *Il Vangelo secondo Luca. Analisi retorica,* Retorica Biblica 7 (2nd ed.; Bologna: Dehoniane, 2003, paper €72) 989 pp. Bibliography. Indexed. ISBN: 88-10-25105-9.

The original French version of this rhetorical analysis of Luke's Gospel was published in 1988 under the title *L'Évangile selon saint Luc* [*NTA* 33, pp. 250-251], and the first Italian edition appeared in 1994. This further revision of the Italian edition incorporates certain corrections and precisions, as well as enrichments of the treatments of specific passages. Meynet, professor of biblical theology at the Pontifical Gregorian University in Rome, is also the author of *Nuova introduzione ai Vangeli sinottici* (2002), *La Pasqua del Signore* (2002), and *Morto e risorto secondo le Scritture* (2003).

F. J. MOLONEY, *Mark. Storyteller, Interpreter, Evangelist* (Peabody, MA: Hendrickson, 2004, paper $19.95) xiv and 224 pp. Bibliography. Indexed. LCN: 2003027730. ISBN: 1-56563-513-2.

After chapters on the author of Mark's Gospel in history and on history and theology, Moloney, professor of religious studies at the Catholic University of America in Washington, DC, and author of *The Gospel of Mark. A Commentary* (2002), considers Mark the storyteller under three headings: Mark's story; Mk 1:1–8:30—Who is Jesus?; and Mk 8:31–16:8—Son of Man, Christ, and Son of God. Then he reflects on Mark as the interpreter of Jesus of Nazareth and of the Christian community, respectively. Finally he discusses Mark the Evangelist—the good news of the Gospel of Mark.

L. NOVAKOVIC, *Messiah, the Healer of the Sick. A Study of Jesus as the Son of David in the Gospel of Matthew,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 170 (Tübingen: Mohr Siebeck, 2003, paper €49) xii and 231 pp. Bibliography. Indexed. ISBN: 3-16-148165-8.

The revision of a doctoral dissertation directed by D. Juel and submitted to Princeton Theological Seminary in 2001, this volume seeks to explain the uniquely Matthean phenomenon that Jesus is addressed with the messianic title "Son of David" within the context of his healing activity. After a ten-page introduction, it considers Jesus and Davidic messianism: God's promises to David and the Davidic messiah, the origin of Jesus the Son of David, and the task of Jesus the Son of David. Next it deals with healing the sick as a messianic activity: the Son of David passages in Matthew's narrative, the relevance of Jesus' miracles for his messianic identity, Solomon as exorcist, the eschatological prophet, and Jesus' healings in light of the summaries of his public activity. Then it treats the scriptural basis of Jesus' messianic healings: Jesus' healings as the explicit fulfillment of Scripture, and Jesus' healings as messianic deeds. Novakovic concludes that Matthew's exegetical activity and clarifying comments show that although Jesus' healings cannot authenticate his messianic vocation, they can facilitate human recognition of the messianic character of the time in which they take place and through this contribute to the revelation of Jesus' messianic identity.

T. PENNER AND C. VANDER STICHELE (EDS.), *Contextualizing Acts. Lukan Narrative and Greco-Roman Discourse,* SBL Symposium 20 (Atlanta: Society of Biblical Literature, 2003, paper $39.95) xvii and 407 pp. Bibliography. Indexed. LCN: 2003019716. ISBN: 1-58983-080-6.

After Penner's 21-page introduction to contextualizing Acts, this volume presents eleven essays on new methodological approaches to Acts: J. B. Tyson on from history to rhetoric and back—assessing new trends in Acts studies; M. C. Parsons on Luke and the progymnasmata—a preliminary investigation into the preliminary exercises; Penner on civilizing discourse—Acts, declamation, and the rhetoric of the *polis;* S. Schwartz on the trial scene in the Greek novels and in Acts; D. L. Balch on μεταβολὴ πολιτειῶν—Jesus as founder of the church in Luke-Acts—form and function; D. R. MacDonald on Paul's farewell to the Ephesian elders and Hector's farewell to Andromache—a strategic imitation of Homer's *Iliad;* A. L. Wordelman on cultural divides and dual realities—a Greco-Roman context for Acts 14; G. Gilbert on Roman propaganda and Christian identity in the worldview of Luke-Acts; S. Byrskog on a middle way between history and story in Acts—the "we" passages, historical intertexture, and oral history; M. Moreland on the Jerusalem community in Acts—mythmaking and the sociorhetorical functions of a Lukan setting; and Vander Stichele on gender and genre—Acts in/of interpretation. Most of the essays were originally presented as papers in sessions of the international meetings of the Society of Biblical Literature held in Rome (2001) and Berlin (2002).

R. M. PRICE, *The Incredible Shrinking Son of Man. How Reliable Is the Gospel Tradition?* (Amherst, NY: Prometheus, 2003, $26) 389 pp. Indexed. LCN: 2003016868. ISBN: 1-59102-121-9.

After noting the positive character of "higher" biblical criticism, Price, author of *Deconstructing Jesus* (2000), sets forth criteria that enable us to set aside this saying or that story (or version of a story) in the Gospels as secondary and historically inauthentic. Following a discussion of the sources pertinent to the figure of Jesus, he examines critically the historical reliability of the following elements of the Jesus tradition: birth and lineage, childhood and family, Jesus and John the Baptist, the miracles, ministry to the outcasts, the twelve disciples, the Hinayana Gospel, the Mahayana Gospel, Jesus and Judaism, the anointed one, Jerusalem, crucifixion, and resurrection. Price contends that the Jesus Seminar and other modern scholars have been insufficiently critical in attributing a host of Gospel texts to Jesus. He concludes that consistent application of historical criteria and critical tools to the Jesus tradition leads to complete agnosticism, and contends that as a result the historical Jesus has shrunk to the vanishing point.

S. R. PROTHERO, *American Jesus. How the Son of God Became a National Icon* (New York: Farrar, Straus and Giroux, 2003, $25) ix and 364 pp., 8 plates, timeline. Bibliography. Indexed. LCN: 2003006947. ISBN: 0-374-17890-9.

In this study of how Jesus has been understood in American religion and culture, Prothero, chairman of the department of religion at Boston University, draws on images of Jesus in missionary tracts and theological treatises, as well as in novels, films, biographies, musicals, hymns, spirituals, and the visual arts. His focus is the character and personality of Jesus the man, not the nature and function of Christ the Messiah. He wants to understand how Americans relate to Jesus, and what they see in him. After a fourteen-page introduction, he treats images of Jesus first under the heading of "resurrections": enlightened sage, sweet savior, manly redeemer, and superstar. Then under "reincarnations" he considers Jesus as Mormon elder brother, black Moses, rabbi, and oriental Christ. Prothero concludes that the American Jesus tells us that the USA is both a Christian country and a multireligious one, and that in it the sacred and the secular are inextricably intertwined.

M. QUESNEL, *Jésus, l'homme et le Fils de Dieu* (Paris: Flammarion, 2004, paper €19) xiv and 231 pp., map. Bibliography. Indexed. ISBN: 2-08-210336-6.

Writing for the general public, Quesnel, rector of the Université Catholique de Lyon and author of *Paul et les commencements du christianisme* (2001), first considers Jesus and his history under the following headings: the primary literary and Christian sources about Jesus, how these sources are to be treated, Jesus as a Galilean of the 1st century, Jesus as a remarkable preacher, and his being put to death through a political decision. Then he reflects on Jesus as the source and foundation of Christianity: the Lord Jesus Christ, Jesus in the liturgical and spiritual tradition, and Christian living in the 21st century. Quesnel concludes with observations on evangelical liberty and parable.

W. RADL, *Das Evangelium nach Lukas. Kommentar.* Erster Teil, *1,1–9,50* (Freiburg—Basel—Vienna: Herder, 2003, €98 or 62 SFr) xviii and 656 pp. Bibliographies. ISBN: 3-451-28129-5.

In his 22-page introduction to Luke's Gospel, Radl, professor of NT exegesis at the University of Augsburg and author of *Paulus und Jesus im lukanischen Doppelwerk* (1975), discusses the text, language and style, authorship, circumstances of composition, sources, redactional process, genre, purpose, and structure. Then for each pericope in Lk 1:1–9:50 he provides a new translation, a literary analysis, verse-by-verse comments (with notes on OT, early Jewish, and classical literature, and on modern scholarship), and conclusions about its place in the Gospel as a whole and its theological motifs. After treating the foreword (Lk 1:1-4) and the prehistory of the Gospel (1:5–2:52), he begins the commentary on the body of the Gospel by dealing with the passages about the preparation for Jesus' emergence in public: John's preparing the way (3:1-20), and the introduction of the person of Jesus (3:21–4:13). Then he considers the beginning of Jesus' activity in Galilee (4:14-44), and Jesus' activity throughout the whole land (5:1–9:50): the initiative of the representative of God's reign and his disciples (5:1–6:11), Jesus' prophetic words and deeds (6:12–7:17), Jesus and John as prophets sent by God (7:18-50), Jesus' teaching and powerful deeds (8:1-56), and the schooling of the apostles and the revelation of Jesus (9:1-50). Two excursuses are included.

J. L. RESSEGUIE, *Spiritual Landscape. Images of the Spiritual Life in the Gospel of Luke* (Peabody, MA: Hendrickson, 2004, paper $19.95) xi and 195 pp. Bibliography. Indexed. LCN: 2003016459. ISBN: 1-56563-827-1.

Resseguie, professor of NT at Winebrenner Theological Seminary in Ohio and author of *The Strange Gospel. Narrative Design and Point of View in John* (2001), contends that Luke uses the physical, social, and economic landscapes of the Gospel to develop and elaborate the contours of the spiritual life. After an eight-page introduction, he deals with the following topics: topography—the landscape of spiritual growth; journeys—the itinerary of spiritual formation; families and households—models of spiritual development; meals—spirituality of hospitality; clothing—a map of the spiritual life; and consumption—the spiritual life and possessions. He concludes that in Luke the spiritual life is a journey, an exodus to a new promised land, the kingdom of God, and that it involves tests of spiritual integrity, spiritual awakenings, spiritual formation and development, spiritual distractions, and spiritual disciplines (prayer, almsgiving, economic justice, fasting).

A. T. ROBERTSON, *Word Pictures of the New Testament.* Vol. 1, *The Gospel According to Matthew, The Gospel According to Mark,* rev. W. J. Perschbacher (Grand Rapids: Kregel, 2004, $29.99) 412 pp. ISBN: 0-8254-3640-0.

The revised version of a work first published in 1930, this volume presents lexical, grammatical, archaeological, and illustrative remarks on key words and phrases in the Gospels of

Matthew and Mark, along with a brief introduction to each Gospel. Robertson (1863-1934) wrote this book as the first installment in a six-part undertaking covering the entire NT. He chose the expression "word pictures" on the grounds that language was originally purely pictographic. Perschbacher has revised and updated Robertson's work by including a new page-header system, actual Greek text, updated translations, improved textual notes, Americanized spellings, more complete footnotes, and Arabic reference numbers.

A. SALAS (ED.), *Ser discípulo de Jesús,* Biblia y Fe, Revista de Teología Bíblica, vol. 29, no. 87 (Madrid: Escuela Bíblica, 2003, paper) 157 pp. ISSN: 0210-5209.

This final fascicle in the series contains essays by X. Pikaza on being a disciple of Jesus from the Synoptic perspective; L. Tous on being a disciple of Jesus from the Johannine perspective; D. Muñoz León on the beloved disciple—identity and message; V. Serrano on disciples, apostles, and the Twelve—in the public life of Jesus and in the origins of Christianity; and G. L. Salas on being a disciple of Jesus today. Reviews of eleven books are included.

L. SCHENKE ET AL., *Jesus von Nazaret — Spuren und Konturen* (Stuttgart: Kohlhammer, 2004, paper €22) 383 pp., fig. Bibliographies. Indexed. ISBN: 3-17-016978-5.

The thirteen chapters in this volume are by I. Broer on the significance of the historical quest for Jesus and the question of its methodology; R. Hoppe on Galilee—its history, culture, and religion; Hoppe on the Jewish religious parties and their significance for Jesus' preaching; Schenke on Jesus and John the Baptist; Schenke on the proclamation of the coming "reign of God"; Schenke on Jesus as a wonder-worker; P. Fiedler on God's readiness to forgive and willingness to save; D. Zeller on Jesus' sapiential ethic; Broer on Jesus and the Torah; J. Nützel on the fascination with Jesus the itinerant preacher; L. Oberlinner on Jesus' way to suffering; H. Gollinger on women in the search for Jesus; and H. O. Zimmermann on parables in religious education.

W. SHINER, *Proclaiming the Gospel. First-Century Performance of Mark* (Harrisburg, PA—London: Trinity Press International, 2003, paper $23) xxiii and 214 pp. Bibliography. Indexed. LCN: 2003013119. ISBN: 1-56338-396-9.

In an attempt at recovering the experience of an oral performance of Mark's Gospel in its 1st-century setting, Shiner, assistant professor of Christian origins at George Mason University in Fairfax, Virginia, and author of *Follow Me! Disciples in Markan Rhetoric* (1995), considers the manner in which it would have been told, the whole nature of the performance, the voice and the mimicry, and the stimulus and the response of the audience. After a nine-page introduction, there are chapters on oral performance in the ancient world, types of oral performance, emotion, delivery, memorization, gesture and movement, the audience, applause lines, and including the audience. Shiner concludes that the oral performance of Mark's Gospel makes Jesus powerfully present, allows listeners to participate in his life and death, and lifts them out of ordinary existence and transforms them.

J. C. THOMAS, *He Loved Them until the End. The Farewell Materials in the Gospel according to John* (Pune, India: Fountain, 2003, paper $8) 85 pp. ISBN: 81-88784-01-X.

Thomas, professor of biblical studies at the Church of God Theological Seminary in Cleveland, TN, and author of *Footwashing in John 13 and the Johannine Community* (1991), considers the "farewell materials" in John 13–17 under the following headings: "setting the stage" (the place of the farewell materials in the narrative of the Fourth Gospel), "the final act begins" (acts of cleansing), "other scenes" (betrayal, departure, and provision; the Paraclete), "the middle scenes" (solidarity with Jesus), and the farewell materials and Pentecostal theology. He concludes that the promise of continual cleansing, provision despite denials, the coming of the Paraclete, and solidarity with Jesus encourage and enable believers as they walk the path of discipleship with the master. The book's content was delivered as the Staley Lectures at Southeastern College of the Assemblies of God, Lakeland, Florida, in March 1997.

A. TROCMÉ, *Jesus and the Nonviolent Revolution,* ed. C. E. Moore (Maryknoll, NY: Orbis, 2003, paper $15) xxi and 215 pp. Bibliography. Indexed. LCN: 2002015610. ISBN: 1-57075-538-8.

This new edition of the English version [*NTA* 19, p. 114] of *Jésus et la révolution non violente* [*NTA* 7, p. 148] incorporates material from Trocmé's *The Politics of Repentance.* Trocmé (1901-71), well known as the Protestant pastor in the French village of Le Chambon who organized the rescue of Jews during the Nazi occupation, describes Jesus as a vigorous revolutionary capable of saving the world without using violence. He explores the politics of Jesus, the social implications of his proclamation of the kingdom of God and the biblical jubilee, and his ethic of revolutionary nonviolence under three main headings: Jesus and his revolution, Jesus and his contemporaries, and Jesus and revolutionary nonviolence. Moore has contributed a nine-page introduction.

M. VIRONDA, *Gesù nel Vangelo di Marco. Narratologia e cristologia,* Supplementi alla Rivista Biblica 41 (Bologna: Dehoniane, 2003, paper €25) 304 pp. Bibliography. Indexed. ISBN: 88-10-30230-3.

Based on a doctoral dissertation directed by J.-N. Aletti and presented to the Pontifical Gregorian University in Rome, this narrative-critical analysis of Mark's Gospel focuses on its characterization of the person of Jesus. After methodological reflections, it considers the beginning of the characterization: Mk 1:1—the person of Jesus and the text; the presentation of Jesus in Mk 1:2-13; and the function of the introduction. Next after general remarks about the normative point of view and about the characterization of Jesus, it discusses Mark's characterization of Jesus as the Messiah-Christ, rejected prophet, suffering righteous one, Son of Man, only Son of God, and characterizer of other persons. Then it explores the relationship between narratology and Christology: the christological narrative (the method), the identity of Jesus in Mark (the content), and Jesus and the text (the function of Mk 1:1).

R. WALSH, *Reading the Gospels in the Dark. Portrayals of Jesus in Film* (Harrisburg, PA: Trinity Press International, 2003, paper $18) xi and 209 pp., 5 figs., 7 photos. Bibliography. Indexed. LCN: 2003012627. ISBN: 1-56338-387-X.

Walsh, professor of religion and associate academic dean at Methodist College in Fayetteville, NC, and author of *Mapping Myths of Biblical Interpretation* (2001), first offers general observations about telling sacred stories in cathedral cinemas and about films without heroes. Next he discusses five Jesus films under the following headings: on earth as in heaven—*Jesus of Montreal* and Mark; location, location, location—*Godspell* and the teachings of Jesus; a hermeneutics of suspicion—*Il Vangelo secondo Matteo* and Matthew; the alien and alienating past—*King of Kings* and Luke; and romancing the past—*The Greatest Story Ever Told* and John. Then he reflects on Jesus "coming to America." A three-page appendix deals with portraying the sacred in film.

L. WILLIAMSON, *Preaching the Gospel of John. Proclaiming the Living Word* (Louisville, KY—London: Westminster John Knox, 2004, paper $24.95) xiii and 342 pp. Bibliography. LCN: 2003064526. ISBN: 0-664-22533-0.

The goal of this exposition of John's Gospel is primarily to help pastors and teachers to interpret the text faithfully and so to be "light-bearers" in their own time and place. After the Prologue (1:1-18), the comments are organized in three main parts: "Meeting the living Word" considers Jesus' encounters with all sorts of people (John 1:19–12:50); "words to live by" refers to Jesus' Last Supper and farewell discourse with his disciples (13:1–17:26); and "the Word that does not die" follows Jesus from his betrayal and arrest through his death, resurrection, and postresurrection appearances (18:1–21:25). At the end of each passage Williamson, professor emeritus of biblical studies at Union Theological Seminary and Presbyterian School of Christian Education in Richmond, VA, provides three to five possibilities for preaching and teaching the text. An eight-page glossary of key Johannine terms and themes is included.

S. WÜTHRICH, *Le Magnificat, témoin d'un pacte socio-politique dans le contexte de Luc-Actes,* Christianismes anciens 2 (Bern—New York: Lang, 2003, paper $40.95) xv and 213 pp., 14 tables. Bibliography. ISBN: 3-906770-56-7.

This investigation of Mary's Magnificat in Lk 1:46-55 focuses on the tensions between the apparently radical political claims of the text and the generally conciliatory attitude toward the Roman empire displayed through most of Luke-Acts, and approaches the topic from the perspectives of literary analysis and sociological exegesis. After providing the Greek text and a translation of Lk 1:46-55, it offers general comments on the Magnificat and on sociological exegesis. Next it discusses the universe of the Magnificat, the corpus constituted by Luke-Acts, and the origin of the Magnificat, and offers a commentary on the text. Then it considers various approaches to the Magnificat: a hymn of liberation, a discourse of sociopolitical legitimation, and a witness to a sociopolitical compact. Wüthrich concludes that the Magnificat should be read in the context of the sociopolitical compact in Luke-Acts between the differing groups within the primitive Christian communities (rich, poor, powerful, weak, etc.) in light of the superior peace offered by the coming of Jesus as the Messiah.

EPISTLES—REVELATION

B. ALAND ET AL., *Novum Testamentum Graecum. Editio Critica Maior.* Vol. 4/3, *Catholic Letters: The First Letter of John.* Part 1, *Text;* part 2, *Supplementary Material* (Stuttgart: Deutsche Buchgesellschaft, 2003, paper €22) vii and 6* and 106 pp., vi and 36 pp. ISBN: 3-438-05602-X.

Earlier fascicles in this volume covered the letter of James [*NTA* 43, pp. 175-176] and 1 and 2 Peter [*NTA* 45, pp. 172-173]. In their preface to this fascicle, the editors note that two things have become characteristic of this edition: (1) It is based on all relevant materials (Greek manuscripts, early versions, patristic texts, etc.), and (2) the reconstruction of the text rests on an analysis of the primary transmission using the coherence-based-genealogical method to explore the relationship among the witnesses. After notes on the reconstruction of the Greek text of 1 John, part 1 of this edition presents the primary text lines with the basic Greek text, an overview of variant readings in smaller Greek type, and a critical apparatus in which the variants are cited with their supporting witnesses. Part 2 provides basic information about the pertinent manuscripts and editions, along with various kinds of lists. The fascicle was edited by B. Aland, K. Aland, G. Mink, and K. Wachtel.

P. BARNETT, *Romans,* Focus on the Bible Commentaries (Fearn, Scotland: Christian Focus, 2003, paper £8.99) 393 pp. Bibliography. Indexed. ISBN: 1-85792-727-3.

In his twelve-page introduction, Barnett, retired bishop of North Sydney and former head of Robert Menzies College, Macquarie University, observes that Paul's letter to the Romans is about God in action in Christ saving sinful people from Israel and the nations for his coming kingdom through the proclamation of the gospel. The exposition of the text of the letters appears under the following general headings: sin (Rom 1:1–3:20), justified by faith (3:21–5:11), from plight to salvation (5:12–8:39), the salvation of Israel (9:1–11:36), the Law of the Spirit (12:1–15:6), and missionary statesman (15:7–16:27). The section on "from plight to salvation" (likewise the other sections) is further divided into parts: Adam and Christ (5:12-21), dethronement of King Sin (6:1-23), deliverance (7:1–8:4), and the Spirit of hope (8:5-39). Barnett also contributed the volume on 1 Corinthians to the series.

D. L. BARR (ED.), *Reading the Book of Revelation. A Resource for Students,* SBL Resources for Biblical Study 44 (Atlanta: Society of Biblical Literature, 2003, paper $19.95) ix and 199 pp. Bibliography. Indexed. LCN: 2003004535. ISBN: 1-58983-056-3.

This volume seeks to introduce readers to some of the various methods of reading the book of Revelation today and to show how these methods elicit a variety of meaningful interpretations. After Barr's nine-page introduction, it presents ten essays by Barr on the story John told—reading Revelation for its plot; L. L. Thompson on ordinary lives—John and his first readers; S. J. Friesen on the beast from the land—Rev 13:11-18 and social setting; P. B. Duff on wolves in sheep's clothing—literary opposition and social tension in Revelation; E. M. Humphrey on a tale of two cities and (at least) three women—transformation, continuity, and contrast in Revelation; Barr on doing violence—moral issues in reading Revelation; R. L. Farmer on undercurrents and paradoxes—Revelation in process hermeneutics; J.-P. Ruiz on taking a stand on the sand of the seashore—a postcolonial exploration of Revelation 13; Thompson on Spirit possession—Revelation in religious studies; and J. Paulien on the lion/lamb king—reading Revelation from popular culture. Barr has also provided a ten-page conclusion on choosing between readings—questions and criteria.

F. C. BAUR, *Paul the Apostle of Jesus Christ. His Life and Works, His Epistles and Teachings* (2 vols. in 1; Peabody, MA: Hendrickson, 2003, $39.95) x and 381 pp., i and 348 pp. Indexed. LCN: 2003056761. ISBN: 1-56563-899-9.

This one-volume edition of the English version of Baur's classic study of Paul's life and writings published in German in 1845 and in English in 1873-75 by Williams & Norgate of London first traces the life and works of Paul from the church at Jerusalem before his conversion to his imprisonment and martyrdom in Rome, with particular attention to the pertinent accounts in Acts. Next it treats the individual Pauline epistles in three classes: (1) Galatians, 1 and 2 Corinthians, and Romans; (2) Ephesians and Colossians, Philippians, Philemon, and 1 and 2 Thessalonians; and (3) the Pastorals. Then it considers Paul's teachings: Christian consciousness; justification in its negative and positive aspects; Christ as the principle of the society founded by him; the relation of Christianity to Judaism and heathenism; Christianity as a new principle of the world's historical development; faith, love, and hope—the three factors of the Christian consciousness; certain minor points of doctrine; and certain features of the apostle's character. The three appendixes concern (1) the literature of the legend of Peter; (2) the Pauline doctrine of justification in comparison with that of James; and (3) the two epistles to the Thessalonians—their genuineness and their bearing on the doctrine of the parousia of Christ. Baur (1792-1860), a church historian and NT scholar, was the founder of the Tübingen school.

G. K. BEALE, *1-2 Thessalonians,* IVP New Testament Commentary 13 (Downers Grove, IL—Leicester, UK: InterVarsity, 2003, $20) 279 pp. Bibliography. LCN: 2003013831. ISBN: 0-8308-1813-8 (USA), 0-8511-686-8 (UK).

In his expositions of 1 and 2 Thessalonians, Beale, professor of biblical studies at Wheaton College in Illinois and author of *The Book of Revelation* (1999) and *John's Use of the Old Testament in Revelation* (1999), looks at these letters through the lens of "the already and not yet" notion of eschatology, and highlights the importance of the OT and early Jewish understanding of it for interpreting them. In his 25-page introduction he considers the historical context of 1 Thessalonians; the theological context of the Thessalonian epistles; the literary and thematic context of 1 Thessalonians—the contribution of recent rhetorical and epistolary analysis; the historical context of 2 Thessalonians; and the literary and thematic context of 2 Thessalonians—the argument, its development, and the major theological themes. He concludes that the content and argument of 2 Thessalonians make better sense when it is assumed that Paul wrote both epistles. Then for each letter he presents a detailed outline of content, and a passage-by-passage commentary that seeks to explain what these letters mean to us today as well as what they meant for their original hearers.

E. BOSETTI, *Prima lettera di Pietro,* Dabar - Logos - Parola, Lectio divina popolare (Padua: Edizioni Messaggero, 2004, paper €10.50) 250 pp., table. Bibliography. ISBN: 88-250-1275-6.

After treating introductory matters pertaining to 1 Peter with reference to 1:1-2, Bosseti, who teaches NT exegesis at the Pontifical Gregorian University in Rome and at the Istituto superiore di scienze religiose di Modena, provides for each major section in the letter a reading, an interpretation, and an actualization: benediction and joy through rebirth (1:3-12); the life of those reborn (1:13-25); grace and the responsibility to grow (2:1-10); as strangers and pilgrims (2:11-17); called to follow the way of Christ (2:18-25); the grace of life (3:1-12); the hope that is in us (3:13-22); we found it strange that you . . . (4:1-11); the Spirit of God is resting on you (4:12-19); a code of behavior in the church (5:1-5); and because God cares for you (5:6-14). Also included is a ten-page glossary.

D. A. CARSON, *The Cross and Christian Ministry. Leadership Lessons from 1 Corinthians* (Grand Rapids: Baker, 2003, paper $11.99) 137 pp. LCN: 92-21383. ISBN: 0-8010-2572-3.

Previously published under the title *The Cross & Christian Ministry. An Exposition of Passages from 1 Corinthians* [*NTA* 38, p. 128], this volume presents expositions of five passages in 1 Corinthians that provide principles for cross-centered leadership in the church today: the cross and preaching (1 Cor 1:18–2:5), the cross and the Holy Spirit (2:6-16), the cross and factionalism (3), the cross and Christian leadership (4), and the cross and the world Christian (9:19-27).

L. L. CHEUNG, *The Genre, Composition and Hermeneutics of the Epistle of James,* Paternoster Biblical and Theological Monographs (Carlisle, UK: Paternoster, 2003, paper £24.99) xv and 372 pp. Bibliography. Indexed. ISBN: 1-84227-062-1.

The revised version of a doctoral dissertation directed by R. Bauckham and presented to the University of St. Andrews in 1999, this volume seeks to show that the use of a particular literary genre, the structuring of the entire work, and the emphasis on the importance of interpreting and applying the Law as understood through the Jesus tradition all contribute to the central pastoral concern of the author of James. The five chapters deal with the quest for the genre of James; compositional analysis of James; the centrality of word/law and wisdom to the hermeneutics in James; perfection, doubleness, and their relationship to word/law and wisdom; and the eschatological existence of the messianic people of God. Cheung concludes that James can be regarded as a countercultural wisdom instruction aiming to challenge the hearers' worldview and to reorient them to the values acceptable to God, and that the author's primary concern is the importance of the perfect law with its fulfillment bringing about perfection, freeing one to love God perfectly and freeing one from the power of evil desire. Bauckham has provided a one-page foreword.

A. A. DAS, *Paul and the Jews,* Library of Pauline Studies (Peabody, MA: Hendrickson, 2003, paper $24.95) xvi and 238 pp. Bibliography. Indexed. LCN: 2003018247. ISBN: 1-56563-676-7.

After describing the new starting point about the question of Paul and the Jews that has emerged with E. P. Sanders's work, Das, assistant professor of theology and religion at Elmhurst College in Illinois and author of *Paul, the Law, and the Covenant* (2001), discusses the crisis in Galatia—salvation in Christ and the Mosaic Law; the situation at Rome—the Law-observant and the non-Law-observant; the Messiah and Israel's election in Romans; Israel's priority among the nations; the curse of the Mosaic law; and the Mosaic law in the life of the Christian. Das concludes that although Paul ultimately held out hope for ethnic Israel, the christocentric focus of his hope will likely remain a stumbling block for Jewish readers because Paul adopted the aberrant position that ethnic Israel would not benefit from God's election or promises apart from faith in Jesus Christ, and because Paul maintained that a Jew or a Gentile who followed his path in his spiritual journey would have to undergo a similar conversion.

P. E. DETERDING, *Colossians,* Concordia Commentary (St. Louis, MO: Concordia, 2003, $39.99) xxiii and 200 pp., 3 figs. Bibliography. Indexed. LCN: 2003005582. ISBN: 0-7586-0313-4.

Deterding, pastor of Bethlehem Lutheran Church and School in Carson City, Nevada, describes Paul's letter to the Colossians as an especially rich resource for the theology of creation, Christology, and eschatology. After a fifteen-page introduction to the letter (significance, text, recipients, occasion, authenticity and integrity, the Colossian heresy, relationship to Ephesians and Philemon, date and place of composition, outline), he divides his exposition of the letter into two main parts: kerygma (1:1–2:23), and paraenesis (3:1–4:18). He treats the kerygma according to the following outline: salutation (1:1-2), overture (1:3-20), and main exposition and resolution (1:21–2:23). Then he divides the paraenesis into two sections: the Christian life (3:1–4:6), and concluding matters (4:7-18). He includes excursuses on the cosmology of Colossians, Wisdom and Christ, Pauline anthropology, the Christology of Colossians, the soteriology of Colossians, the powers, baptism in the message of Colossians, and ecclesiology in Colossians, as well as an appended note on Colossians and other NT paraenesis.

G. DE VIRGILIO (ED.), *Chiesa e ministeri in Paolo,* Biblica (Bologna: Dehoniane, 2003, paper €10) 144 pp. ISBN: 88-10-22121-4.

The six papers in this volume concern various aspects of church and ministry in the Pauline writings: R. Penna on Paul as apostolic "slave" and the ministerial identity of the church in the letter to the Romans; R. Fabris on church, charisms, and ministries at Corinth; De Virgilio on *kanōn* in Paul as criterion of ministry and norm of faith; A. Sacchi on church and ministries in the prison letters (Eph 4:7-12); De Virgilio on church and ministries in the Pastoral letters; and D. D'Ambrosio on pastoral ministry and the word of God.

S. ELLIOTT, *Cutting Too Close for Comfort. Paul's Letter to the Galatians in its Anatolian Cultic Context,* JSNT Supplement Series 248 (London—New York: T&T Clark International, 2003, £75 or $130) xv and 391 pp., 9 figs. Bibliography. Indexed. ISBN: 0-8264-6660-5.

In this investigation of the cultic context of the letter to the Galatians, Elliott contends that Paul's concern about circumcision originated not from an antipathy toward the Law but rather from an antipathy toward the cult of the Mother of the Gods and an abhorrence of circumcision as too similar to the self-castration practiced by the *galli* of ancient Anatolia. After a fourteen-page introduction, she considers "Galatian problems": the Law as a slave-concubine mountain; and the Law as an enslaving figure—Gal 3:19–4:11. Next she discusses the central Anatolian religious context: a divine judicial system; our mother, our place; Attis and the Mother; and the *galli* as the Mother's slaves. Then she explains how Paul persuades his Anatolian audience to oppose circumcision: the rhetorical situation revisited—circumcision and castration; Hagar as the *mētēr sinaienē*—Gal 4:21–5:1 as a triple analogy; the two ways and the unity of Galatians; and flesh and spirit in Gal 3:1-5. Elliott concludes that the problem with circumcision, as Paul presents it, is that for the Galatians it would produce a relationship between them and the Law analogous to the relationship between the *galli* and their goddess, a relationship of slavery. The book is based on Elliott's doctoral dissertation accepted in 1997 by Loyola University in Chicago.

P. F. ESLER, *Conflict and Identity in Romans. The Social Setting of Paul's Letter* (Minneapolis, MN: Fortress, 2003, paper $29) xii and 458 pp. Bibliography. Indexed. ISBN: 0-8006-3435-7.

With particular attention to the concepts of ethnicity and identity, Esler, professor of biblical criticism at the University of St. Andrews in Scotland, and author of *The First Christians in Their Social Worlds* (1994) and *Galatians* (1998), argues that central to Paul's communicative purpose in his letter to the Romans was strengthening the social identity that his addressees in Rome gained from belonging to the Christ-movement, particularly by emphasizing its supremacy over other identities. He first considers the following general topics: Romans and Christian identity; explaining social identity; ethnicity, ethnic conflict, and the ancient Mediterranean world; and Rome in the 50s A.D. as the context. Then after treating the letter's purpose in the light of Rom 1:1-15 and 15:14–16:27, he develops his thesis with reference to the various parts of the letter: common in-group identity and Rom 1:1–3:20; the foundations of the new identity (3:21-31); Abraham as a prototype of group identity (chap. 4); new identity in Christ—origin and entry (5–6); Pauline leadership and group exemplification (7); the exalted character of the new identity (8); Israel and the Christ-movement (9–11); descriptors of the new identity (12–13); and the weak and the strong (14:1–15:13). Esler concludes that the letter to the Romans is a communication in which the theological truth of the oneness of the God who "righteouses" all without distinction constitutes the foundation for the common identity advocated by Paul.

R. L. GANZ, *20 Controversies that Almost Killed a Church. Paul's Counsel to the Corinthians and the Church Today* (Phillipsburg, NJ: P&R, 2003, paper $12.99) 259 pp. Indexed. LCN: 2003047119. ISBN: 0-87552-790-6.

Ganz, president of Ottawa Theological Hall and pastor of a church in Ottawa, presents an exposition of 1 Corinthians in terms of twenty controversies that the church at Corinth faced and that churches today face: divisions in the church, the scandal of the cross, whether we are wise or foolish, who Christ is, jealousy and quarreling, church discipline, lawsuits against the church, sexual immorality, marriage or celibacy, unique marriage situations, Christian liberty, tainted by idolatry, headship in the church, true spiritual behavior, spiritual gifts, baptism with the Holy Spirit, speaking in tongues, resurrection of the dead, baptism for the dead, and whether there is meaning in life. Discussion questions are provided for each chapter.

I. GARGANO, *Lectio divina sulla Lettera ai Romani,* vol. 3, Conversazioni bibliche (Bologna: Dehoniane, 2003, €12.91) 166 pp. Bibliography. ISBN: 88-10-70984-5.

The first two volumes in this reading of Paul's letter to the Romans were described in *NTA* 46, p. 166, and 47, pp. 170-171, respectively. After an eight-page introduction, this volume provides a brief treatment of the structure of Romans 9–11, and presents exercises in *lectio divina* given as lectures at Camaldoli in 2002 for Rom 9:1-5; 9:6-13; 9:14-29; 9:30–10:4; 9:30–10:13; 10:14-21; 11:1-10; 11:11-24; and 11:25-36.

D. E. GARLAND, *1 Corinthians,* Baker Exegetical Commentary on the New Testament (Grand Rapids: Baker, 2003, $49.99) xxii and 870 pp., map. Bibliography. Indexed. LCN: 2003041852. ISBN: 0-8010-2630-X.

In his 23-page introduction to 1 Corinthians, Garland, professor of NT at Truett Theological Seminary, Baylor University, in Waco, Texas, and author of *2 Corinthians* (1999) in the New American Commentary series, discusses Roman Corinth, social relations there, religious influences, misinterpretation of the Christian faith, Paul's response, Paul's ministry in Corinth, the nature of 1 Corinthians, its occasion, and content. Then he presents a commentary on the text according to the following general outline: letter opening (1:1-3); thanksgiving for God's grace given to them (1:4-9); factions and dissension in the church (1:10–4:21); incest, lawsuits, and prostitution (5:1–6:20); instructions about sexual relations, divorce, and marriage (7:1-40); the dispute over food sacrificed to idols (8:1–11:1); headdress in public worship (11:2-16); divisions at the Lord's Supper (11:17-34); the use of spiritual gifts in public worship (12:1–14:40); the resurrection (15:1-58); instructions for the collection and travel itineraries (16:1-12); and letter closing (16:13-24). For the individual pericopes he provides a literary analysis, an exegesis and exposition, and additional notes.

R. GHEORGHITA, *The Role of the Septuagint in Hebrews. An Investigation of its Influence with Special Consideration to the Use of Hab 2:3-4 in Heb 10:37-38,* Wissenschaftliche

Untersuchungen zum Neuen Testament, 2. Reihe 160 (Tübingen: Mohr Siebeck, 2003, paper €49) xii and 275 pp. Bibliography. Indexed. ISBN: 3-16-148014-7.

The revised version of a doctoral dissertation directed by W. Horbury and accepted in 2000 by Cambridge University, this volume explores the discernible and distinct influence exerted by the Septuagint on the text of Hebrews. After reviewing research on the topic and delineating his project, Gheorghita considers five areas in which the Greek OT has left its distinctive mark on the use of the OT in Hebrews: the text of the quotations, the original context of the quotations, the use of OT allusions outside the quotations, the Septuagintal language, and the theology of the Septuagint (with particular attention to eschatology and messianism). Then he focuses on the use of Hab 2:3-4 in Heb 10:37-38 from three perspectives: textual, contextual, and theological. Gheorghita concludes that the author's reliance on the Greek Jewish Scriptures has produced an epistle whose argument at several junctures can only be explained by use of the Septuagint, and that recourse to a Hebrew textual tradition would have most likely resulted in an epistle quite different from the one that we now possess.

M. J. Gorman, *Apostle of the Crucified Lord. A Theological Introduction to Paul and His Letters* (Grand Rapids—Cambridge, UK: Eerdmans, 2004, paper $39) xiii and 610 pp., 9 figs. Illustrated. Bibliographies. Indexed. LCN: 2003058383. ISBN: 0-8028-3934-7.

Intended for a wide audience but with theological students especially in mind, this volume provides not only an introduction to Paul and his letters but also a fairly extensive commentary on each letter. It first considers Paul's world(s) (the Greco-Roman context of his mission), Paul's résumé (the mission of the former persecutor), his letters (apostleship *in absentia*), gospel (the good news of Christ crucified and raised), spirituality (covenantal, cruciform, charismatic; communal, countercultural, [new-]creational), and theology (a dozen fundamental convictions). Then it treats the individual letters: 1 Thessalonians (holiness and hope in a pagan world), 2 Thessalonians (cruciform faithfulness and goodness before the parousia), Galatians (the sufficiency of the cross and Spirit), 1 Corinthians (chaos and the cross in Corinth), 2 Corinthians (Paul's defense of cruciform ministry), Romans (Gentile and Jew in cruciform covenant community), and so forth. Gorman is the author of *Cruciformity. Paul's Narrative Spirituality of the Cross* (2001).

K. Haacker, *The Theology of Paul's Letter to the Romans,* New Testament Theology (Cambridge, UK—New York: Cambridge University Press, 2003, cloth $55, paper $20) ix and 183 pp. Bibliography. Indexed. LCN: 2003046080. ISBN: 0-521-43480-7 (cloth), -43535-8 (paper).

After considering general issues pertaining to Paul's letter to the Romans (Theology or letter—or both? Whose letter? To whom? When and why?), Haacker, professor of NT studies at the Barmen School of Theology in Wuppertal, and author of *Der Brief des Paulus an die Römer* (1999), discusses the opening of the letter as a foretaste of what follows (theology in a nutshell), and gives an outline of the argument of the letter-body (theology in process). Then he deals with major concerns of the letter (peace with God and on earth, righteousness redefined, suffering and hope, the mystery of Israel in the age of the gospel), the sources (interpretations of Scripture, early Jewish traditions, Christian convictions and traditions, secular culture), the rhetoric of Romans as a model for preaching the gospel in Rome, Romans in its canonical context, the impact of Romans and interactions with Romans in church history, and the relevance of Romans. Haacker concludes that in an age of growing anxiety the message of Romans is a word of comfort and a call to take courage. This volume completes the New Testament Theology series.

J. R. Harrison, *Paul's Language of Grace in its Graeco-Roman Context,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 172 (Tübingen: Mohr Siebeck, 2003, paper €69) xv and 440 pp. Bibliography. Indexed. ISBN: 3-16-148097-X.

The revision of a doctoral dissertation directed by E. Judge and accepted in 1996 by

Macquarie University in Sydney, this volume contends that the Greco-Roman benefaction context of χάρις is the backdrop for Paul's understanding of divine and human grace. Its seven chapters discuss Paul and the reign of grace, the role of *charis* in the inscriptions, the role of *charis* in the papyri, the role of *charis* in 1st-century Judaism, the role of *charis* in the philosophers, Paul and divine beneficence, and Paul and human beneficence. Harrison concludes that Paul formulated his understanding of the theological and social dimensions of χάρις for Gentile converts who had been exposed to the Augustan "age of grace" and the χάριτες of the imperial successors, and who were familiar with the demands of the Hellenistic reciprocity system of the eastern Mediterranean basin.

P. J. HARTIN, *James,* Sacra Pagina 14 (Collegeville, MN: Liturgical Press, 2003, $39.95) xix and 319 pp. Bibliographies. Indexed. LCN: 2003009441. ISBN: 0-8146-5816-4.

In his effort at situating James within the context of the thought world of Judaism and early Christianity, Hartin, who teaches NT in the religious studies department at Gonzaga University in Spokane, WA, and is the author of *A Spirituality of Perfection. Faith in Action in the Letter of James* (1999), seeks to show how James' thought and language are rooted within the traditions of the house of Israel, especially the heritage of wisdom. In his 47-page introduction he considers approaches to the letter of James, text and canonicity, genre and purpose, author and date, addressees and context, structure, theological vision (faith, God, Christ, eschatology, prayer, social concern), and so forth. Then he presents for each of the thirteen pericopes a translation, notes, and an interpretation: greetings (1:1); testing, wisdom, and the lowly (1:2-11); testing, hearers and doers of the word (1:12-27); do not show favoritism (2:1-13); doers of the word/faith and works (2:14-26); the tongue and speech (3:1-12); call to friendship with God (3:13–4:10); speaking evil against another (4:11-12); judgment on the rich because of friendship with the world (4:13–5:6); call to patient endurance (5:7-11); call to avoid taking oaths (5:12); prayer (5:13-18); and the great commission (5:19-20). Seven excursuses are included.

M. JANSSEN, *Unter falschem Namen. Eine kritische Forschungsbilanz frühchristlicher Pseudepigraphie,* Arbeiten zur Religion und Geschichte des Urchristentums 14 (Frankfurt—New York: Lang, 2003, paper $36.95) 291 pp. Bibliography. Indexed. ISBN: 3-631-50327-X.

This volume presents a review and assessment of scholarly opinions from 1807 to 2002 on the phenomenon of pseudepigraphy in writings within the NT. After a six-page introduction to the topic, Janssen discusses (on pp. 17-212) in chronological order thirty-two approaches from F. D. E. Schleiermacher to P. F. Beatrice, and includes the views espoused by K. R. Köstlin, J. S. Candlish, G. Bardy, J. A. Sint, K. H. Schelkle, K. Aland, W. Speyer, H. R. Balz, H. Hegermann, M. Rist, B. Metzger, R. Syme, M. Hengel, N. Brox, W. Trilling, K. M. Fischer, D. G. Meade, E. Reinmuth, A. D. Baum, and M. Frenschkowski. Then she discusses Catholic and Protestant approaches to NT pseudepigraphy, and presents an overview of the approaches from the perspectives of literary phenomenology, terminology, literary history, and Scripture and theology.

L. L. JOHNS, *The Lamb Christology of the Apocalypse of John. An Investigation into Its Origins and Rhetorical Force,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 167 (Tübingen: Mohr Siebeck, 2003, paper €49) xi and 276 pp., 5 charts. Bibliography. Indexed. ISBN: 3-16-148164-X.

The slightly revised version of a doctoral dissertation directed by J. C. Beker and B. Gaventa and presented to Princeton Theological Seminary, this volume analyzes the symbolic significance of the "lamb" (ἀρνίον) in the ancient Near Eastern world and in the Christology of the book of Revelation. After a 21-page introduction, it examines the terms used with regard to Christ in Revelation, with particular attention to ἀρνίον. Then it surveys various possible points of origin for that figure in Greco-Roman sources predating Revelation, in extracanonical Jewish sources, and in the Hebrew Bible. Finally it reflects on the specific ethical-rhetorical force of the Lamb-Christology within the text of Revelation. The two appendixes treat (1) the semantic domain of "lamb" in the OT, and (2) the "titles" used for Jesus in Revelation. Johns concludes that John the seer introduced the Lamb in Revelation 5 to underscore a reversal in the conventional wisdom about the nature and function of power in the world, and that the power and worthiness to unfold God's will for humanity are located in the readiness to die a witness's death.

M. KOCÚR, *National and Religious Identity. A Study in Galatians 3,23-29 and Romans 10,12-21,* Österreichische Biblische Studien 24 (Frankfurt—New York: Lang, 2003, paper $39.95) 243 pp. Bibliography. Indexed. ISBN: 3-631-51289-9.

Based on a doctoral dissertation directed by U. Vanni and defended in 2002 at the Pontifical Gregorian University, this volume investigates how Paul treats the theme of nationality and ethnic grouping with particular attention to Gal 3:23-29 and Rom 10:12-21. After a three-page introduction, it considers the concept of nationalism with reference to the term "nation" and to ethnicity and national diversity in the past. Next it provides detailed exegeses (methodology, context and structure, close reading, meaning, theological significance) of Gal 3:23-29 and Rom 10:12-21, respectively, and discusses the theme of national identity in other Pauline passages. Then it offers theological conclusions concerning national and religious identity on the basis of Gal 3:23-29 and Rom 10:12-21. Kocúr concludes that Paul understood his Jewishness as of temporary and limited importance, and that he provided a new set of principles for the self-identification of those who profess faith in Christ.

J. KOVACS AND C. ROWLAND, *Revelation,* Blackwell Bible Commentaries (Oxford—Malden, MA: Blackwell, 2003, cloth $59.95, paper $24.95) xviii and 315 pp. Illustrated. Bibliography. Indexed. LCN: 2003018705. ISBN: 0-631-23214-1.

Part of a series devoted primarily to the reception history of the Bible, this commentary on Revelation takes the form of an extended introduction to the book and to the main types of its interpretation through the centuries, followed by examples of specific interpretations arranged according to the chapters in Revelation. The 38-page general introduction treats the Apocalypse in the context of Jewish and early Christian literature; differing patterns in the reception of the book; point of view—distinctive emphases of this commentary; and the reception of the Apocalypse—a survey of important interpretations and of artistic representations. The sections on the specific chapters of the Apocalypse are each divided into two parts: the ancient literary context, and the interpretations. The body of the commentary is more like an anthology, and takes account of interpreters such as Origen, Victorinus, Tyconius, Augustine, Joachim of Fiore, Peter John Olivi, Hildegard of Bingen, the Geneva Bible, John Bale, John Milton, John Bunyan, William Blake, the Scofield Reference Bible, and African-American songs. Also included are short biographies and a glossary, and a list of OT references in Revelation. Kovacs is assistant professor of religious studies at the University of Virginia, and Rowland is professor of the exegesis of Holy Scripture at the University of Oxford.

L. J. LIETAERT PEERBOLTE, *Paul the Missionary,* Contributions to Biblical Exegesis and Theology 34 (Leuven: Peeters, 2003, paper €35) xvii and 335 pp. Bibliography. Indexed. LCN: 2003468648. ISBN: 90-429-1326-6.

Lietaert Peerbolte, author of *The Antecedents of Antichrist. A Traditio-Historical Study of the Earliest Christian Views on Eschatological Opponents* (1996), contends that Paul's significance for the early Christian movement is to be found in the specific interaction of his ideas and his missionary actions, and that Paul's genius legitimized the community of believers from Jews and Gentiles and thereby created the life-setting as well as the actual practice of Christian mission. After a seventeen-page introduction to the question and its history, he discusses Jewish propaganda and the spread of Judaism, the spread of pagan cults and philosophies, the pre-Pauline movement, Paul the Pharisee called by God, Paul the apostle to the Gentiles, and Paul the missionary. Lietaert Peerbolte concludes that Paul's notion of the identity of the congregation in Christ as the beginning of the new creation ultimately formed the backbone for the idea that converts should join the new social group of Christians in order to be saved, and that Paul was indeed the first missionary (even though he may not have realized it). The two appendixes treat "mission" terminology in the NT and in the Septuagint, respectively.

J. MEISSNER, *Das Kommen der Herrlichkeit. Eine Neuinterpretation von Röm 8,14-30,* Forschung zur Bibel 100 (Würzburg: Echter, 2003, paper €28.80) 422 pp. Bibliography. Indexed. ISBN: 3-429-02527-3.

The slightly revised version of a doctoral dissertation directed by N. Baumert and accepted in 1999 by the Philosophisch-Theologische Hochschule Sankt Georgen in Frankfurt am Main, this volume first explains the problems associated with current interpretations of Rom 8:14-30 and the need for a new approach. After discussing the meaning of the verb ἀπεκδέχεσθαι, it considers the purpose of Paul's letter to the Romans and the context of Rom 8:14-30, the role of 8:10-13 in the chapter, 8:14-17d as the transition to 8:17e-30, and 8:17e-30 as a first approach. Then it examines in detail the various parts of the text (8:17ef; 8:18; 8:19-21 and 8:22; 8:23-25; 8:26-27; 8:28-30). Finally it returns to 8:17ef ("if, in fact, we suffer with him so that we may also be glorified with him"). Meissner concludes that the goal of Rom 8:14-30 is not so much to encourage believers in their expectation of end-time salvation but rather to affirm believers in their status as children of God and co-heirs with Christ in relationship to their sufferings in the present.

G. R. OSBORNE, *Romans,* IVP New Testament Commentary 6 (Downers Grove, IL—Leicester, UK: InterVarsity, 2004, $23) 447 pp. Bibliography. LCN: 2003013829. ISBN: 0-8308-1806-5 (USA), 0-85111-691-4 (UK).

In this commentary on Paul's letter to the Romans, Osborne, professor of NT at Trinity Evangelical Divinity School in Deerfield, IL, and the editor of the series, seeks to make accessible and understandable the deep insights of the critical commentaries and to show the way to apply these truths to modern life. After an eleven-page introduction to Romans (authorship, date, situation; the church at Rome; genre, purposes, and themes; unity and integrity), he presents his commentary according to the following general outline: Paul introduces his mission and the gospel (1:1-17); the universality of human sinfulness (1:18–3:20); salvation from God on the basis of faith (3:21–8:39); defending God's covenant—rejection of the Jews and inclusion of the Gentiles (9:1–11:36); living life in the Spirit (12:1–15:13); and Paul concludes his epistle (15:14–16:27).

J. PAILLARD, *In Praise of the Inexpressible. Paul's Experience of the Divine Mystery,* trans. R. J. Erickson (Peabody, MA: Hendrickson, 2003, paper $19.95) xi and 156 pp. LCN: 2003015559. ISBN: 1-56563-734-8.

The English version of a work published in Swedish under the title *Till det osägbaras lov,* Paillard, a Dominican priest who teaches NT at the Stockholm Theological Institute, explores the mystical and experiential Paul who was transported into the third heaven, who cultivated his own interior life, and who found the fragrance that comes from knowing Christ all around him. Under the heading "a heightened sense of smell, a loss of sight," he first considers a fragrance of Christ (2 Cor 2:14-16) and three days without sight (Acts 9:1-9; 22:6-11; 26:9-18; Gal 1:12-17). Then under "at the edge of the silence," he treats fourteen years in silence (2 Cor 12:1-5), a single cry can be enough (Gal 4:6; Rom 8:15), from beastly bleating to wordless sighs (Rom 8:18-27), and on to a final silence (Rom 11:33-36). Finally under "beyond words by means of words," he discusses an unveiled secret (Rom 16:25-27), a mystery concealed forever, penetrating the cloud of unknowing, the practice of looking backward, and the practice of looking forward.

M. RASTOIN, *Tarse et Jérusalem. La double culture de l'Apôtre Paul en Galates 3,6–4,7,* Analecta Biblica 152 (Rome: Editrice Pontificio Istituto Biblico, 2003, paper €23) vi and 376 pp. Bibliography. Indexed. ISBN: 88-7653-152-1.

Based on a doctoral dissertation directed by J.-N. Aletti and accepted in 2002 by the Pontifical Urban University in Rome, this investigation of Gal 3:6–4:7 shows how Paul used the resources of his "double" Jewish (biblical as well as Hellenistic) and Greek culture to persuade the Galatians. After a sixteen-page introduction, it discusses the Pauline double culture in Galatians (rhetoric, epistolography, homiletics; the argument), the scriptural and legal argument in Gal 3:6-22 (the Jewish and Greco-Roman backgrounds), Hellenistic and biblical images and echoes in 3:15–4:7 (with particular attention to 3:28), and the theological significance of the Pauline double culture in Gal 3:6–4:7 (universality and particularity, creation and eschatology, the church). Rastoin concludes that Paul united in himself the wisdom of Israel and the wisdom of the Greeks, and that he called upon both in fulfilling his task of proclaiming the unique mystery of Christ Jesus.

J. P. SAMPLEY (ED.), *Paul in the Greco-Roman World. A Handbook* (Harrisburg, PA: Trinity Press International, 2003, $62) xiv and 690 pp., 2 figs. Bibliographies. Indexed. LCN: 2003010220. ISBN: 1-56338-266-0.

This collection of twenty-one essays takes with utmost seriousness that Paul, always the Jew, believed himself to be an apostle set apart to evangelize non-Jews (Gentiles) and that he profoundly understood the social and cultural setting in which he and they lived. After Sampley's fifteen-page introduction, the volume presents chapters by C. E. Glad on Paul and adaptability; J. C. Walters on Paul, adoption, and inheritance; D. F. Watson on Paul and boasting; E. Agosto on Paul and commendation; C. Forbes on Paul and rhetorical comparison; D. E. Fredrickson on Paul, hardships, and suffering; R. F. Hock on Paul and Greco-Roman education; B. Fiore on Paul, exemplification, and imitation; D. L. Balch on Paul, families, and households; Sampley on Paul and frank speech; J. T. Fitzgerald on Paul and friendship; E. Krentz on Paul, games, and the military; W. Deming on Paul and indifferent things; O. L. Yarbrough on Paul, marriage and divorce; R. A. Ramsaran on Paul and maxims; L. M. White on Paul and *pater familias;* P. Lampe on Paul, patrons, and clients; S. K. Stowers on Paul and self-mastery; R. Jewett on Paul, shame, and honor; J. A. Harrill on Paul and slavery; and T. Engberg-Pedersen on Paul, virtues, and vices.

K. M. SCHMIDT, *Mahnung und Erinnerung im Maskenspiel. Epistolographie, Rhetorik und Narrativik der pseudepigraphen Petrusbriefe,* Herders Biblische Studien 38 (Freiburg—Basel—Vienna: Herder, 2003, €65) xviii and 501 pp. Bibliography. Indexed. ISBN: 3-451-28184-8.

The slightly revised version of a doctoral dissertation directed by H.-J. Klauck and accepted in 2003 by the Catholic theological faculty at the Ludwig-Maximilians-Universität in Munich, this volume seeks to situate the pseudepigraphical NT letters known as 1 Peter and 2 Peter in their literary-historical context in antiquity. It first considers epistolography and pseudepigraphy in antiquity: the letter writer in the context of ancient epistolary theory, pseudepigraphy, and literary fiction in discourse and letter. Next it examines some ancient fictional letters: Ovid's fictional *Heroides,* and the pseudepigraphical Cynic letters. Then it treats 1 Peter and 2 Peter, respectively, in terms of their epistolography, narrativity, and rhetoric. Finally it discusses the Petrine letters in their literary context: fiction or deception, the Peter-tradition in the NT, noncanonical Petrine writings, and the Petrine letters in the context of early Christian literature. The appendix provides translations of 1 Peter and 2 Peter. Schmidt concludes that in the context of ancient literary history the two NT Petrine letters should be classified as fictional texts.

U. SCHNELLE, *Paulus. Leben und Denken* (Berlin—New York: de Gruyter, 2003, cloth €64, paper €39.95) xi and 765 pp. Bibliography. Indexed. ISBN: 3-11-015164-2 (cloth), -012856-X (paper).

After reflecting on Paul as a challenge, Schnelle, professor of NT at the Martin-Luther-

Universität in Halle-Wittenberg, discusses Paul's life and way of thinking: the sources and chronology of Paul's activity—the rather certain and the debatable; the pre-Christian Paul—a zealot open to the world; his calling to be apostle to the Gentiles—the new horizon; the Christian Paul—a volcano begins to bubble up; the apostolic council and the incident at Antioch—no solution to the problems; Paul's independent mission—the volcano breaks loose; Paul and the Thessalonians—consolation and confidence; 1 Corinthians—high and true wisdom; 2 Corinthians—peace and war; Paul and the Galatians—knowledge in conflict; Paul and the community in Rome—encounter at a high level; and Paul in Rome—the old man and his work. Then he treats Pauline thought: the presence of salvation as the center of Pauline theology; Christology—the Lord is present; soteriology—the transfer has begun; pneumatology—the Spirit blows about and works; anthropology—the struggle over the "I"; ethics—new being as consciousness formation; ecclesiology—an exacting and attractive community; eschatology—expectation and remembrance; and Pauline thought as continuing formation of consciousness.

F. SIEGERT, *Argumentation bei Paulus. Gezeigt an Röm 9–11,* Wissenschaftliche Untersuchungen zum Neuen Testament 34 (Tübingen: Mohr Siebeck, 2003, paper €34) viii and 320 pp. Bibliography. Indexed. ISBN: 3-16-148067-8.

The paperback "student edition" of the work published in 1985 [*NTA* 30, p. 109], this volume first reflects on Paul's letters as interactions between writer and readers. Then it analyzes Paul's argumentation in Romans 9–11, and discusses the characteristics of Paul's argumentation in terms of form, content, and interaction. Siegert is the editor of *Israel als Gegenüber* (2000).

M. THEOBALD, *Studien zum Römerbrief,* Wissenschaftliche Untersuchungen zum Neuen Testament 136 (Tübingen: Mohr Siebeck, 2003, paper €59) ix and 599 pp., fig. Indexed. ISBN: 3-16-148148-8.

The "study edition" of the work described in *NTA* 46, p. 174, this volume presents twenty-three articles on Paul's letter to the Romans under eight headings: first orientation (two), the God question (two), christological perspectives (three), the teaching about justification (four), the church and Israel (four), reasonable faith (three), Pauline ethics (four), and prospect (one). Theobald is professor of NT at the University of Tübingen.

R. M. THORSTEINSSON, *Paul's Interlocutor in Romans 2. Function and Identity in the Context of Ancient Epistolography,* Coniectanea Biblica, New Testament Series 40 (Stockholm: Almqvist & Wiksell, 2003, paper) xiv and 283 pp. Bibliography. Indexed. ISBN: 91-22-02047-0.

Prepared as a doctoral dissertation under the direction of B. Olsson and presented in 2003 to the University of Lund, this volume takes a macrostructural, author-audience relational approach to the problem of Paul's interlocutor in Romans 2. After a twelve-page introduction, it treats the epistolary structure and setting of Romans, the intended audience of Romans, the dialogical style and epistolary interlocutor in Romans 2–11, and Paul's interlocutor in Romans 2. Thorsteinsson concludes that the common opinion that the individual censured in Romans 2 is a Jew or even a typical Jew is incorrect, that Paul is making use of an imaginary Gentile interlocutor in order to persuade his Gentile audience that the proper path for them to salvation is not through circumcision, and that they should seize the chance being offered them to be justified through "circumcision of the heart" alone.

G. H. VAN KOOTEN, *Cosmic Christology in Paul and the Pauline School. Colossians and Ephesians in the Context of Graeco-Roman Cosmology, with a New Synopsis of the Greek Texts,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 171 (Tübingen: Mohr Siebeck, 2003, paper €59) xii and 340 pp. Bibliography. Indexed. ISBN: 3-16-148007-4.

The revised form of a doctoral dissertation directed by H.-J. de Jonge and submitted in

2001 to the University of Leiden, this volume is concerned with Pauline views on the interrelationship between God, Christ, and the cosmos, and relates these views to contemporary Greco-Roman theology and cosmology. After a seven-page introduction, it considers the body of the cosmos and its coherence according to the letter to the Colossians—early Christian thought in the context of contemporary Stoic and Middle Platonist physics; physics and cosmic Christology in Paul's authentic writings; Paul and the letter to the Colossians reconsidered—the further Hellenization of Paul's cosmology and cosmic Christology; and the reasons for the letter to the Ephesians—the Pauline debate on God, Christ, and the cosmos continued. The first appendix provides as a help toward a genetic interpretation of Ephesians a brief review of previous synopses of Ephesians and Colossians, and describes the present synopsis, while the second appendix offers a synopsis of the Greek text of Ephesians, Colossians, Paul's authentic letters, and the Septuagint. Van Kooten concludes that the entire interrelationship between the cosmologies/cosmic Christologies of Ephesians, Colossians, and Paul's authentic letters is best explained within the context of contemporary Greco-Roman cosmology.

A. H. WAKEFIELD, *Where to Live. The Hermeneutical Significance of Paul's Citations from Scripture in Galatians 3:1-14,* SBL Academia Biblica 14 (Atlanta: Society of Biblical Literature, 2003, paper $39.95) ix and 227 pp. Bibliography. Indexed. LCN: 2003014915. ISBN: 1-58983-084-9.

Based on a doctoral dissertation directed by R. B. Hays and accepted by Duke University Divinity School, this volume examines the function of Paul's citations of Scripture in his argument against the Law in Gal 3:1-14, with particular attention to the "anonymous intertexts" and "ungrammaticalities" that arise from the citations. After a ten-page introduction, it presents summaries and analyses of recent scholarship on Paul and the Law and on Paul's use of Scripture, respectively. Then it explains "intertextuality" in general and with reference to Galatians 3, focuses on ungrammaticalities and presuppositions in Gal 3:1-14, and reflects on the implications of the study for issues in Pauline theology. An appendix treats the ὅτι . . . δῆλον . . . ὅτι construction in Hellenistic literature. Wakefield concludes that Paul's argument in Gal 3:1-14 centers on the intertextual matrix "where to live," and urges Christians to carry out life in the new age rather than in the old age under sin and the Law.

S. WESTERHOLM, *Perspectives Old and New on Paul. The "Lutheran" Paul and His Critics* (Grand Rapids—Cambridge, UK: Eerdmans, 2004, paper $35) xix and 488 pp. Bibliography. Indexed. LCN: 2003064214. ISBN: 0-8028-4809-5.

Incorporating and updating some material from his *Israel's Law and the Church's Faith. Paul and His Recent Interpreters* [*NTA* 33, p. 260], Westerholm, associate professor of biblical studies at McMaster University in Hamilton, ON, first discusses portraits of the "Lutheran" Paul by Augustine, Martin Luther, John Calvin, and John Wesley, respectively. Then he considers 20th-century responses to the "Lutheran" Paul: Paul's "polemical doctrine"—W. Wrede and A. Schweitzer; the faith of Paul's fathers—C. G. Montefiore, H. J. Schoeps, and E. P. Sanders; Paul's robust conscience—W. G. Kümmel and K. Stendahl; the "righteousness of the Law"—R. Bultmann, U. Wilckens, and Sanders; the "hobgoblin" of consistency—J. W. Drane, H. Hübner, and H. Räisänen; Paul against the Lutherans—N. T. Wright, J. D. G. Dunn, and T. Donaldson; "Lutheran" responses; other perspectives; and the quotable anti-"Lutheran" Paul. Finally he takes up some matters of definition ("righteousness" in Paul, the "Law" in Paul, and grace in Sanders's Judaism), and discusses "justification by faith" in Paul's thought, the Law in God's scheme, and grace abounding to sinners or erasing ethnic boundaries. Westerholm concludes that while the critics have rightly defined the occasion that elicited the formulation of Paul's doctrine and have reminded us of its 1st-century social and strategic significance, the "Lutherans" have rightly captured Paul's rationale and basic point.

B. W. WINTER, *Roman Wives, Roman Widows. The Appearance of New Women and the Pauline Communities* (Grand Rapids—Cambridge, UK: Eerdmans, 2003, paper $26) xvii and 236 pp. Bibliography. Indexed. LCN: 2003054330. ISBN: 0-8028-4971-7.

Winter, author of *Philo and Paul among the Sophists* (2nd ed., 2002), investigates the Greco-Roman phenomenon of the "new woman" who was contrasted with the modest wife and widow; that is, the emergence in the Roman empire of the 1st century A.D. of women whose dress and lifestyle contrasted starkly with the decorum of the traditional married woman. After a fourteen-page introduction ("the search for a setting"), he considers the "new" Roman women in the context of Roman imperial society: the appearance of new wives, new wives and new legislation, and new wives and philosophical responses. Then he discusses NT passages concerning women in the Pauline communities in the light of this phenomenon: the appearance of unveiled wives in 1 Cor 11:2-16, deciphering the married woman's appearance in 1 Tim 2:9-15, the appearance of young widows in 1 Tim 5:11-15, and the appearance of young wives in Titus 2:3-5. Finally he reflects on the appearance of women in the public sphere. The appendix provides textual materials concerning two women active in civic affairs: Iunia Theodora, and Claudia Metrodora from Chios. Winter concludes that the filtering down of the new roles for women in the Greco-Roman world enabled early Christian women to contribute to a wider sphere of service.

BIBLICAL THEOLOGY

R. BAUCKHAM, *Bible and Mission. Christian Witness in a Postmodern World* (Grand Rapids: Baker, 2003, paper $13.99; Carlisle, UK: Paternoster) xiv and 112 pp., table. ISBN: 0-8010-2771-3 (B), 1-84227-242-X (P).

Based on lectures given near London (Easneye Lectures) and in Ethiopia (Frumentius Lectures), this volume tries to show how the Bible embodies a movement from the particular to the universal, which we as readers find within ourselves and which we may call "mission." It explores how the Bible is a kind of project aimed at the kingdom of God, that is, toward the achievement of God's purposes for good in the whole of God's creation. The four chapters concern a hermeneutic for the kingdom of God; from the one to the many; geography—sacred and symbolic; and witness to the truth in a postmodern and globalized world. Bauckham is professor of NT studies at the University of St. Andrews in Scotland.

D. BLANKENHORN, D. BROWNING, AND M. S. VAN LEEUWEN (EDS.), *Does Christianity Teach Male Headship? The Equal-Regard Marriage and Its Critics,* Religion, Marriage, and Family (Grand Rapids—Cambridge, UK: Eerdmans, 2004, paper $15) xvi and 141 pp. LCN: 2004064209. ISBN: 0-8028-2171-5.

In contrast to those who regard Christianity as the great source of male domination, this volume argues that authentic Christianity does not teach that husbands have spiritual authority over their wives, and its authors seek to listen to and engage those who claim that it does. After Blankenhorn's seven-page introduction, it presents six essays that make the case for "equal-regard" marriage: Browning on the problem of men; Van Leeuwen on whether equal regard is in the Bible; C. Osiek on whether early Christians taught or merely assumed male headship; J. Witte on male headship—reform of the Protestant tradition; L. S. Cahill on the feminist pope—John Paul II; and B. Miller-McLemore on a feminist Christian theologian looking (askance) at headship. Then five contributors both critique the "equal regard" case and offer alternatives: J. W. Miller on the problem of men, reconsidered; A. C. Carlson on the problem of Protestants; W. R. Godfrey on headship and the Bible; D. M. Cere on marriage, subordination, and the development of Christian doctrine; and M. Gallagher on headship. Browning provides a thirteen-page concluding reflection on the debate.

F. W. CLAYBROOK, *Once Saved, Always Saved? A New Testament Study of Apostasy* (Lanham, MD: University Press of America, 2003, paper $50) xii and 355 pp. Indexed. LCN: 2003108928. ISBN: 0-7618-2642-4.

Claybrook, a lawyer, argues that the Bible writers and Christ himself teach that an individual, after having become a believer in Jesus Christ and having received the Holy Spirit, can renounce the faith, causing the Holy Spirit to depart, never to return, and that individual will be lost for eternity. As proof for this thesis, he surveys pertinent passages in various parts of the NT: Hebrews (2:1-4; 3:1-2, 5-6; 3:12-14; etc.), 2 Peter (1:5-11; 2:17-22; 3:17-18) and 1 Peter (1:3-9, 22-23), Jude (3-8, 11-13, 17-19, etc.), Paul's writings (1 Cor 9:24–10:22; 2 Tim 4:6-8; 1 Cor 15:1-2; etc.), James (1:2-4, 12-15; 1:19a, 21-25; 2:12-13; etc.), and 1 John (2:18-19; 2:24-28; 3:9, 12a, 15; etc.) and 2 John (1:8-9). Then he considers relevant sayings of Jesus in the Synoptic Gospels under five headings: teaching about eternal security, teaching by direct statements, teaching by parables, teaching by maxims, and teaching from heaven. The "postlude" provides a summary response to arguments for the "once saved, always saved" position by L. S. Chafer.

D. R. DUMM, *Praying the Scriptures* (Collegeville, MN: Liturgical Press, 2003, paper $8.95) xi and 187 pp. Indexed. LCN: 2003012173. ISBN: 0-8146-2940-7.

In his effort at setting biblical prayers in the larger context of biblical revelation, Dumm, a monk of St. Vincent Archabbey in Latrobe, PA, and professor of NT at St. Vincent Seminary, considers these prayers in relation to God's great acts of salvation in our history ("I will declare all your wondrous deeds," Ps 9:2), shows how the central events of exodus and resurrection are accompanied by prayers ("Say to God, 'How awesome are your deeds!,'" Ps 66:3), points to Jesus as a model for all the prayerful attitudes that should be found among his followers ("Father, I thank you for hearing me," Jn 11:41), explains how we can pray with Jesus through the ritual of the Eucharist ("The bread that I will give is my flesh for the life of the world," Jn 6:51), discusses *lectio divina* as a prayerful reading of the Scriptures ("Pray without ceasing," 1 Thess 5:17), and illustrates what believing and praying might mean in various concrete circumstances ("Let us continually offer God a sacrifice of praise," Heb 13:15).

C. FREVEL AND O. WISCHMEYER, *Menschsein,* Die Neue Echter Bibel – Themen 11 (Würzburg: Echter, 2003, paper €14.40) 133 pp. Bibliography. ISBN: 3-429-02177-4.

In dealing with biblical anthropology according to the OT, Frevel, professor of biblical theology at the University of Köln, treats the pertinent material with reference to becoming human, human mortality, being human, work and rest as the destiny of humans, and human hope in the land of the living. Then Wischmeyer, professor of NT at the University of Erlangen-Nürnberg, considers the NT resources by asking and answering five questions: How are humans treated in the NT writings? How do the NT writings speak about humans? How do the NT writings understand humans? What perspectives do the NT writings open up to humans? and What abiding contribution does NT anthropology make to the understanding of humans? In answering the last question, Wischmeyer gives particular attention to consciousness of sin, the new creation, and mercy and love. Brief concluding statements by each author are included under the heading of "dialogue."

B. GILLIÈRON, *Dieu exauce-t-il toujours? Quelques repères à travers le Nouveau Testament* (Poliez-le-Grand: Editions du Moulin, 2004, paper) 89 pp. ISBN: 2-88469-017-4. Distributed by Desclée de Brouwer, Paris.

In this study of prayer in the NT, Gillièron, a Reformed church pastor in Switzerland and author of *Le disciple que Jésus aimait* (2000), *Les gens du Nouveau Testament* (2002), and several other books in the series, gives particular attention to the question, Does God always hear our prayers? After surveying Jesus' teaching on prayer according to the Synoptic

Gospels, he considers prayer "in the name of Jesus" in John's Gospel, and discusses Paul's approach to the prayer of petition and the case of unanswered prayer with reference to 2 Cor 12:7-10. Then he reflects on the Gospel accounts of Jesus' prayer in Gethsemane (Mk 14:32-42 parr.), his temptation (Mt 4:1-11), and instructions about prayer. Gillièron concludes that God does indeed always hear our prayers.

J. B. GREEN, *Salvation,* Understanding Biblical Themes (St. Louis, MO: Chalice, 2003, paper $18.99) v and 154 pp. Indexed. LCN: 2001000773. ISBN: 0-8272-3831-2.

In his seven-page introduction, Green, dean of academic affairs and professor of NT interpretation at Asbury Theological Seminary in Wilmore, Kentucky, describes his treatment of the biblical theme of salvation as an invitation to a journey of salvation oriented toward increased understanding and toward transformed commitments, renewed allegiances, and fresh practices. After exploring selected testimony from the OT and NT regarding the nature of humanity, he considers "Yahweh the healer" and "Yahweh the liberator." Then he focuses on the question, How can I be saved?; that is, how salvation is mediated, and how persons might appropriate for themselves God's gracious work. Finally under the heading "the community of salvation—then, now, and the future," he reflects on where the biblical story takes us; that is, the "end" of salvation.

R. S. HESS AND M. D. CARROLL R., *Family in the Bible. Exploring Customs, Culture, and Context* (Grand Rapids: Baker, 2003, paper $16.99) 175 pp. Indexed. LCN: 2003051882. ISBN: 0-8010-2628-8.

The first five essays in this volume concern the theme of family in various parts of the OT: G. J. Wenham on the Pentateuch, E. Sánchez on the nonnarrative sections of the Pentateuch, D. T. Tsumura on the historical books, T. Longman on wisdom literature, and Carroll R. on the prophetic literature. The two remaining studies are by C. L. Westfall on the family in the Gospels and Acts, and S. E. Porter on the family in the NT Epistles. The papers were prepared for a conference held in 2002 at Denver Seminary.

L. W. HURTADO, *One God, One Lord. Early Christian Devotion and Ancient Jewish Monotheism* (2nd ed.; London—New York: T&T Clark, 2003, paper £16.99 or $29.95) xxx and 178 pp. Indexed. ISBN: 0-567-08987-8.

The reprint of the 2nd edition (1998) [*NTA* 43, p. 609] of the work first published by Fortress Press in 1988 [*NTA* 32, p. 384], this examination of the relationship between early Christian devotion to Jesus as Lord and Jewish monotheism deals with divine agency in ancient Jewish monotheism, personified divine attributes as divine agents, exalted patriarchs as divine agents, principal angels, and the early Christian mutation. Hurtado, professor of NT language, literature, and theology at the University of Edinburgh, is also the author of *Lord Jesus Christ. Devotion to Jesus in Earliest Christianity* (2003).

S. M. LEWIS, *What Are They Saying About New Testament Apocalyptic?* (New York—Mahwah, NJ: Paulist, 2004, paper $12.95) vi and 115 pp. Bibliography. LCN: 2003022455. ISBN: 0-8091-4228-7.

After a six-page introduction, Lewis, assistant professor of NT at Regis College in Toronto, focuses on the following five areas of recent study pertaining to NT apocalyptic: the attempts since A. Schweitzer to define the apocalyptic genre and its constituent eschatology and theology; the debate over the nature of Jesus' teaching and proclamation, and whether the apocalyptic statements attributed to him are genuine or products of the early church; the apocalyptic nature of Paul's proclamation and the central role it plays in his moral exhortations, ecclesiology, and spirituality; the message of the book of Revelation and the different approaches to its interpretation; and the application of apocalyptic theology and eschatology to church life in the form of preaching, ethics, spirituality, and social justice.

G. MARTINEZ, *Signs of Freedom. Theology of the Christian Sacraments* (New York—Mahwah, NJ: Paulist, 2003, paper $22.95) xv and 346 pp., 2 figs. Bibliography. Indexed. LCN: 2003016452. ISBN: 0-8091-4160-4.

With reference to biblical, patristic, historical, and theological resources, Martinez, associate professor of systematic theology and sacraments at the Graduate School of Religion and Religious Education at Fordham University in New York, explores the key issues in developing a renewed sacramental theology in light of today's cultural challenges to sacramental practice. He is especially concerned with the christological, ecclesial, individual, and social aspects of the sacraments as a dynamic and organic whole, emphasizing their spirituality as a mystery to be lived and fully experienced by believers. He considers in turn (1) the sacramental meaning of Christian existence; (2) the sacraments of initiation (baptism and confirmation) and the fundamental sacrament (Eucharist); (3) the sacraments of healing (penance and anointing); and (4) the sacraments that construct and preserve the Christian community's unity (marriage and orders). He concludes that the sacraments as God's self-giving embrace of the whole of life are both signs and vehicles of freedom.

I. PERES, *Griechische Grabinschriften und neutestamentliche Eschatologie,* Wissenschaftliche Untersuchungen zum Neuen Testament 157 (Tübingen: Mohr Siebeck, 2003, €79) xx and 336 pp. Bibliography. Indexed. ISBN: 3-16-148072-4.

Presented as a *Habilitationsschrift* to the Károli Gáspár University in Budapest, this investigation of afterlife expectations is based on around a thousand Greek funerary inscriptions from the Hellenistic and Roman periods, and is especially concerned with the influence of Hellenistic eschatology on early Christian eschatological images and concepts. After a nine-page introduction, it considers the state of research on the topic. Next it presents a survey of afterlife expectations in the Greek funerary inscriptions: return to the origin of life, the main lines of Greek afterlife expectations (the reality of death, pessimism, the two-ways teaching, hope for life after death), and the hope of becoming divine on Mount Olympus. Then it focuses on community with the gods: the places of blessedness, the heavenly dwelling places, belief in resurrection, assumption/ascension terminology, divinization, life with the gods, and ἐλπίς in the Greek funerary inscriptions and in the NT. Finally after reflecting on the possible relationships between the Greek funerary inscriptions and the NT (rejection, reception, mutual influence), Peres concludes that in NT times there was an intensification of positive eschatology in the Greco-Roman world, and that many Hellenistic elements related to Christian hopes found their way into the NT.

D. B. STINTON, *Jesus of Africa. Voices of Contemporary African Christology,* Faith and Culture (Maryknoll, NY: Orbis, 2004, paper $25) xiv and 303 pp., 11 figs., 10 tables. Bibliography. Indexed. LCN: 2003019856. ISBN: 1-57075-537-X.

Stinton, professor of theology at Daystar University in Nairobi, explores Christologies from French- and English-speaking African scholars and clergy while also reporting on how African laypeople view Jesus. She first presents an introduction to contemporary African Christologies under two headings: exploring African Christologies today, and understanding the origins of African Christologies. Then she notes the prevailing paradigms (inculturation and liberation), and considers four models of contemporary African Christologies: Jesus as life-giver, Jesus as mediator, Jesus as loved one, and Jesus as leader. Finally she reflects on the significance of contemporary African Christologies. Stinton concludes that as African Christians understand and convey Jesus in light of biblical revelation and contextual realities, they demonstrate that Christianity can truly find a home in every cultural context.

A. VERHEY, *Reading the Bible in the Strange World of Medicine* (Grand Rapids—Cambridge, UK: Eerdmans, 2003, paper $35) xiii and 407 pp. Indexed. LCN: 2003049470. ISBN: 0-8028-2263-0.

After a chapter on Christian community as a context for bioethics, Verhey, professor of religion at Hope College in Holland, MI, and author of *Remembering Jesus. Christian Com-*

munity, Scripture, and the Moral Life (2002), explores the problems and possibilities involved in attempting to join the Bible to bioethics by reading Scripture humbly and in the Christian community. Then under the rubric of remembering Jesus in the strange world of sickness and healing, he considers the following topics: the person, the body, and the Bible—life in the flesh according to the Spirit; compassion and suffering—looking heavenward; mapping the human genome . . . biblically; abortion; assisted reproductive technologies, ethics, and the Bible; Judas, Jesus, and physician assisted suicide; Jesus and the neonates—the death of Infant Doe; and the Good Samaritan and scarce medical resources.

THE WORLD OF THE NEW TESTAMENT

P. J. AICHER, *Rome Alive. A Source-Guide to the Ancient City,* vol. 1 (Wauconda, IL: Bolchazy-Carducci, 2004, paper $29) xxxii and 343 pp., 61 figs., table. Bibliography. Indexed. LCN: 2003023423. ISBN: 0-86516-473-8.

With this anthology of ancient texts about Rome, Aicher, associate professor of classics at the University of Southern Maine and author of *Guide to the Aqueducts of Ancient Rome* (1995), seeks to bring to the fore what the natural and architectural monuments meant to those who lived in the city or who read about it and felt its influence in distant regions of the empire. The first volume presents introductions to and translations of ancient sources under eleven major headings (with 131 sub-headings): the site and foundation of Rome, walls and aqueducts, the Capitoline Hill, the Roman Forum, the upper Sacra Via, the Palatine Hill, the Colosseum area, the imperial forums, the Campus Martius, the Forum Boarium and Aventine, and the Circus Maximus to the Tomb of the Scipios. The second volume will contain the ancient Greek and Latin selections in their original languages.

M. BARKER, *The Great High Priest. The Temple Roots of Christian Liturgy* (London—New York: T&T Clark, 2003, cloth £65 or $110, paper £25 or $39.95) xiii and 423 pp. Bibliography. Indexed. ISBN: 0-567-08941-X (cloth), -08942-8 (paper).

Barker, author of *The Risen Lord* (1996) and *The Revelation of Jesus Christ* (2000), contends that the roots of Christian liturgy are to be found in the rituals and traditions associated with the Jerusalem Temple. She develops this thesis in twelve essays: the secret tradition [see § 40-757]; the time is fulfilled—Jesus and the Jubilee [§ 45-135]; atonement—the rite of healing [§ 41-488]; parousia and liturgy; the Temple roots of the Christian liturgy; the angel priesthood; the Holy of Holies; beyond the veil of the Temple—the high priestly origin of the apocalypses [§ 43-598]; the veil as the boundary; Wisdom as the Queen of Heaven [see § 46-1891]; Temple and Timaeus; and text and context. She concludes that the world of the First Temple and its high priestly tradition survived into the early church, in many of the allusions in both early rabbinic and early Christian texts, and in so much of what has been identified as deviation from Christianity or Judaism.

R. J. BAUTCH, *Developments in Genre between Post-Exilic Penitential Prayers and the Psalms of Communal Lament,* SBL Academia Biblica 7 (Atlanta: Society of Biblical Literature, 2003, paper $33.95) xiv and 201 pp., 7 tables. Bibliography. Indexed. LCN: 2003017087. ISBN: 1-58983-047-4.

Prepared as a doctoral dissertation under the direction of J. Blenkinsopp and accepted by the University of Notre Dame, this volume examines how penitential prayers reflect literary conventions operative in the psalms of communal lament and how these conventions are at times modified in the prayers. After describing a form-critical approach to the postexilic prayers of penitence, it treats the following texts: Isa 63:7–64:11—an anomalous psalm of communal lament; Ezra 9:6-15—law and liturgy; and Neh 9:6-37—a transformation of the communal lament. Then it reflects on the form-critical legacy of the communal lament in the Hellenistic and Roman periods. Bautch concludes that while the confession of sin permeates the three Persian period texts, this element becomes less conspicuous in the Hellenistic and Roman eras.

K. BERTHELOT, *Philanthrôpia judaica. Le débat autour de la "misanthropie" des lois juives dans l'Antiquité,* Supplements to the Journal for the Study of Judaism 76 (Leiden—Boston: Brill, 2003, €125 or $149) x and 441 pp. Bibliography. Indexed. ISBN: 90-04-12886-7.

This volume corresponds to part of a thesis prepared under the direction of M. Hadas-Lebel and submitted to the Université Paris IV in 2001. It traces the history of the accusations of "misanthropy" directed against Jews in the Hellenistic and Roman period, and considers Jewish efforts at responding to them. After a thirteen-page introduction, it discusses the terms used by ancient authors about Jewish philanthropy and misanthropy, and surveys the accusation of misanthropy formulated against Jews in the Hellenistic and Roman era. Then it examines Jewish reactions and responses with reference to *Letter of Aristeas* and 2 and 3 Maccabees, the writings of Philo of Alexandria, and the works of Josephus. A three-page appendix is devoted to *4 Maccabees*. Berthelot concludes that Philo and to a lesser extent Josephus countered these accusations by redefining and translating the key terms, with particular emphasis on the "philanthropy" of the Jews.

H. D. BETZ, *The "Mithras Liturgy." Text, Translation, and Commentary,* Studien und Texte zu Antike und Christentum 18 (Tübingen: Mohr Siebeck, 2003, €69) xviii and 274 pp., 16 plates. Bibliography. Indexed. ISBN: 3-16-148128-3.

The "Mithras Liturgy" is an esoteric magic ritual instruction for an ascension to and consultation with the god, written from the inner perspective of an initiated devotee of the god Helios-Mithras-Aion and showing a syncretistic form of late Egyptian religion, influenced also by Hellenistic philosophy of religion. In his 38-page introduction, Betz, professor emeritus of NT at the University of Chicago, discusses the title of the work, the papyrus, the life and scholarship of A. Dieterich (1866-1908), the work's genre and composition, and its religio-historical context. Next Betz presents the Greek text (generally following the edition by K. Preisendanz), an English translation (a revision of M. W. Meyer's version), a detailed outline or literary analysis (pp. 60-87), and an extensive commentary (pp. 88-226). The plates provide photographs of the Greek text. Betz suggests that the "Mithras Liturgy" reflects an early or nascent Hermeticism of the 1st and 2nd centuries A.D.

O. BOROWSKI, *Daily Life in Biblical Times,* SBL Archaeology and Biblical Studies 5 (Atlanta: Society of Biblical Literature, 2003, paper $15.95) xi and 148 pp., 19 figs., 2 maps. Bibliographies. Indexed. LCN: 2003012930. ISBN: 1-58983-042-3.

With particular attention to daily life in ancient Israel during the period from ca. 1200 to 586 B.C., Borowski, associate professor of biblical archaeology and Hebrew at Emory University, discusses the land and its people, rural life (the village, sociopolitical structure of the village, economy, warfare in the early period), urban life (the city, economy, when kings went to war), the household and life cycles (the Israelite diet, health and sickness, hygiene and sanitation, life cycles), ancient Israelite arts (music and dance, musical performance, visual arts), and writing (private, official, miscellaneous inscriptions, creative writing). The volume concludes with a description of "a day in the life of the Ahuzam family."

D. BOYARIN, *Sparks of the Logos. Essays in Rabbinic Hermeneutics,* Brill Reference Library of Judaism 11 (Leiden—Boston: Brill, 2003, €89 or $111) x and 302 pp. Bibliography. Indexed. LCN: 2003058269. ISBN: 90-04-12628-7.

After a four-page foreword, Boyarin, professor of talmudic culture in the departments of Near Eastern studies and rhetoric at the University of California at Berkeley, presents five midrashic studies: the eye in the Torah—ocular desire in midrashic hermeneutics; "this we know to be the carnal Israel"—circumcision and the erotic life of God and Israel; placing reading—ancient Israel and medieval Europe; take the Bible for example—midrash as literary theory; and the bartered word—midrash and symbolic economy. Then he offers four essays under the heading "diacritical marks": the politics of biblical narratology—reading the Bible like/as a woman; the subversion of the Jews—Moses' veil and the hermeneutics of supersession; *épater l'embourgeoisement*—Freud, gender, and the (de)colonized psyche; and the Talmud meets church history. The papers were published previously between 1990 and 2000.

C. M. M. Brady, *The Rabbinic Targum of Lamentations. Vindicating God,* Studies in the Aramaic Interpretation of Scripture 3 (Leiden—Boston: Brill, 2003, €55 or $65) x and 187 pp. Bibliography. Indexed. LCN: 2003044434. ISBN: 90-04-12163-3.

Based on a doctoral dissertation directed by P. S. Alexander and A. Salvesen and presented to Oxford University in 2000, this volume investigates how *Targum of Lamentations* interpreted and responded to the theologically challenging message of the book of Lamentations by transforming the biblical book into a rabbinic program for the synagogue. After a sixteen-page introduction (see Lam 5:20), it examines how the targumist demonstrated Israel's responsibility for the destruction of Jerusalem, shows how the targumist depicts God as orchestrating events through his action and abstention, and argues that reconciliation with God can come about only through repentance and rabbinic worship. Brady concludes with reflections on the rabbinic theology of *Targum of Lamentations.* Also included are three appendixes: (1) an essay on textual tradition and principles of translation, (2) the text according to Codex Vaticanus Urbinas Hebr. 1, and (3) a translation of *Targum of Lamentations.*

C. Breytenbach and L. L. Welborn (eds.), *Encounters with Hellenism. Studies on the First Letter of Clement,* Arbeiten zur Geschichte des antiken Judentums und des Urchristentums 53 (Leiden—Boston: Brill, 2004, €85 or $106) xi and 231 pp. Indexed. LCN: 2003056285. ISBN: 90-04-12526-4.

This volume opens with reprints of two classic studies on *1 Clement*: A. von Harnack's essay (in German) on *1 Clement* as the writing of the Roman church to the Corinthian church in the time of Domitian (1929); and W. Jaeger's chapter on *1 Clement* in *Early Christianity and Greek Paideia* (1961). Then it presents in English W. C. van Unnik's study of the literary genre of *1 Clement* (1970). Finally there are papers by Breytenbach on civic concord and cosmic harmony—sources of metaphor mapping in *1 Clement* 20:3 (2003); and by Welborn on the rhetorical situation and traditional date of *1 Clement* [§ 29-1212].

J. Brokoff and B. U. Schipper (eds.), *Apokalyptik in Antike und Aufklärung,* Studien zu Judentum und Christentum (Paderborn: Schöningh, 2004, paper €32.90) 220 pp. Bibliographies. ISBN: 3-506-72367-7.

After a fourteen-page introduction by the editors, this volume presents four essays on the book of Daniel as a paradigm of ancient apocalyptic: S. Beyerle on the apocalyptic vision in Daniel 8; Schipper on tradition and innovation—a history-of-religions reading of Daniel 7; A. Blasius on apocalyptic and history—the book of Daniel in (ancient) historical research; and M. Wolter on apocalypses as narratives. Then there are four papers on apocalypse-reception in the Enlightenment: J. Fohrmann on apocalyptic hermeneutics (after J. G. Herder); Brokoff on the end of the Enlightenment—apocalyptic and the philosophy of history in G. E. Lessing's *Erziehung des Menschengeschlechts;* T. Hitz on I. Kant's *Das Ende aller Dinge* in the context of his practical philosophy; and J. Wohlmuth on Kant's *Das Ende aller Dinge* and E. Levinas's critique of eschatology as a challenge for Christian eschatology.

S. Burkes, *God, Self, and Death. The Shape of Religious Transformation in the Second Temple Period,* Supplements to the Journal for the Study of Judaism 79 (Leiden—Boston: Brill, 2003, €84 or $105) ix and 287 pp. Bibliography. Indexed. LCN: 2002033040. ISBN: 90-04-12954-5.

In this volume, Burkes, assistant professor of religion at Florida State University and author of *Death in Qoheleth and Egyptian Biographies of the Late Period* (1999), investigates the emerging Jewish interest in an afterlife during the Second Temple period in relation to developing views of the deity, the self, and death. After a 35-page introduction, she explores these topics in Job and Qoheleth, Ben Sira and Daniel, and Wisdom of Solomon and *4 Ezra,* respectively. She concludes that in the Second Temple period when God was perceived as less obviously managing the details of everyday life but extending divine power to Sheol, and when community continuity was faltering, the survival of the individual personality after death became possible and, in the view of some thinkers, necessary. She views these shifts as contributing to a type of theology that is monistic, individual, and textual.

F. CALABI (ED.), *Italian Studies on Philo of Alexandria,* Studies in Philo of Alexandria and Mediterranean Antiquity 1 (Boston—Leiden: Brill, 2003, $/€80) v and 192 pp. Indexed. LCN: 2003002081. ISBN: 0-391-04189-4.

The nine essays (all in English) in this collection seek to provide an outline of Italian research on Philo of Alexandria. After an eight-page introduction by the editor, the volume presents papers by L. Troiani on Philo of Alexandria and Christianity at its origins; A. Passoni Dell'Acqua on Philo's biblical text and the Septuagint; L. Rosso Ubigli on the image of Israel in Philo's writings; E. Salvaneschi on Pindar and Philo—the Delos quotation (*De aeternitate mundi* 120-122); Calabi on theatrical language in Philo's *In Flaccum;* A. M. Mazzanti on the "mysteries" in Philo's writings; P. Graffigna on the stability of perfection—the image of the scales in Philo's writings; A. Cacciari on Philo and the Nazirite; and R. Radice on the "nameless principle" from Philo to Plotinus—an outline of research.

W. M. CALDER ET AL., *The Unknown Socrates. Translations, with Introductions and Notes, of Four Important Documents in the Late Antique Reception of Socrates the Athenian* (Wauconda, IL: Bolchazy-Carducci, 2002, paper $44) xvi and 304 pp. Bibliographies. LCN: 2002276323. ISBN: 0-86516-498-3.

The title of this book was chosen with the presumption that the four works made available in it have generally fallen out of the consciousness of the nonspecialist audience, even that part interested in Socrates. After an eight-page general introduction, the volume presents for each work an introduction, an annotated translation, the original Greek or Latin text, and a select bibliography: Diogenes Laertius, *Life of Socrates* (translated by M. Mastrangelo), which emphasizes Socrates' deep ethical nature and extraordinary personality; Libanius, *Apology of Socrates* (translated by Calder, B. Huss, Mastrangelo, R. S. Smith, and S. M. Trzaskoma), which is based on sources now lost to us; Maximus of Tyre, *Whether Socrates Did the Right Thing When He Did Not Defend Himself* (translated by R. S. Smith), which makes the claim that Socrates never spoke at his own trial; and Apuleius, *On the God of Socrates* (translated by Trzaskoma), which treats at length Socrates' *daimonion.*

K. M. CAMPBELL (ED.), *Marriage and Family in the Biblical World* (Downers Grove, IL: InterVarsity, 2003, paper $22) xv and 286 pp. Indexed. LCN: 2003010911. ISBN: 0-8308-2737-4.

The essays presented in this volume represent a comparative and theological survey of six cultural settings in which the human family existed in biblical times: V. H. Matthews on marriage and family in the ancient Near East, D. I. Block on ancient Israel, S. M. Baugh on ancient Greek society, S. Treggiari on Roman society, D. W. Chapman on Second Temple Judaism, and A. Köstenberger on the NT. In his essay Köstenberger deals with the biblical creation account; homosexuality versus heterosexuality; marital roles; divorce and remarriage, singleness; children, parenting, and the home; the ancient household; marriage and family and church leadership; and marriage, the family, and spiritual warfare.

M. A. CHANCEY, *The Myth of a Gentile Galilee*, Society for New Testament Studies Monograph Series 118 (Cambridge, UK—New York: Cambridge University Press, 2002, $60) xv and 229 pp., 3 maps. Bibliography. Indexed. LCN: 2001052871. ISBN: 0-521-81487-1.

Based on a doctoral dissertation directed by E. P. Sanders and E. M. Meyers and defended in 1999 at Duke University, this volume challenges the claim that Gentiles were numerous in the Galilee of Jesus' day, and argues that the evidence for pagans in 1st-century A.D. Galilee is surprisingly slim in both the literary and the archaeological records. After a ten-page introduction, it discusses images of Galilee's population in biblical scholarship, the political and demographic history of Galilee, Galilean communities in the late Hellenistic and early Roman periods, and Galilee and the circle of nations. Chancey concludes that in the 1st century A.D. Gentiles were a small proportion of the population in Galilee, and that both literary and archaeological evidence corroborates the Gospels' depictions of Jesus as a Jew preaching to and working primarily among other Jews.

E. G. CHAZON WITH R. CLEMENTS AND A. PINNICK (EDS.), *Liturgical Perspectives: Prayer and Poetry in Light of the Dead Sea Scrolls. Proceedings of the Fifth International Symposium of the Orion Center for the Study of the Dead Sea Scrolls and Associated Literature, 19-23 January, 2000,* Studies on the Texts of the Desert of Judah 48 (Leiden—Boston: Brill, 2003, €84 or $105) xi and 282 pp. Indexed. LCN: 2003042229. ISBN: 90-04-12162-5.

Prepared for a symposium held in Jerusalem in January 2000, the fourteen papers in this volume are by A. Berlin on Qumran laments and the study of lament literature; M. J. Bernstein on poetry and prose in 4Q371-373—Narrative and Poetic Composition^{a,b,c}; Chazon on human and angelic prayer in light of the Dead Sea scrolls; T. Elgvin on Qumran and the roots of the Rosh Hashanah liturgy; E. Eshel on apotropaic prayers in the Second Temple period; H. Eshel on another fragment (3a) of 4QShirot ʿOlat HaShabbat^{b} (4Q401); D. Levine on a temple prayer for fast-days; B. Nitzan on prayers for peace in the Dead Sea scrolls and the traditional Jewish liturgy; S. C. Reif on the Second Temple period, Qumran research, and rabbinic liturgy—some contextual and linguistic comparisons; R. S. Sarason on communal prayer at Qumran and among the rabbis—certainties and uncertainties; E. M. Schuller on the function and use of poetical texts among the Dead Sea scrolls; H. Stegemann on the number of psalms in 1QHodayot^{a} and some of their sections; J. Tabory on *Maʿamadot*—a Second Temple non-Temple liturgy; and M. Weinfeld on the litany "our God in heaven" and its precedents in the Dead Sea scrolls.

E. C. CLARKE, J. M. DILLON, AND J. P. HERSHBELL, *Iamblichus: De mysteriis,* SBL Writings from the Greco-Roman World 4 (Atlanta: Society of Biblical Literature, 2003, paper $49.95) lii and 377 pp. Bibliography. Indexed. LCN: 2003017074. ISBN: 1-58983-058-X.

In his *De mysteriis* the Neoplatonic philosopher Iamblichus argues that the only true good is union with the gods, and that the only route to this divine union is theurgy—religious ritual demonstrating supernatural power—which both symbolizes and encapsulates the extraordinary miracle of the soul's conversion back to its divine origin. The main part of this volume presents on facing pages the critical edition of the Greek text established by É. des Places (1966) and the first modern English translation of the work prepared by Clarke, Dillon, and Hershbell. Also included is a forty-page introduction treating the text and translation of *De mysteriis,* Iamblichus the man, the work as a defense of theurgy and an answer to Porphyry's *Letter to Anebo,* Iamblichus' knowledge of Egyptian religion and mythology, and the nature and content of *De mysteriis.*

J. R. CLARKE, *Art in the Lives of Ordinary Romans. Visual Representation and Non-Elite Viewers in Italy, 100 B.C.–A.D. 315* (Berkeley—Los Angeles—London: University of California Press, 2003, $65 or £42.95) xi and 383 pp., 24 plates, 156 figs., 2 maps. Bibliography. Indexed. LCN: 2002154934. ISBN: 0-520-21976-7.

In this study of how ordinary people living in ancient Roman Italy understood and used visual art, Clarke, professor of history of art at the University of Texas in Austin and author of *Looking at Lovemaking. Constructions of Sexuality in Roman Art, 100 B.C.–A.D. 250* (1998) and *Roman Sex* (2003), is especially concerned to highlight cultural and social structures within which individuals used art to express who they were and what they valued. After a thirteen-page introduction, he considers imperial representation of nonelites:

Augustus' and Trajan's messages to commoners; and the all-seeing emperor and ordinary viewers—Marcus Aurelius and Constantine. Then he treats nonelites in the public sphere: everyman, everywoman, and the gods; everyman and everywoman at work; spectacle—entertainment, social control, self-advertising, and transgression; laughter and subversion in the tavern—image, text, and context; and commemoration of life in the domain of the dead—nonelite tombs and sarcophagi. Finally he deals with nonelites in the domestic sphere: minding your manners—banquets, behavior, and class; and putting your best face forward—self-representation at home. Clarke concludes that despite the appearance of social homogeneity that Roman legal, military, and economic institutions projected, the reality was one of people of highly diverse cultural formation learning to live together in spite of their deep differences.

K. C. Coblentz Bautch, *A Study of the Geography of 1 Enoch 17-19. "No One Has Seen What I Have Seen,"* Supplements to the Journal for the Study of Judaism 81 (Leiden—Boston: Brill, 2003, €79 or $99) xvii and 332 pp., 6 figs., 9 tables. Bibliography. Indexed. LCN: 2003052464. ISBN: 90-04-13103-5.

Based on a doctoral dissertation directed by J. C. VanderKam and presented to the University of Notre Dame in 2002, this volume aims to clarify the text of *1 Enoch* 17–19 by explaining how the sites described in it relate to one another geographically and by reconstructing the mental map of the geography that lies behind the textual descriptions. After some preliminary determinations, Coblentz Bautch discusses the geography in the various parts of *1 Enoch* 17–19: the mountain of God and place of the luminaries (17:1-3), the great darkness and waterways (17:4-8), the four winds and the seven mountains (18:1-9), and the prison of the stars and angels (18:9–19:3). Then she seeks to make sense of the geography of *1 Enoch* 17–19 under the following headings: putting it all together—mapping the world of *1 Enoch* 17–19; comparable geographical data and parallels in Israelite and Jewish traditions; comparable geographical data and parallels in ancient Near Eastern and Greek traditions; and cosmology and geography in the Enochic corpus and in Second Temple period and late antique traditions. A five-page appendix deals with text-critical issues. Coblentz Bautch concludes that in the context of a guided tour *1 Enoch* 17–19 describes two types of disarray in God's creation: angels who are promiscuous with women and introduce men to idolatry, and stars that do not arise at their appointed time.

D. Côté, *Le thème de l'opposition entre Pierre et Simon dans les* Pseudo-Clémentines, Collection des Études Augustiniennes, Série Antiquité 167 (Paris: Institut d'Études Augustiniennes, 2001, paper €46.44) viii and 300 pp. Bibliography. ISBN: 2-85121-188-9. Distributed by Brepols, Turnhout.

This volume explores the relationship between the figures of the apostle Peter and Simon Magus in the ps.-Clementine writings. After a nineteen-page introduction, it analyzes the opposition between Peter and Simon first in the *Homilies* and then in the *Recognitions,* and considers the opposition in terms of literary types and forms. Then it explores the theme and variations of the opposition between Peter and Simon with reference first to the initial and short form of the theme (the initial form in Acts 8:9-24, the notices of Justin and Irenaeus, the short form in *Teaching of the Apostles* and *Apostolic Constitutions*) and the long and apocryphal form (*Acts of Peter*, the variant of the ps.-Clementines). There are excursuses on (1) the figure of Helen in the Simonian tradition, and (2) the definition of Jewish Christianity. Côté concludes that in the ps.-Clementines the opposition between Peter and Simon is part of a dialogue between Christianity and Hellenism (and its myths, magic, and philosophy).

G. A. Crawford, *Petra and the Nabataeans. A Bibliography,* ATLA Bibliography Series 49 (Lanham, MD—Oxford: Scarecrow, 2003, $65) xxii and 275 pp. Indexed. LCN: 2003010164. ISBN: 0-8108-4846-5.

This bibliography attempts to pull together from disparate sources the research literature on the Nabataeans and on Petra, their capital. While the major focus is the time of the Nabataeans, some items on Petra are included even if they discuss periods outside that time. In general the cut-off date for inclusion is the year 2000, though a few entries are from early 2001. The main part of the volume (pp. 1-221) provides bibliographical information for 2,413 books and articles, arranged in alphabetical order according to the surnames of their authors and editors. Also included are a three-page introduction, a classified subject scheme, a Nabataean king list, a classified subject index, and an author and editor index. Each bibliographical entry contains a cross-reference to the classified subject scheme. Crawford is head of public services and associate librarian at Pennsylvania State University at Harrisburg.

U. DAHMEN, *Psalmen- und Psalter-Rezeption im Frühjudentum. Rekonstruktion, Textbestand, Struktur und Pragmatik der Psalmenrolle 11QPs^a aus Qumran,* Studies on the Texts of the Desert of Judah 49 (Leiden—Boston: Brill, 2003, €99 or $124) xi and 360 pp. Bibliography. Indexed. LCN: 2003045243. ISBN: 90-04-13226-0.

The slightly revised version of a *Habilitationsschrift* accepted in 2003 by the Catholic theological faculty of the Rheinische Friedrich-Wilhelms-Universität in Bonn, this volume investigates the Psalms scroll from Qumran Cave 11 designated 11QPs^a as an example of the reception and rewriting of biblical texts and books in early Judaism. After a 24-page introduction, it discusses the state of the 11QPs^a manuscript, offers material and textual reconstructions, and relates it to other Qumran manuscripts. Then it presents textual analyses of its biblical psalms and texts (Pss 101, 102, 103, etc.) and nonbiblical (apocryphal) texts (Psalm 154, *Plea for Deliverance,* Sir 51:13-30, etc.). Finally it analyzes the structure and pragmatics of the 11QPs^a composition with regard to the number of psalms, its liturgical function, and structure. Dahmen concludes that the work preserved in 11QPs^a was a creative rewriting of part of the proto-Masoretic Psalter (Psalms 101–150), produced at Qumran, and intended as a handbook for the Davidic messiah.

A. DEN HOLLANDER, U. SCHMID, AND W. SMELIK (EDS.), *Paratext and Megatext as Channels of Jewish and Christian Traditions. The Textual Markers of Contextualization,* Jewish and Christian Perspectives 6 (Leiden—Boston: Brill, 2003, €85 or $106) xvi and 202 pp., 4 figs., 2 tables. Bibliographies. Indexed. LCN: 2002043742. ISBN: 90-04-12882-4.

After the editors' seven-page introduction, this volume presents eight essays by R. Kuyvenhoven on Jer 23:1-8—shepherds in diachronic perspective; S. Bhayro on Mt 5:17-18 in the light of Qumran scribal practice; Smelik on orality, manuscript reproduction, and the Targums; A. Cohen on the task of the Talmud—on Talmud as translation; L. Lieber on "Oh my dove, let me see your face"—Targum, Piyyut, and the literary life of the ancient synagogue; Schmid on ". . . so that those who read the (biblical) text and the commentary do not correct one after the other" (Zachary of Besançon)—some observations on the textual traditions of two 12th-century Latin Gospel harmony commentaries; den Hollander on forbidden Bibles—paratext and the *index librorum prohibitorum*: why Dutch Bibles were placed on the 1546 Louvain index; and L. de Vries on the relation between the *skopos* and paratext of Bible translations.

K. DE TROYER, *Rewriting the Sacred Text. What the Old Greek Texts Tell Us about the Literary Growth of the Bible,* SBL Text-Critical Studies 4 (Atlanta: Society of Biblical Literature, 2003, paper $24.95) ix and 145 pp. Bibliography. Indexed. LCN: 2003016317. ISBN: 1-58983-085-7.

De Troyer, professor of Hebrew Bible at Claremont School of Theology in California and author of *The End of the Alpha-Text of Esther* (2000), illustrates four different ways of discovering the growth of the biblical text in general by studying Greek biblical texts in particular. After a seven-page introduction, she presents essays on these topics: a rewritten Hebrew biblical text—on the help of God in the Old Greek of Esther; a pre-Masoretic biblical text—the final touches to an Old Joshua; a rewritten Greek biblical text—the final chapter of AT Esther; and the question of a lost Hebrew *Vorlage*—a closer look at the Temple builder in 1 Esdras.

M. DÖRNEMANN, *Krankheit und Heilung in der Theologie der frühen Kirchenväter,* Studien und Texte zu Antike und Christentum 20 (Tübingen: Mohr Siebeck, 2003, paper €59) xiii and 380 pp. Bibliography. Indexed. ISBN: 3-16-148161-5.

Prepared as a doctoral dissertation under the direction of W. Geerlings and accepted in 2003 by the Catholic theological faculty at the Ruhr-Universität in Bochum, this volume examines the history of medical metaphors in early Christian theology, with particular attention to their significance for theological teachings about redemption and theodicy. After an eleven-page introduction (with an excursus on "metaphor"), it provides a history-of-religions overview of the uses of the divine title "physician" or "healer" in the OT and in the ancient Near East, Greece, and Rome. Then it considers physicians and their healing craft in the ancient Near East, Greece, and Rome; healing and salvation in the NT writings; the Χριστὸς-ἰατρός motif in the apocryphal Acts; the ἰατρός motif in the Apostolic Fathers; the ἰατρός motif in the writings of the Greek Apologists; the Alexandrian theologians Clement and Origen; the Latin Church Fathers of the 3rd century (Tertullian, Cyprian); the Greek Church Fathers of the 4th century (Eusebius, Athanasius, Basil, Gregory Nazianzus, Gregory of Nyssa); encounters between Church Fathers and pagan beliefs in healing gods in the first four Christian centuries; the relationship of the early church and the Church Fathers to medical science; and the theological (dogmatic, liturgical, pastoral) consequences. Dörnemann concludes that the early Christian use of the image of the ἰατρός for God and Christ assumed that humans were "sick" through sin and needed healing (or salvation).

B. D. EHRMAN, *The Apostolic Fathers,* Loeb Classical Library 24-25 (2 vols.; Cambridge, MA—London: Harvard University Press, 2003, $21.50 or £14.50 each) x and 443 pp., v and 481 pp. Bibliographies. Indexed. LCN: 2002032744. ISBN: 0-674-99607-0 (vol. 1), -99608-9 (vol. 2).

This new Greek-English edition of the Apostolic Fathers is intended to replace the original Loeb volumes produced by K. Lake, and seeks to reflect advances in scholarship, manuscript discoveries, and changes in the English language. After a sixteen-page general introduction to the Apostolic Fathers, the first volume provides an introduction, a bibliography, and the Greek (and occasionally Latin) text and a new translation on facing pages (with brief notes below) for *1 Clement, 2 Clement,* the letters of Ignatius, *Letter of Polycarp, Martyrdom of Polycarp,* and *Didache.* The second volume applies the same format to *Epistle of Barnabas,* fragments of Papias and Quadratus, *Epistle to Diognetus,* and *Shepherd of Hermas.* Ehrman is professor of religious studies at the University of North Carolina, Chapel Hill.

Emanuel. Studies in Hebrew Bible, Septuagint, and Dead Sea Scrolls in Honor of Emanuel Tov, ed. S. M. Paul et al., Supplements to Vetus Testamentum 94 (2 vols.; Leiden—Boston: Brill, 2003, €/$119) xxxvi and 849 pp., frontispiece, v and 89 pp. Bibliography. Indexed. ISBN: 90-04-12679-1 (text vol.), -13006-3 (index vol.).

This *Festschrift* honoring Professor Tov first presents thirty-one articles on Qumran: M. Abegg on 1QSb and the elusive high priest; P. S. Alexander on the evil empire—the Qumran eschatological war cycle and the origins of Jewish opposition to Rome; J. M. Baumgarten on theological elements in the formulation of Qumran law; M. J. Bernstein on 4Q159 frg. 5 and the "desert theology" of the Qumran sect; G. J. Brooke on Deuteronomy 5–6 in the phylacteries from Qumran Cave 4; J. H. Charlesworth on Temple Scroll^a (11Q19, 11QT^a) cols. 16 and 17—more consonants revealed; E. G. Chazon on the use of the Bible as a key to meaning in psalms from Qumran; J. J. Collins on forms of community in the Dead Sea scrolls; H. Cotton and E. Larson on 4Q460/4Q350 and possible tampering with Qumran texts in antiquity; S. W. Crawford on not according to rule—the Dead Sea scrolls and Qumran; F. M. Cross on the structure of the apocalypse of "Son of God" (4Q246); A. D. Crown on Samaritan scribal habits with reference to the Masorah and the Dead Sea scrolls; D. Dimant on *Apocryphon of Joshua*—a reappraisal of 4Q522 9 ii; T. Elgvin on 4Q413 as a hymn and a wisdom instruction; E. and H. Eshel on dating the Samaritan Pentateuch's compilation in light of the Qumran biblical scrolls; H.-J. Fabry on the reception of Nahum and Habakkuk in the Septuagint and Qumran; J. A. Fitzmyer on the interpretation of Gen 15:6—Abraham's faith and righteousness in a Qumran text; P. Flint on Scriptures in the Dead Sea scrolls—the evidence from Qumran; A. Lange on the parabiblical literature of the Qumran library and the canonical history of the Hebrew Bible; H. Lichtenberger on Qumran messianism; T. Muraoka on 1QS col. 4; B. Nitzan on approaches to biblical exegesis in Qumran literature; D. W. Parry on the "word" or the "enemies" of the Lord—revisiting the euphemism in 2 Sam 12:14; É. Puech on the names of the gates of the New Jerusalem (4Q554); J. A. Sanders on the modern history of the Qumran Psalms Scroll and its relation to canon criticism; L. Schiffman on utopia and reality—political leadership and organization in the Dead Sea scrolls community; M. E. Stone on *Aramaic Levi Document* and Greek *Testament of Levi;* E. Tigchelaar on the search for the scribe of 1QS; E. Ulrich on two perspectives on two Pentateuchal manuscripts from Masada; J. VanderKam on those who look for smooth things, Pharisees, and Oral Law; and G. Vermes on eschatological worldview in the Dead Sea scrolls and in the NT. Then there are twelve essays on the Septuagint and related topics: R. Sollamo on the significance of Septuagint studies; J. A. L. Lee on *A Lexical Study* thirty years on; F. H. Polak on context sensitive translation and parataxis in biblical narrative; J. W. Wevers on the textual character of MS 106 in (Numbers and) Deuteronomy; R. A. Kraft on some newly identified LXX/OG fragments among the Amherst Papyri at the Pierpont Morgan Library in New York City; K. De Troyer on whether Joshua had a crystal ball—the Old Greek and MT of Josh 10:15, 17, and 23; N. F. Fernández Marcos on double readings, pseudo-variants, and ghost names in the historical books; J. Cook on whether the Greek of Proverbs provides evidence for a recensionally deviating Hebrew text; J. Lust on messianism in Ezekiel in Hebrew and in Greek; B. G. Wright on the reason for a prologue—Ben Sira's grandson and his Greek translation; A. Pietersma on when David fled Abessalom—a commentary on Psalm 3 in Greek; and D. J. Harrington on the "holy land" in ps.-Philo's *Biblical Antiquities, 4 Ezra,* and *2 Baruch*. Also included are a photograph of the honoree, a biography of him (by W. W. Fields), a list of his publications, thirteen more papers on topics in the Hebrew Bible, and a separate index volume (ancient sources, names). Paul edited the *Festschrift* in collaboration with Kraft, Schiffman, and Fields, and with the assistance of E. Ben-David.

E. FERGUSON, *Backgrounds of Early Christianity* (3rd ed.; Grand Rapids—Cambridge, UK: Eerdmans, 2003, paper $36 or £24) xxii and 650 pp., map. Illustrated. Bibliographies. Indexed. LCN: 93-1584. ISBN: 0-8028-2221-5.

The first two editions of this textbook for studying the backgrounds of the NT and early Christianity were described in *NTA* 32, p. 263 and 38, p. 488, respectively. This third edition features updated bibliographies as well as fresh discussions of 1st-century social life, gnosticism, the Dead Sea scrolls, and other Jewish literature. The material is treated under six major headings: political history, society and culture, Hellenistic-Roman religions, Hellenistic-Roman philosophies, Judaism, and Christianity in the ancient world. Ferguson is distinguished scholar in residence at Abilene Christian University in Texas.

J. T. FITZGERALD, D. OBBINK, AND G. S. HOLLAND (EDS.), *Philodemus and the New Testament World,* Supplements to Novum Testamentum 111 (Leiden—Boston: Brill, 2004, €109 or $136) xiv and 432 pp., 4 tables. Indexed. LCN: 2003060804. ISBN: 90-04-11460-2.

After Fitzgerald's twelve-page introduction to Philodemus and the papyri from Herculaneum, this volume presents five papers on Philodemus' ethical, theological, rhetorical, aesthetic, and historical works: D. Armstrong on all things to all men—Philodemus' model of therapy and the audience of *De morte;* D. Clay on Philodemus on the plain speaking of the other philosophers; Obbink on craft, cult, and canon in the books from Herculaneum; D.

Sider on how to commit philosophy obliquely—Philodemus' epigrams in the light of his Περὶ παρρησίας; and L. M. White on a measure of παρρησία—the state of the manuscript of PHerc. 1471. Then there are five essays concerning Philodemus' thought within the context of the Greco-Roman world: E. Asmis on Epicurean economics; D. L. Balch on Philodelmus' *On Wealth* and *On Household Management*—naturally wealthy Epicureans against poor Cynics; R. N. Gaines on Cicero, Philodemus, and the development of late Hellenistic rhetorical theory; P. Gordon on remembering the garden—the trouble with women in the school of Epicurus; and Holland on "call me frank"—Lucian's (self-)defense of frank speaking and Philodemus' Περὶ παρρησίας. Finally there are four articles on Philodemus and the NT world: B. Fiore on the Pastoral epistles in the light of Philodemus' *On Frank Criticism;* J. P. Sampley on Paul's frank speech with the Galatians and the Corinthians; B. W. Winter on Philodemus and Paul on rhetorical delivery (ὑπόκρισις); and Fitzgerald on Gadara as Philodemus' native city.

J. A. FITZMYER, *Tobit,* Commentaries on Early Jewish Literature (Berlin—New York: de Gruyter, 2003, €88) xviii and 374 pp. Bibliographies. Indexed. LCN: 2002151347. ISBN: 3-11-017574-6.

In this commentary on the book of Tobit, Fitzmyer, professor emeritus at the Catholic University of America in Washington, DC, seeks to highlight the effect of the discovery of the Qumran forms of the work and consequently to emphasize the importance of the long recension in Greek and especially its form in the Vetus Latina for all present and future study of Tobit. In his 55-page introduction he treats the title and manuscript evidence, original language, subject matter and literary genre, style and sources, integrity of the book, teaching, date and place of composition, canonicity, and structure. Then after a thirty-page general bibliography, he presents for each pericope a translation, general comments, notes, and bibliography. He adopts the following general outline: prologue (1:1-2), the double situation in Nineveh and Ecbatana (1:3–3:17), Tobiah's journey (4:1–12:22), Tobit's song of praise and his death (13:1–14:2), and epilogue (14:3-15).

K.-H. FLECKENSTEIN, M. LOUHIVUORI, AND R. RIESNER (EDS.), *Emmaus in Judäa. Geschichte — Exegese — Archäologie,* Biblische Archäologie und Zeitgeschichte 11 (Giessen—Basel: Brunnen, 2003, paper €29.95) 333 pp. Illustrated. Bibliography. Indexed. ISBN: 3-7655-9811-9.

After Riesner's introduction to Emmaus/Nicopolis as a place of confrontation and hope, this volume presents three essays on the history of the site: F. Sedlmeier on the place "Emmaus" in 1 Maccabees, R. Deines on Emmaus in the Jewish tradition, and Fleckenstein on Emmaus/Nicopolis in Christian and Arabic sources. Next there are three exegetical studies: V. Michel on Emmaus in Lk 24:13—the development of the tradition and textual criticism; Riesner on the Emmaus narrative in Lk 24:13-35—Lukan theology, Jewish-Christian tradition, and Palestinian topography; and E. Junkkaala on going from Emmaus to Jerusalem in five hours. Then there are seven archaeological discussions: Fleckenstein on the history of research on Emmaus/Nicopolis; Louhivuori on excavations at Emmaus/Nicopolis from 1993 to 2002; M. Piccirillo on the restorations of the mosaics of Emmaus/Nicopolis; Fleckenstein on the Nile mosaic—an attempt at an interpretation; Fleckenstein on inscriptions and coins from Emmaus/Nicopolis; A. Niccacci on the scarab seal from Anwas; and A. Söderlund on the discovery of the Roman-Byzantine city plan at Amwas (1999). Also included are a four-page conclusion by Riesner and an eleven-page bibliography compiled by Michel and Riesner.

P. V. M. FLESHER (ED.), *Targum and Scripture. Studies in Aramaic Translations and Interpretation in Memory of Ernest G. Clarke,* Studies in the Aramaic Interpretation of Scripture 2 (Leiden—Boston: Brill, 2002, €99 or $115) xxv and 327 pp. Bibliographies. Indexed. ISBN: 90-04-12677-5.

The seventeen essays is this volume are dedicated to the memory of the late Professor

Clarke and appear under four headings: methods and theory in the history of the Targumim (four), the Pentateuchal Targumim (five), the prophetic Targumim (two), and the Writings Targumim (six). They are by M. McNamara on an English synoptic presentation of the Pentateuchal Targums; M. J. Bernstein on the Aramaic versions of Deuteronomy 32—a study in comparative targumic theology; R. Syrén on text and community—the case of the Targums; Flesher on Targum as Scripture; L. T. Stuckenbruck and D. N. Freedman on fragments of a Targum to Leviticus in Qumran Cave 4 (4Q156)—a linguistic comparison and assessment; B. O. G. Kvam on "come, let the two of us go out into the field"—the Targum supplement to Gen 4:8a as a text-immanent reading; R. M. Campbell on *parashiyyot* and their implications for dating the Fragment-Targums; C. T. R. Hayward on *Targum ps.-Jonathan* and the bread of the presence; B. P. Mortensen on *ps.-Jonathan*'s temple as a symbol of Judaism; B. Chilton on "HEBR. 75" in the Bibliothèque Nationale; J. Ribera-Florit on some doctrinal aspects of *Targum of Ezekiel;* P. S. Alexander on some targums of the *Targum of Song of Songs;* C. M. M. Brady on *Targum of Lamentations* 1:1-4—a theological prologue; E. M. Cook on the *Psalms Targum*—an introduction to a new translation, with sample texts; L. Díez Merino on translation of proper names—a targumic method of hermeneutics in *Targum of Esther*; C. Mangan on blessing and cursing in the prologue of *Targum of Job;* and D. R. G. Beattie on *Targum of Ruth*—a preliminary edition. Also included are R. T. Lutz's appreciation of Clarke's academic career, W. E. Aufrecht's personal view of him, a bibliography of Clarke's publications, and Flesher's essay on Clarke's contributions to Targum studies.

M. FRANZMANN, *Jesus in the Manichaean Writings* (London—New York: T&T Clark, 2003, £55 or $90) xiv and 168 pp. Bibliography. Indexed. ISBN: 0-567-08964-9.

Franzmann, professor of comparative religion at the University of New England in Australia, and author of *Jesus in the Nag Hammadi Writings* (1996), proceeds from the recognition that Christian elements and the Jesus figure have a central place in Manichaeism, and are important in any understanding of the development of Christology whether within mainstream Christianity or within associated (heterodox) groups. After chapters on Manichaean Christology and on Mani as an "apostle of Jesus Christ," she treats Jesus as the splendor, the apostle of light, and the judge, respectively. Then she discusses the immanent and suffering Jesus (*patibilis*), as well as Jesus the youth and Jesus the moon. Franzmann concludes that Manichaean Christology knows one Jesus who like an actor takes on costumes as well as various *personae* in order to effect certain kinds of results.

F. GARCÍA MARTÍNEZ (ED.), *Wisdom and Apocalypticism in the Dead Sea Scrolls and in the Biblical Tradition,* Bibliotheca Ephemeridum Theologicarum Lovaniensium 168 (Leuven: Leuven University Press—Peeters, 2003, paper €60) xxxiv and 491 pp. Indexed. ISBN: 90-5867-337-5 (LUP), 90-429-1321-5 (P).

This volume contains twenty-three papers read at the 51st Colloquium Biblicum Lovaniense held in 2002 on the theme of wisdom and apocalypticism in the Dead Sea scrolls and the biblical tradition. After a twenty-two page introduction by the editor, there are three papers on the general theme: García Martínez on wisdom at Qumran—worldly or heavenly; A. Lange on interpretation as revelation—the relationship between biblical exposition and revelation in apocalyptic and nonapocalyptic literature; and K. Koch on the mystery of time in wisdom and apocalyptic at the turn of the common era. Next there are six essays on specific wisdom compositions from Qumran: E. J. C. Tigchelaar on your wisdom and your folly—the case of 1Q- and 4QMysteries; T. Elgvin on the eschatological hope of 4QTime of Righteousness; J. Duhaime on the structural coherence and internal tensions in the "Instruction on the Two Spirits" (1QS iii 13–iv 26); É. Puech on the relationship of Qumran apocalyptic and sapiential texts to the eschatology of ancient Judaism; C. Coulot on the image of God in Qumran wisdom writings (1Q26, 4Q415–418, 4Q423); and G. G. Xeravits on wisdom traits in the Qumran presentation of the eschatological prophet. Then there are nine papers on various biblical and nonbiblical texts: M. A. Knibb on *1 Enoch* in the light of Qumran wisdom literature; P. M. Venter on spatiality in Enoch's journeys according to *1 Enoch* 12–36; L. G. Perdue on wisdom and apocalyptic—the case of Qoheleth; M. Maussion on Qoheleth and the seven refrains about happiness; J. Corley on wisdom versus apocalyptic and science in Sir 1:1-10; J. J. Collins on the mysteries of God—creation and eschatology in 4QInstruction and Wisdom of Solomon; M. Gilbert on Wis 3:7-9 and 5:15-23 and apocalyptic; J. Cook on law and wisdom in the Dead Sea scrolls, with reference to Hellenistic Judaism; and D. J. Harrington on wisdom and apocalyptic in 4QInstruction and *4 Ezra*. Finally five articles focus on themes: H.-J. Fabry on messianic expectation in the Qumran manuscripts; P. A. de S. Nogueira on ecstatic worship in the "Self-Glorification Hymn" (4Q471b, 4Q427, 4Q491c)—implications for the understanding of an ancient Jewish and early Christian phenomenon; H. Lichtenberger on macarisms in the Qumran texts and in the NT; J.-M. van Cangh on the Qumran beatitudes and the Gospel beatitudes, and the possible anteriority of Mt 5:3-12 to Lk 6:20-23; and J. Verheyden on the fate of the righteous and the cursed at Qumran and in Matthew's Gospel.

C. GESTRICH (ED.), *Die Aktualität der Antike. Das ethische Gedächtnis des Abendlandes,* Beiheft 2002 zur Berliner Theologischen Zeitschrift (Berlin: Wichern-Verlag, 2002, paper €18) 152 pp. Bibliography. ISBN: 3-88981-134-5.

Prepared for a conference held in 2001 at the Humboldt-Universität in Berlin, the five major papers in this volume are by J. Rohls on the return of virtue—the Greek heritage in modern ethics; E. Otto on justice in ancient Near Eastern and western antiquity—aspects of modern ethical discourse in connection with the tension between M. Weber and E. Troeltsch; W. Palaver on the ancient polis in the light of the biblical view of violence—R. Girard's mimetic theory and the problem of the political; C. Rapp on community and the search for individual happiness—the relationship between ancient and modern communitarianism; and A. Schmitt on individuality as a fact of human existence or as an ethical proposition—the basic difference in the understanding of individuality in antiquity and modernity. Also included are a nine-page introduction by T. Hüttenberger on the actuality of antiquity, and transcripts of the discussions inspired by the individual papers and of a general discussion of the topic.

M. J. GOFF, *The Worldly and Heavenly Wisdom of 4QInstruction,* Studies on the Texts of the Desert of Judah 50 (Leiden—Boston: Brill, 2003, €84 or $105) xi and 276 pp. Bibliography. Indexed. LCN: 2003057066. ISBN: 90-04-13591-X.

The revised version of a doctoral dissertation directed by J. J. Collins and accepted in 2002 by the University of Chicago, this volume explores how the Qumran wisdom text now known as 4QInstruction should be understood in relation to wisdom and apocalypticism. After a 29-page introduction to the text and the relevant scholarly literature, it investigates the topic under the following headings: "understand your mysteries"—the theme of revelation in 4QInstruction; the "spiritual people" and the "fleshly spirit"—the instruction in 4Q417 1 i 13-18; poverty, financial instruction, and the elect status of the addressee; theophanic judgment and eternal life—the eschatology of 4QInstruction; and 4QInstruction's transformation of wisdom. Goff concludes that 4QInstruction is the best example available of a Second Temple wisdom text that has an apocalyptic worldview.

D. M. GOLDENBERG, *The Curse of Ham. Race and Slavery in Early Judaism, Christianity, and Islam,* Jews, Christians, and Muslims from the Ancient to the Modern World (Princeton, NJ—Oxford: Princeton University Press, 2003, $35 or £22.95) xv and 448 pp., frontispiece, 2 tables. Indexed. LCN: 2002042713. ISBN: 0-691-11465-X.

Taking as his starting point the so-called curse of Ham in Gen 9:18-25, Goldenberg, former president of Dropsie College and associate director of the Annenberg Research Institute for Judaic and Near Eastern Studies in Philadelphia, and now visiting professor in Jewish religion and thought at the University of Cape Town, examines how Jews from around 800 B.C. to the 8th century A.D. perceived black Africans. Thus he seeks to uncover the origins and development of anti-black sentiment in western civilization as reflected in the Bible and in postbiblical exegetical tradition, and how biblical exegesis was used to justify black slavery. He considers images of blacks in biblical and postbiblical Israel, perceptions regarding skin color, evidence for black slaves in Israel, and Gen 9:18-25 at the crossroads of history and exegesis. The appendixes concern (1) when a Kushite is not a Kushite—cases of mistaken identity; and (2) Kush/Ethiopia and India. Goldenberg traces the "curse of Ham" tradition to a combination of factors that came together around the 7th century A.D.: the mistaken assumption that "Ham" meant "black, dark"; a racial theory that categorized black Africans as Hamites; a social structure in which black persons became identified as slaves; and a confusion between Ham and one of his sons, Canaan. He concludes that the Jews of antiquity and late antiquity did not politically dominate people who were markedly different in skin color, that their literature does not reflect attitudes of denigration or disdain toward black Africans, and that only in later periods when Jews were part of larger cultures that politically dominated physically distinct peoples did their literature begin to equate ethnicity with skin color and to exhibit the anti-black sentiment of the surrounding cultures.

E. HAAG, *Das hellenistische Zeitalter. Israel und die Bibel im 4. bis 1. Jahrhundert v. Chr.*, Biblische Enzyklopädie 9 (Stuttgart: Kohlhammer, 2003, paper €25) 271 pp., 4 maps. Bibliographies. Indexed. ISBN: 3-17-012338-6.

Part of a multivolume project devoted to evaluating and presenting recent biblical research historically and systematically, this volume first considers the biblical image of Israel and its history in the Hellenistic period, with particular attention to 1 and 2 Maccabees and the book of Daniel. Next it presents a historical reconstruction of Israel's history in the Hellenistic period, with reference to Alexander the Great's program of world conquest, as well as to the political, economic, and cultural programs of the Diadochoi. Then it discusses the appearance of "new" biblical literature (Qoheleth, Esther, Daniel, 1 and 2 Maccabees, Judith, and so on) and the closing of the "older" biblical literature. Finally it reflects on the theological contributions of the period regarding the kingship of God, angels as God's messengers in the world, the "anti-Yahweh" and the power of evil, the resurrection of the dead, the Son of Man and the kingship of God, and God's wisdom in creation and history. Haag is professor of biblical studies on the theological faculty at Trier.

W. W. HALLO AND K. L. YOUNGER (EDS.), *The Context of Scripture.* Vol. 1, *Canonical Compositions from the Biblical World;* vol. 2, *Monumental Inscriptions from the Biblical World;* vol. 3, *Archival Documents from the Biblical World* (3 vols.; Leiden—Boston: Brill, 2003, paper €149 or $179) xxviii and 599 pp., xxvi and 438 pp., liv and 406 pp. Bibliographies. Indexed. LCN: 2003052060. ISBN: 90-04-13105-1 (set).

The paperback version of the three volumes described in *NTA* 42, p. 193; 45, p. 200; and 46, p. 588, respectively, this project seeks to provide access to ancient Near Eastern texts that have some bearing on the interpretation of the Bible. It includes translations of recently discovered texts, as well as new translations of already known texts. The volumes correspond to the three categories in which the texts are divided: (1) canonical compositions, (2) monumental inscriptions, and (3) archival documents. Hallo is professor of Assyriology and Babylonian literature at Yale University, and Younger is professor of OT, Semitic languages, and ancient Near Eastern history at Trinity International University-Divinity School in Deerfield, IL.

Hamlet on a Hill. Semitic and Greek Studies Presented to Professor T. Muraoka on the Occasion of his Sixty-Fifth Birthday, ed. M. F. J. Baasten and W. T. van Peursen, Orientalia Lovaniensia Analecta 118 (Leuven: Peeters, 2003, €90) xi and 660 pp. Bibliography. Indexed. LCN: 2002030844. ISBN: 90-429-1215-4.

The forty-two papers in this *Festschrift* honoring Professor Muraoka appear under two headings: Semitic studies (thirty-three), and biblical Greek studies (nine). Those most pertinent to the NT world include P. S. Alexander on literacy among Jews in Second Temple

Palestine—reflections on the evidence from Qumran; M. Bar-Asher on several linguistic features of Qumran Hebrew; J. F. Elwolde on interrogatives in *Hodayot;* M. L. Folmer on metathesis in Jewish Aramaic—a so-called "pan-Semitic feature" reconsidered; K. Jongeling on *deos deasque;* M. Kister on some blessing and curse formulas in the Bible, Northwest Semitic inscriptions, postbiblical literature, and late antiquity; C. Meehan on some semantic and morphosyntactic observations on *Genesis Apocryphon* xxii 30-32; van Peursen on Sir 51:13-30 in Hebrew and Syriac; E. Qimron on prayers for the festivals from Qumran—reconstruction and philological observations; M. S. Smith on reading, writing, and interpretation—two notes on *Jubilees* and *ps.-Jubilees;* E. Tov on the indication of small sense units (verses) in biblical manuscripts; A. Aejmelaeus on "rejoice in the Lord!"—a lexical and syntactical study of the semantic field of joy in the Greek Psalter; J. Barr on whether the Greek Pentateuch really served as a dictionary for the translation of the later books; J. Joosten on Aramaizing renderings in the Septuagint; A. van der Kooij on the use of βωμός in the Septuagint; R. A. Kraft on the Amherst Papyri revisited—fragments of LXX/Old Greek manuscripts; and R. Sollamo on the passive with an agent in biblical Hebrew and its rendering in the Septuagint. Also included is a bibliography of Muraoka's publications (compiled by Baasten).

R. HANHART, *Text und Textgeschichte des 2. Esrabuches,* Abhandlungen der Akademie der Wissenschaften zu Göttingen. Philologisch-Historische Klasse. 3. Folge, Band 253; Mitteilungen des Septuaginta-Unternehmens 25 (Göttingen: Vandenhoeck & Ruprecht, 2003, €99) vii and 414 pp. Bibliography. Indexed. ISBN: 3-525-82525-0.

After a nine-page introduction, Hanhart, the editor of the volumes on 1 Esdras (1974; 2nd ed., 1991) and 2 Esdras (1993) in the Göttingen Septuagint project, discusses the text and textual history of the Greek work known as 2 Esdras or Esdras B (= Hebrew Ezra and Nehemiah) with reference to the recensions and the uncial manuscripts (and the minuscule manuscripts that depend on them). He gives particular attention to the Lucianic recension, the Hexaplaric recension and its relationship to the Lucianic recension, the relationship of the Vetus Latina tradition to the Hexaplaric and Lucianic recensions, and other forms of the texts. Then he considers the reciprocal relationships among the textual traditions of 2 Esdras, the history of the text, and the original text, respectively.

M. HARDING, *Early Christian Life and Thought in Social Context. A Reader* (London—New York: T&T Clark International, 2003, cloth £75 or $145, paper £29.95 or $29.95) xxii and 370 pp. Bibliography. Indexed. ISBN: 0-8264-5603-0 (cloth), -5604-9 (paper).

Intended as a self-contained introductory orientation to the contextualized study of Christian origins, this anthology seeks to integrate a coherent account of the historical and social context of the early Christians on the basis of 717 excerpts from early Christian writings as well as selections from Greek, Roman, and Jewish writings of the Hellenistic and Roman eras. After a three-page introduction, it presents the pertinent texts under eight headings: the political landscape—the Persian, Hellenistic, and Roman empires; the Jews under Persians, Greeks, and Romans (539 B.C. to A.D. 135); Greco-Roman literature; early Jewish and Christian literature; Greco-Roman religion; philosophy; Greco-Roman society; and early Judaism and Christianity. Each of the eight parts is further divided into topics, and each topic has a brief orientation followed by a selection of primary sources sometimes prefaced by explanatory notes. Harding is dean of the Australian College of Theology.

E. M. HERRON (ED.), *The Dead Sea Scrolls. Catalog of the Exhibition of Scrolls and Artifacts from the Collections of the Israel Antiquities Authority at the Public Museum of Grand Rapids* (Grand Rapids—Cambridge, UK: Eerdmans, 2003, paper $25; Grand Rapids: Public Museum of Grand Rapids) xviii and 140 pp. Illustrated. Bibliography. ISBN: 0-8028-2122-7 (E).

Prepared in connection with an exhibition of scrolls and artifacts from the collections of the Israel Antiquities Authority at the Public Museum of Grand Rapids in Michigan in 2003, this volume first presents an introduction by B. T. Van Elderen, as well as essays by R. Peled and A. Sussmann on treasures from the Judean Desert, P. Shor and L. Libman on conservation of the Dead Sea scrolls, J. C. VanderKam on calendars in the Dead Sea scrolls, E. Tov on celebrating the completion of the publication of the Dead Sea scrolls, and Peled and Sussmann on this catalogue. The catalogue proper describes twelve scroll fragments from the Qumran caves included in the exhibition, and presents artifacts excavated at the nearby Qumran ruin in addition to scroll jars from the caves. A seven-page glossary is included. Herron, who served as guest curator and editor, has supplied a five-page preface.

C. HEZSER (ED.), *Rabbinic Law in its Roman and Near Eastern Context,* Texts and Studies in Ancient Judaism 97 (Tübingen: Mohr Siebeck, 2003, €84) viii and 310 pp. Indexed. ISBN: 3-16-148071-6.

After a fifteen-page introduction by Hezser, this volume presents papers by A. Fitzpatrick-McKinley on Ezra, Nehemiah, and some early Greek lawgivers; H. M. Cotton on "diplomatics" or external aspects of the legal documents from the Judean Desert—prolegomena; J. Harries on creating legal space—settling disputes in the Roman empire; N. B. Dohrmann on the boundaries of the Law and the problem of jurisdiction in an early Palestinian midrash; L. Moscovitz on legal fictions in rabbinic law and Roman law—some comparative observations; Hezser on slaves and slavery in rabbinic and Roman law; H. Lapin on maintenance of wives and children in early rabbinic and documentary texts from Roman Palestine; B. S. Jackson on problems in the development of the *ketubah* payment—the Shimon ben Shetah tradition; Y. Elman on marriage and marital property in rabbinic and Sasanian law; and R. Katzoff on children of intermarriage—Roman and Jewish conceptions.

R. A. HORSLEY, *Religion and Empire. People, Power, and the Life of the Spirit,* Facets (Minneapolis, MN: Fortress, 2003, paper $6) ix and 151 pp. ISBN: 0-8006-3631-7.

Horsley, distinguished professor of liberal arts and the study of religion at the University of Massachusetts at Boston and author of *Jesus and Empire. The Kingdom of God and the New World Disorder* (2003), examines relationships between imperial power and religious life under three main headings: religion constructed by imperial elites ("classical" and "Tibetan" Buddhism; devotion to Isis in the Roman empire), religion in resistance to empire (the revival of Islam and the Iranian revolution; renewal movements and resistance to empire in ancient Judea), and religion of empire (the Roman emperor cult; Christmas as the festival of consumer capitalism). In an eight-page epilogue Horsley reflects on religion as effect of or response to imperial power.

A. HOUTMAN (ED.), *A Bilingual Concordance to the Targum of the Prophets.* Vols. 18-20, *The Twelve* (3 vols.; Leiden—Boston: Brill, 2003, €114 or $143 each) viii and 299 pp., iv and 307 pp., iv and 385 pp. Indexed. ISBN: 90-04-12639-2 (vol. 18), -12640-6 (vol. 19), -12641-4 (vol. 20).

These three volumes devoted to the concordance of the *Targums of the Twelve Prophets* cover all the Aramaic words that begin with the letters from *aleph* to *zayin* (vol. 1), from *ḥeth* to *samek* (vol. 2), and from *ʿayin* to *taw* (vol. 3), respectively. They provide for each Aramaic word in the Targums the Hebrew equivalent and an English translation, a grammatical analysis (in some cases), and the occurrences in the Aramaic text in context (according to A. Sperber's edition) along with the corresponding Hebrew text in context (according to *Biblia Hebraica Stuttgartensia*). Under the lemmata the quotations are ordered according to the alphabetical order of context forms. Every lemma has been provided with some statistical information. The third volume (pp. 299-385) contains a Hebrew-Aramaic index. The publication of these three volumes marks the completion of the *Bilingual Concordance to the Targum of the Prophets* project.

S. INOWLOCKI, *Des idoles mortes et muettes au Dieu vivant: Joseph, Aséneth et le fils de Pharaon dans un roman du Judaïsme hellénisé,* Monothéismes et Philosophie (Turnhout: Brepols, 2002, paper €50) 210 pp. Bibliography. Indexed. ISBN: 2-503-51039-6.

After a four-page introduction, this volume makes a general presentation of *Joseph and Aseneth* (its history, manuscript tradition, and cultural context), discusses intertextuality and parallel texts to *Joseph and Aseneth,* and offers a narratological study of the work. Then it considers in what sense it is a *faux* love novel, a sociological novel, an initiatory novel, and/or a political novel. A translation of the text is provided on pp. 159-186. Inowlocki concludes that *Joseph and Aseneth* should be viewed as a novel that aims, with the help of biblical, Egyptian, and Greek traditions, to present the story of Joseph as the founding myth of an Egyptian Jewish community that evolved in an eminently multicultural milieu.

B. ISAAC, *The Invention of Racism in Classical Antiquity* (Princeton, NJ—Oxford: Princeton University Press, 2004, $45) xiv and 563 pp., 10 figs. Bibliography. Indexed. LCN: 2003048610. ISBN: 0-691-11691-1.

In this study of racism in the Greco-Roman world, Isaac, professor of ancient history at the University of Tel Aviv and author of *The Limits of Empire. The Roman Army in the East* (2nd ed., 1992), offers a systematic analysis of the forms of protoracism, ethnic prejudice, and xenophobia that are encountered in the ancient literature of Greece and Rome from the 5th century B.C. until late antiquity, and seeks to show that protoracism was a significant phenomenon in antiquity. He first deals with stereotypes and protoracism—criteria for differentiation: superior and inferior peoples; conquest and imperialism; and fears and suppression. Then he discusses Greek and Roman attitudes toward specific groups: Greeks and the East; Roman imperialism and the conquest of the East; Phoenicians, Carthaginians, and Syrians; Egyptians; Parthia/Persia; Roman views of Greeks; mountaineers and plainsmen; Gauls; Germans; and Jews. Isaac concludes that the Roman views—especially those of Tacitus—on the Germans are probably the best example to be found anywhere in ancient literature of a full integration of protoracist stereotypes and imperialist ideology.

Jahrbuch für Antike und Christentum 45 • 2002 (Münster: Aschendorff, 2003, €79) 267 pp. and 16 plates, 13 figs., 4 tables. ISBN: 3-402-08136-9.

The nine articles in this fascicle [see *NTA* 47, p. 195] include essays by M. Choat on the development and usage of terms for "monk" in late antique Egypt; A. Breitenbach on "whoever lives a Christian life, lives in a healthy way"—medical and physiological argumentation in Clement of Alexandria's *Paidagogus;* A. Budde on "typically Syriac?"—the significance of liturgical parallels and the origin of the Basilius-anaphora; E. Enss and M. Perkams on symbolism and technology—winepresses in antiquity and Christianity; and J. Engemann on early Christian Palestinian pilgrims' *ampullae.* The other essays are by O. Schuegraf and P. J. Terbuyken, G. Brands, R. Wisskirchen, and S. Giannobile. Also included are twenty book reviews (e.g. H.-M. Schenke on *Acta Philippi,* ed. F. Bovon, B. Bouvier, and F. Amsler, pp. 239-247) and two reports.

Jerusalem, Alexandria, Rome. Studies in Ancient Cultural Interaction in Honour of A. Hilhorst, ed. F. García Martínez and G. Luttikhuizen, Supplements to the Journal for the Study of Judaism 82 (Leiden—Boston: Brill, 2003, €115 or $143) xiv and 389 pp., frontispiece. Bibliography. Indexed. LCN: 2003057886. ISBN: 90-04-13584-7.

The twenty-three essays honoring Professor Hilhorst on the occasion of his 65th birthday are by G. J. M. Bartelink on *illitteratus* in early Christian and medieval texts—church and illiteracy; A. A. R. Bastiaensen on "he must grow, I must diminish" (Jn 3:30)—Augustine of Hippo preaching on John the Baptist; J. den Boeft on *Aeterne rerum conditor*—Ambrose's poem about "time"; J. Bolyki on "never repay evil with evil"—ethical interaction between the Joseph story, the novel *Joseph and Aseneth,* the NT, and the apocryphal Acts; J. N. Bremmer on the vision of Saturus in *Passio Perpetuae;* J. J. Collins on life after death in *ps.-Phocylides;* I. Czachesz on the eagle on the tree—a Homeric motif in Jewish and Christian literature; B. Dehandschutter on the text of *Martyrdom of Polycarp* (with a note on the Greek text of Polycarp *Ad Phil.*), N. Fernández Marcos on Theodoret's philological remarks on the language of the Septuagint; García Martínez on Greek loanwords in the *Copper Scroll;* A. K. Petersen on between old and new—the problem of acculturation illustrated by the early Christian use of the phoenix motif; M. A. Knibb on the use of Scripture in *1 Enoch* 17–19; A. van der Kooij on the interpretation of metaphorical language—a characteristic of LXX-Isaiah; Luttikhuizen on the critical rewriting of Genesis in the gnostic *Apocryphon of John;* M. McNamara on the Irish legend of the Antichrist; E. Noort on Βεθαβαρα τὸ τοῦ ἁγίου Ἰωάννου τοῦ Βαπτίσματος—the storied places at the Jordan, John the Baptist, and the Madaba mosaic map; M. Pesthy on the three nets of Belial from Qumran to the *Opus Imperfectum in Matthaeum;* M. L. van Poll-van de Lisdonk on Erasmus' note on Gal 4:25—the connection between Mount Sinai and Jerusalem; J. van Ruiten on the four rivers of Eden in *Apocalypse of Paul*—the intertextual relationship between Gen 2:10-14 and *Apocalypse of Paul* 23; G. Stemberger on "Moses received Torah . . ." (*m. Abot* 1:1)—rabbinic conceptions of revelation; E. J. C. Tigchelaar on the white dress of the Essenes and the Pythagoreans; J. Tromp on Origen on *Assumption of Moses;* and M. Van Uytfanghe on the biblical flavor of Merovingian Latin—the example of *Life of St. Resticula,* abbess at Arles in the 7th century. Also included are a photograph of the honoree and a list of his publications, as well as a four-page preface by the editors.

Jewish Studies Between the Disciplines/Judaistik zwischen den Disziplinen. Papers in Honor of Peter Schäfer on the Occasion of his 60th Birthday, ed. K. Herrmann, M. Schlüter, and G. Veltri (Leiden—Boston: Brill, 2003, €99 or $124) xxiii and 502 pp., 3 plates. Indexed. ISBN: 90-04-13565-0.

The twenty-two essays honoring Professor Schäfer on his 60th birthday appear under four headings: rabbinic Judaism (three), early Jewish mysticism and magic (seven), medieval and early modern Judaism (six), and modern Judaism (six). Those papers most pertinent to the NT world are by C. Hezser on the exposure and sale of infants in rabbinic and Roman law; A. Lehnardt on *Masseket Tefillin*—the literary genesis of a minor Talmud tractate; Schlüter on "there is no earlier and later in the Torah"—the use of a tannaitic principle in Talmud Yerushalmi; E. Burkhardt on Hebrew "lots" (*gôralôt*) manuscripts—the typology of a Jewish method of divination; S. Dönitz on the "Alphabet of Rabbi Aqiba" and its literary milieu; B. Rebiger on the "ladder" motif in Hekhalot literature; I. Wandrey on fever and malaria "for real" or as a magical-literary topos; and M. Ritter on scholarship as a priestly craft—H. A. Wolfson on tradition in a secular age. The editors have provided a six-page preface on Schäfer's life, scholarly interests, and influence in Jewish studies.

R. KALMIN AND S. SCHWARTZ (EDS.), *Jewish Culture and Society under the Christian Roman Empire,* Interdisciplinary Studies in Ancient Culture and Religion 3 (Leuven: Peeters, 2003, paper €40) vi and 485 pp. Bibliography. Indexed. ISBN: 90-429-1181-6.

After a five-page introduction by the editors, the thirteen papers in this volume appear under four headings: rituals and laws (four), new social forms (two), rabbinic self-representations (five), and Judaism in Christian eyes (two). They are by C. E. Hayes on Palestinian rabbinic attitudes to intermarriage in historical and cultural context; M. L. Satlow on slipping toward sacrament—Jews, Christians, and marriage; L. I. Levine on contextualizing Jewish art—the synagogues at Hammat Tiberias and Sepphoris; M. Goodman on the Jewish image of God in late antiquity; C. Hezser on Jewish literacy and the use of writing in late Roman Palestine; Schwartz on some types of Jewish-Christian interaction in late antiquity; Kalmin on holy men, rabbis, and demonic sages in late antiquity; E. Diamond on lions, snakes, and asses—Palestinian Jewish holy men as masters of the animal kingdom; D. Boyarin on the *diadoche* of the rabbis, or Judah the Patriarch at Yavneh; H. Lapin on hegemony and its discontents—rabbis as a late antique provincial population; J. Levinson on "tragedies naturally performed"—fatal charades, *parodia sacra,* and the death of Titus;

L. V. Rutgers on Justinian's *Novella* 146 between Jews and Christians; and W. Kinzig on Jewish and "judaizing" eschatologies in Jerome.

K. L. King, *The Gospel of Mary of Magdala. Jesus and the First Woman Apostle* (Santa Rosa, CA: Polebridge, 2003, paper $20) x and 230 pp., frontispiece, 12 plates, map. Bibliography. Indexed. LCN: 2003062350. ISBN: 0-944344-58-5.

King, professor of ecclesiastical history at Harvard Divinity School and author of *What Is Gnosticism?* (2003), describes *Gospel of Mary* as presenting a radical interpretation of Jesus' teachings as a path to inner spiritual knowledge, and as the most straightforward and convincing argument in any early Christian writing for the legitimacy of women's leadership. After a ten-page introduction to the work, she provides a translation according to Papyrus Berolinensis 8502,1 and Papyrus Oxyrhynchus 3525, along with photographs of the Coptic text from pages in the Berlin Codex. Next she discusses the Savior's teaching in *Gospel of Mary* under six headings: the body and the world; sin, judgment, and law; the Son of Man; vision and mind; the rise of the soul; and controversy over Mary's teaching. Then she situates *Gospel of Mary* in early Christianity with reference to the Jesus tradition, Paul, John's Gospel, the apostles, and the history of Christianity. King concludes that *Gospel of Mary* offers a vision of Christian community in which authority is based not on a succession of past witnesses but rather on understanding and appropriating the gospel.

T. E. Klutz (ed.), *Magic in the Biblical World. From the Rod of Aaron to the Ring of Solomon,* JSNT Supplement Series 245 (London—New York: T&T Clark International, 2003, £65 or $125) xv and 261 pp. Indexed. ISBN: 0-8264-6684-2.

After Klutz's introductory essay on reinterpreting "magic" in the world of Jewish and Christian Scripture, this volume presents four essays on "magic" in Jewish Scripture and at Qumran: T. C. Römer on competing magicians in Exodus 7–9—interpreting magic in the priestly theology; C. L. Nihan on 1 Samuel 28 and the condemnation of necromancy in Persian Yehud; A. Bühlmann on Eccl 11:1-6 and divination; and G. J. Brooke on Deut 18:9-14 in the Qumran scrolls. Then there are five papers on "magic" in the NT and its Greco-Roman milieu: F. G. Downing on magic and skepticism in and around the first Christian century; D. Marguerat on magic and miracles in Acts; A. M. Reimer on virtual prison breaks—nonescape narratives and the definition of "magic"; T. Laus on Paul and "magic"; and L. K. Pietersen on magic/thaumaturgy and the Pastorals. Finally there are three studies on "magic" in disreputable books from late antiquity: P. S. Alexander on *Sefer ha-Razim* and the problem of black magic in early Judaism; D. Bain on μελανῖτις γῆ in the *Cyranides* and related texts—possible new evidence for the origins and etymology of alchemy; and Klutz on the archer and the cross—chorographic astrology and literary design in *Testament of Solomon.*

A. Laato and J. C. de Moor (eds.), *Theodicy in the World of the Bible* (Leiden—Boston: Brill, 2003, €119 or $142) liv and 830 pp. Indexed. LCN: 2003052102. ISBN: 90-04-13275-9.

After the editors' 48-page introduction and M. Sarot's essay on theodicy and modernity, this volume presents twenty-three papers on theodicy in the ancient Near East (four), the Hebrew Bible (ten), early Jewish writings (five), the NT (two), and rabbinic Judaism (two), respectively. Those articles most pertinent to the NT field treat the issue of theodicy in early Jewish writings (J. H. Charlesworth), the Wisdom of Ben Sira (P. Beentjees), the Wisdom of Solomon (D. Winston), *Psalms of Solomon* (K. Atkinson), Philo's writings (D. T. Runia), the NT (T. Holmén), Revelation (A. Simojoki), rabbinic Judaism (J. Neusner), and the Targums (B. Chilton).

P. Lampe, *From Paul to Valentinus. Christians at Rome in the First Two Centuries,* trans. M. Steinhauser, ed. M. D. Johnson (Minneapolis, MN: Fortress, 2003, $42) xvii and 525 pp., 3 maps, 12 figs. Bibliography. Indexed. ISBN: 0-8006-2702-4.

This English version of *Die stadtrömischen Christen in den ersten beiden Jahrhunderten.*

Untersuchungen zur Sozialgeschichte [*NTA* 32, p. 130; 34, p. 134] incorporates the author's revisions and partial updating, along with R. Jewett's four-page foreword. After tracing the beginnings of urban Roman Christianity to the separation from the synagogue, Lampe, professor of NT at the University of Heidelberg, treats the topography of early Roman Christianity (the quarters of the city in which the Christian population was concentrated, what strata of the population predominated there), provides general historical information about urban Roman Christianity (Jewish and Gentile Christians, Paul's letter to the Romans and Acts 28:30-31, the persecution by Nero, *1 Clement,* Ignatius' *Letter to the Romans, Shepherd of Hermas,* Justin's writings, the excavation complex at the Vatican, social stratification at the time of Commodus, *Traditio Apostolica*), conducts a prosopographic investigation (Romans 16, Claudius Ephebus and Valerius Biton, Aquila and Prisca, Pomponia Graecina, T. Flavius Clemens and Flavia Domitilla, etc.), and reflects on aspects of the "fractionation" of Roman Christianity (the evidence, private property utilized by the church community, the external image of the Christian house-church, theological pluralism, tolerance of people with other theological opinions, monarchical episcopacy and presbyterial governance). Four appendixes (on students of Marcion; Justin—educational components; Tatian—educational components; fractionation of Roman Jewry) are included.

F. LAPHAM, *An Introduction to the New Testament Apocrypha* (London—New York: T&T Clark International, 2003, cloth £70 or $135, paper £14.99 or $27.95) ix and 193 pp. Bibliography. Indexed. ISBN: 0-8264-6978-7 (cloth), -6979-5 (paper).

Lapham, honorary research fellow at the University of Wales, Lampeter, seeks to provide a readable and analytical survey of the Christian documents of the 2nd and 3rd centuries A.D. that are collectively referred to as the NT Apocrypha. After a nineteen-page introduction (discoveries, Apocrypha and Pseudepigrapha, earlier known writings, etc.), he provides a chapter on the early history (sources, the Judean church, the church in Samaria, etc.). Then he discusses the individual writings according to a geographical outline of the early churches that they represent: Judea (*Epistle of Peter to James, Contestatio of James, Kerygmata Petrou,* etc.), Samaria (*Acts of Peter,* ps.-Clementine *Homilies* and *Recognitions, Epistle of Peter to Philip,* etc.), Syria (*Gospel of Peter, Gospel of Philip, Apocalypse of Peter,* etc.), Mesopotamia (*Gospel of Thomas, Acts of Thomas, Book of Thomas the Contender,* etc.), Asia (*Acts of John, Acts of Paul, Acts of Andrew,* etc.), and Egypt (*Gospel of the Egyptians, Gospel of the Hebrews, Gospel of Mary,* etc.). Lapham concludes with reflections on how Christian faith might have developed in its formative years if antiheretical orthodoxy had not stifled free debate, thus provoking entrenchment on both sides.

J. M. LINDENBERGER, *Ancient Aramaic and Hebrew Letters,* ed. K. H. Richards, SBL Writings from the Ancient World 14 (2nd ed.; Atlanta: Society of Biblical Literature, 2003, paper $24.95) xix and 188 pp., 3 maps, table. Bibliography. Indexed. LCN: 2002154284. ISBN: 1-58983-036-9.

The revised, expanded, and updated version of a work published in 1994, this volume presents texts and translations of the better preserved letters extant in Hebrew and Aramaic down to the time of Alexander the Great. This edition includes nine new texts, and takes account of new publications resulting in a number of new readings and interpretations. After a fourteen-page introduction, seventy-two items appear under eight headings: Aramaic diplomatic-military correspondence (two); business and family letters (nine); ostraca from Elephantine (eighteen); archives of the Jewish community at Elephantine (seven); letters from Persian officials (thirteen); two Hebrew petitions and a royal order (two); Judean military-administrative letters from Arad and Lachish (seventeen); and fragmentary and miscellaneous (six). Lindenberger is professor of Hebrew Bible at Vancouver School of Theology in Canada.

E. LINDER, Y. KAHANOV, ET AL., *The Ma'agan Mikhael Ship. The Recovery of a 2400-Year-Old Merchantman. Final Report,* vol. 1, ed. E. Black (Jerusalem: Israel Exploration

Society—University of Haifa, 2003, $72) xii and 256 pp., 3 folding figs. Illustrated. Bibliographies. ISBN: 965-221-052-8 (IES).

In the 1980s a 5th-century B.C. wooden merchant ship nearly fourteen meters long, almost fully intact and perfectly preserved in the shallow waters off the central coast of Israel, was discovered and excavated at the beach of Kibbutz Ma'agan Mikhael. This first volume of the final report on the ship contains essays on various aspects of five major topics: the beginning (by Linder and by Breitstein), the landscape (by Y. Mart and D. Friedman, A. Raban, and Linder), the ship (Kahanov, H. Winters and Kahanov, W. H. Charlton, J. Rosloff, and Linder), the contents (A. Shimron and D. Avigad, M. Artzy and J. Lyon, and M. Udell), and laboratory analyses (M. Weinstein-Evron and S. Chaim; C. Shimony and E. Werker; Shimony, Werker, and R. Yucha; Werker; and M. Kislev). Linder and Kahanov identify the ship as a small merchantman (originally 13.5 m. long with a displacement of 23 tons and hoisting one square sail) that reached the coast not long after its construction, noting that it seems to have passed Cyprus where a cargo of rocks and clay vessels was added to its main cargo of basalt and "blue schist" stones. They conclude that the ship is the oldest known to date to have the "wine glass" form in lateral cross-section, and that it has contributed greatly to our knowledge of ancient sea-going vessels during the first millennium B.C. E. Black has provided an eight-page epilogue on shipwrecks and the cultural challenges of ship excavation.

H. LÖHR, *Studien zum frühchristlichen und frühjüdischen Gebet. Untersuchungen zu 1 Clem 59 bis 61 in seinem literarischen, historischen und theologischen Kontext,* Wissenschaftliche Untersuchungen zum Neuen Testament 160 (Tübingen: Mohr Siebeck, 2003, €119) xii and 653 pp. Bibliography. Indexed. ISBN: 3-16-147933-5.

The slightly revised version of a *Habilitationsschrift* accepted in 2001 by the Evangelical theological faculty of the Rheinische Friedrich-Wilhelms-Universität in Bonn, this volume first considers the so-called community prayer in *1 Clement* 59–61 as a starting point for research on early Christian prayer. Next it situates the prayer in the context of *1 Clement* taken as a whole, discusses its reception in early Christianity, and provides a commentary on the prayer (with three excursuses). Then it reflects on the form of the prayer with reference to prayer and worship in *1 Clement,* the place of prayer in early Christian worship, and the form and genre of *1 Clement* 59–61. Löhr concludes that the prayer in *1 Clement* 59–61 stands beside the Lord's Prayer as a second significant witness for early Christian piety and prayer language at the end of the 1st-century A.D., and shows how Jewish prayer forms lived on in early Christian prayer.

G. P. LUTTIKHUIZEN (ED.), *Eve's Children. The Biblical Stories Retold and Interpreted in Jewish and Christian Traditions,* Themes in Biblical Narrative 5 (Leiden—Boston: Brill, 2003, €85 or $106) xiii and 237 pp. Bibliography. Indexed. LCN: 2003051937. ISBN: 90-04-12615-5.

Prepared for a symposium held in 2001 at the University of Groningen, the fourteen papers in this volume concern the reception of the biblical stories about Eve's sons and daughters (four), Cain and Abel (seven), and Seth (three) in various Jewish and Christian traditions. They are by J. van Ruiten on the question of Eve's pain in childbearing—interpretations of Gen 3:16a in biblical and early Jewish texts; F. García Martínez on Eve's children in the Targums; L. M. Teugels on the twin sisters of Cain and Abel—a survey of the rabbinic sources; M. Poorthuis on Eve's demonic offspring—a Jewish motif in German literature; J. N. Bremmer on brothers and fratricide in the ancient Mediterranean—Israel, Greece, and Rome; E. Noort on Gen 4:1-16—from paradise to reality, and the myth of brotherhood; H. Najman on Cain and Abel as character traits—a study in the allegorical typology of Philo of Alexandria; T. Hilhorst on Abel's speaking in Heb 11:4 and 12:24; R. Benjamins on Augustine on Cain and Abel; B. Beatty on milk and blood, heredity and choice—Byron's readings of Genesis; B. van Heusden on the symbol story of the human soul—Cain and Abel in J. Steinbeck's *East of Eden;* E. Tigchelaar on Seth in Sir 49:16; J.

Tubach on Seth and the Sethites in early Syriac literature; and Luttikhuizen on gnostic ideas about Eve's children and the salvation of humanity. Also included is a nine-page bibliography of recent (1980-2002) studies compiled by A. ter Brugge.

J. K. B. MACLEAN AND E. B. AITKEN, *Flavius Philostratus:* On Heroes, SBL Writings from the Greco-Roman World 3 (Atlanta: Society of Biblical Literature, 2002, paper $24.95) lxxxv and 187 pp., 2 plates, 2 maps. Bibliography. Indexed. LCN: 2002012599. ISBN: 1-58983-037-7.

The "student edition" of the work entitled *Flavius Philostratus: Heroikos* and described in *NTA* 46, p. 407, this volume presents a 27-page preliminary essay by C. Dué and G. Nagy and a 43-page introduction by Maclean and Aitken, as well as their annotated translation of the work, two maps, and a 55-page glossary. In this edition a few minor corrections have been made in the translation and glossary.

J. W. MARTENS, *One God, One Law. Philo of Alexandria on the Mosaic and Greco-Roman Law,* Studies in Philo of Alexandria and Mediterranean Antiquity 2 (Boston—Leiden: Brill, 2003, $/€65) xix and 215 pp. Bibliography. Indexed. LCN: 2003042239. ISBN: 0-391-04190-8.

Based on a doctoral dissertation accepted by McMaster University, this volume investigates Philo's attempt to deal with Greek forms of "higher" law (the law of nature, the unwritten law, the living law) and with the relation of the written law to the various forms of higher law. It aims to determine how Philo was influenced by Hellenistic conceptions of higher law and the "ideal man" in his rethinking of the law, and how Hellenistic notions shaped Philo's thought on the Law of Moses and how his view of the Law of Moses shaped his reception of Hellenistic legal theory. After a five-page introduction, it discusses higher law and the superfluity of the law in Greek thought—unwritten law; higher law—the law of nature; higher law—the living law; Philo and φύσις; Philo and the law; the unity of the law; and θεσμός in Philo's writings. Also included are an excursus on Philo and the Stoics on the καθήκοντα and the κατορθώματα, as well as appendixes on the date of the Pythagorean kingship tractates and on Philo and the oral law. Martens concludes that for Philo the unwritten law is a model in human form for the Law of Moses, and that one who follows the law of nature observes the Law of Moses.

M. MCNAMARA (ED.), *Apocalyptic and Eschatological Heritage. The Middle East and Celtic Realms* (Dublin: Four Courts, 2003, $75) xvi and 191 pp. Illustrated. Indexed. ISBN: 1-85182-632-7. Distributed by International Specialized Book Service, Inc., Portland, OR.

After McNamara's six-page introduction, this volume presents papers by P. S. Alexander on Enoch in millennial perspective—the countercultural biography of an apocalyptic hero; J. J. Collins on journeys to the world beyond in ancient Judaism; F. García Martínez on the question of Iranian influences at Qumran; A. Yarbro Collins on the Apocalypse of John and its millennial themes; A. Hilhorst on *Apocalypse of Paul*—earlier history and later influence; McNamara on apocalyptic and eschatological texts in Irish literature—the possibility of oriental connections; P.-Y. Lambert on visions of the other world and afterlife in Welsh and Breton tradition; J. Carey on the seven heavens and the twelve dragons in insular apocalyptic; D. Ó hAaodha on the happy otherworld of the "Voyage of Bran"; and K. Veelenturf on visions of the end and Irish high crosses.

H. MELAERTS AND L. MOOREN (EDS.), *Le rôle et le statut de la femme en Égypte hellénistique, romaine et byzantine. Actes du colloque international, Bruxelles – Leuven 27-29 Novembre 1997,* Studia Hellenistica 37 (Leuven: Peeters, 2002, paper €80) xv and 396 pp. Illustrated. LCN: 2002023865. ISBN: 90-429-1131-X.

The sixteen papers in this volume are by S. Albersmeier on the relation between statues of royal women and of private women in the Ptolemaic period; A. Arjava on women and law in Roman Egypt; J. Beaucamp on judicial assistance for women and the role of the husband according to the Byzantine papyri; F. Colin on priestesses indigenous in Hellenistic and Roman Egypt—the relation between Greek and Egyptian sources; H. M. Cotton on women and law in the documents from the Judean Desert; R. Cribiore on the women in the Apollonius Archive and their use of literacy; C. A. La'da on immigrant women in Hellenistic Egypt—the evidence of ethnic designations; R. Mazza on women, land, and administration in Byzantine Egypt; Melaerts on aspects of the economic role of women at Tebtynis in the Roman era; I. Mueller on lower-class widows and their social relationships—a comparative study of Roman tombstone inscriptions and papyri from Roman Egypt; M. Parca on violence by and against women in documentary papyri from Ptolemaic and Roman Egypt; T. Saavedra on women as property owners in Roman Spain and Roman Egypt—some points of comparison; R. Scholl on mistresses and slaves in Ptolemaic Egypt; K. Vandorpe on Apollonia as a businesswoman in a multicultural society—Pathyris in the 2nd and 1st centuries B.C.; P. van Minnen on αἱ ἀπὸ γυμνασίου—"Greek" women and the Greek "elite" in the metropolises of Roman Egypt; and E. Wipszycka on female asceticism in Egypt in late antiquity—literary topoi and forms of asceticism.

A. MILAVEC, *The Didache. Faith, Hope, & Life of the Earliest Christian Communities, 50–70 C.E.* (New York—Mahwah, NJ: Newman, 2003, $64.95) xxxviii and 984 pp., 5 charts. Bibliography. Indexed. LCN: 2003003659. ISBN: 0-8091-0537-3.

Milavec describes *Didache* as representing the preserved oral tradition detailing the step-by-step training of Gentile converts being prepared for full, active participation in the house churches committed to the "way of life." He observes that *Didache* is a "pastoral manual" that reveals more about how Jewish-Christians saw themselves and how they adapted their Judaism for Gentiles than any other book in the Christian Scriptures. After prefatory remarks and a description of how his mind has changed, he describes how the Greek manuscript was discovered, transcribed, and translated, and presents on facing pages the Greek text and an analytical translation. Next he offers a commentary under the following headings: the life-transforming training program; the economic safety net in the Roman world of systematic exploitation; fasting, feasting, and the practice of baptizing adults; rhythms of fasting and praying until the kingdom comes; kingdom expectations celebrated in the eucharistic meals; how and why *Didache* checked meddling prophets; learning gratitude by offering first fruits; the confession of failings and eucharistic sacrifice; community organization in a companionship of empowerment; and purifying fire, selective resurrection, and God's coming. Then he treats five special issues: whether *Didache* made use of any known Gospel; whether it reveals the social setting for "turning the other cheek" and "loving one's enemies"; whether final perfection requires observance of the Torah; whether the "hypocrites" were promoters of Temple sacrifice; and whether the "burning-process of testing" (16:5) offers evidence for the dual functioning of eschatological fire. He concludes with an essay (pp. 839-909) on the spirituality of *Didache* and its relevance today.

J. MONTAGU, *Musical Instruments of the Bible* (Lanham, MD: Scarecrow, 2002, $39.95) xiv and 177 pp. Illustrated. Bibliography. Indexed. LCN: 2002021202. ISBN: 0-8108-4282-3.

Montagu, a private museum curator in Oxford and a retired Oxford University lecturer and curator of the Bate Collection of Historical Instruments, seeks to establish what each musical instrument mentioned in the Bible looked like and how it was played. After a ten-page introduction, he discusses the musical instruments mentioned in the various parts of the Bible: Pentateuch, OT narrative books, OT poetical books, OT prophets, OT Apocrypha, and the NT. He concludes with a chapter on how the instruments (rattles, cymbals, drums, metal trumpets, ram's horn, shell trumpets, woodwinds, string instruments) were used. Also included are an index of biblical citations, a quadrilingual (Hebrew, Greek, Latin, English) index of musical references, and a general index.

M. C. MORELAND (ED.), *Between Text and Artifact. Integrating Archaeology in Biblical Studies Teaching*, SBL Archaeology and Biblical Studies 8 (Atlanta: Society of Biblical Literature, 2003, paper $34.95) x and 243 pp. Bibliography. Indexed. LCN: 2003019714. ISBN: 1-58983-044-X.

After a ten-page introduction by Moreland, S. Burkes, and M. Aubin, this volume presents essays by A. E. Killebrew on between heaven and earth—educational perspectives on the archaeology and material culture of the Bible; C. Meyers on where the girls are—archaeology and women's lives in ancient Israel; B. LaRocca-Pitts on "these are your gods, O Israel"—the challenge of reconstructing Israelite religion using both text and archaeology; J. P. Dessel on in search of the good book—a critical survey of handbooks on biblical archaeology; S. R. A. Starbuck on why declare the things forbidden—classroom integration of ancient Near Eastern archaeology with biblical studies in theological contexts; J. C. H. Laughlin on the convergence of texts and artifacts—using archaeology to teach the Hebrew Bible; Moreland on archaeology in NT courses; E. M. Meyers on teaching Second Temple Judaism in light of archaeology; D. Falk on text and artifact—the Dead Sea scrolls and Qumran; J. Zangenberg on realizing diversity—teaching pagan religion(s) in late Hellenistic and early Roman Palestine; and B. R. McCane on "here I am at Khirbet Cana"—integrating biblical studies and archaeology. Aubin has provided a sixteen-page annotated bibliography for integrating archaeology into biblical studies.

O. MULDER, *Simon the High Priest in Sirach 50. An Exegetical Study of the Significance of Simon the High Priest as Climax to the Praise of the Fathers in Ben Sira's Concept of the History of Israel,* Supplements to the Journal for the Study of Judaism 78 (Leiden—Boston: Brill, 2003, €75 or $94) xii and 413 pp. Bibliography. Indexed. LCN: 2002043741. ISBN: 90-04-12316-4.

The revised and translated version of a doctoral dissertation directed by P. C. Beentjes and accepted in 2000 by the Catholic Theological University in Utrecht, this volume examines the various versions of the picture of Simon the high priest presented in Sirach 50 as a means of clarifying the transmission of the book of Sirach and illumining events in 2nd century B.C. Jewish history. After a 24-page introduction, it deals with the relationship between Sir 50:1-28 and 44:1–49:16 in an effort to establish the structure of the book as a whole and the "Praise of the Fathers" in particular. Then it offers exegetical analyses of the descriptions of Simon in the Hebrew version and in the Greek version of Sirach 50. Finally it presents the results of the research under four headings: two visions of Simon, Simon the righteous high priest, Simon the righteous, and the *sofer* and the high priest. Mulder concludes that in Sirach 50 Simon the high priest is a recognizable figure, a paragon of virtue for everyone, who represents the unity of wisdom and Torah in the priestly tradition in the Jerusalem Temple.

R. L. MULLEN, *The Expansion of Christianity. A Gazetteer of its First Three Centuries,* Supplements to Vigiliae Christianae 69 (Leiden—Boston: Brill, 2004, €109 or $135) x and 407 pp., 11 maps, folding map. Bibliography. Indexed. LCN: 2003065171. ISBN: 90-04-13135-3.

Seeking to update and carry forward the work of A. von Harnack in *Mission und Ausbreitung des Christentums* (4th ed., 1924), this volume uses literary, inscriptional, and archaeological evidence to document the geographical expansion of Christian communities from the beginning to ca. A.D. 325. After a seventeen-page introduction, it treats Christian communities in Asia before 325: Palestine, Syria Phoenice, Syria Proper, Arabia, (Roman) Mesopotamia, and so on. Then it considers Christian communities in Europe before 325: Dioecesis of Thrace, north and northwest coasts of the Black Sea, Greece, Province Dalmatia, Moesia Superior, and so on. Finally it discusses Christian communities in Africa before 325: Egypt, Cyrenaica and Libya, Africa Proconsularis, Numidia, and so on. Mullen is research fellow at the University of Birmingham.

H. NAJMAN, *Seconding Sinai. The Development of Mosaic Discourse in Second Temple Judaism,* Supplements to the Journal for the Study of Judaism 77 (Leiden—Boston: Brill, 2003, €54 or $73) xiv and 176 pp. Bibliography. Indexed. LCN: 2002038453. ISBN: 90-04-11542-0.

Rooted in a doctoral dissertation directed by J. Kugel and presented to Harvard University in 1998, this volume investigates examples of Second Temple Jewish texts that are tied to the figure of Moses, and so develops the concept of a discourse whose creativity and authority depend on repeated returns to the exemplary figure and experience of a founder. After explaining the beginnings of the pattern of Mosaic discourse in the book of Deuteronomy, Najman discusses *Jubilees* and 11QTemple as participants in Mosaic discourse under the heading "rewriting rewritten"; Philo as a participant in Mosaic discourse under "copying nature, copying Moses"; and other Jewish texts under "constructing continuities and the dangers of anachronism." She concludes that Mosaic discourse remains a living force in the imagination and in the soul of Judaism and Christianity throughout the centuries.

L. S. NASRALLAH, *"An Ecstasy of Folly": Prophecy and Authority in Early Christianity,* Harvard Theological Studies 52 (Cambridge, MA: Harvard University Press, 2003, paper $25) xii and 225 pp. Bibliography. Indexed. LCN: 2003056940. ISBN: 0-674-01228-3.

Based on a doctoral dissertation directed by K. King and accepted by Harvard Divinity School, this volume explores how discourses of madness and rationality and of the periodization of history are intertwined in several ancient sources in order to demonstrate their place in struggles over epistemology, authority, and religious identity. After a 28-page introduction, Nasrallah, assistant professor of NT and early Christianity at Harvard Divinity School, discusses taxonomies of ecstasy, madness, and dreams, and considers spiritual gifts and epistemology in 1 Corinthians ("for we know only in part and we prophesy only in part"). Then she deals with Tertullian and the soul's condition; ecstasy as madness—Tertullian and the competition over spiritual gifts; and "an ecstasy of folly"—the sound and unsound mind in Epiphanius' Anti-Phyrgian source. Nasrallah concludes that texts like those of Paul, Tertullian, and the Anti-Phrygian are best read in terms of a model of struggle in which they seek to shore up their own authority and that of their community, to establish a community's identity and borders over and against others, and to delimit realms of knowledge.

J. NEUSNER, *Handbook of Rabbinic Theology. Language, System, Structure* (Boston—Leiden: Brill, 2003, paper $64.95) xxii and 611 pp. Bibliography. LCN: 2002011457. ISBN: 0-391-04178-9.

The paperback edition of the work described in *NTA* 47, p. 407, this volume considers the grammar of rabbinic theology—vocabulary, syntax, and semantics; the theological system of rabbinic Judaism—norms of belief; and the theological structure of rabbinic Judaism—norms of behavior in the Israelite social order.

J. NEUSNER, *Making God's Word Work. A Guide to the Mishnah* (London—New York: Continuum, 2004, cloth £55 or $85, paper £18.99 or $29.95) 375 pp. Bibliography. LCN: 2003015423. ISBN: 0-8264-1556-3 (cloth), -1557-1 (paper).

This volume seeks to show in nineteen chapters how the law of the Mishnah formulated a system and a structure that was brought to concrete expression through the detailed rules of the holy way of life lived by the community of Israel. After a seven-page introduction, it treats the Mishnah in religious context (one chapter); monotheism and justice (two); corporate Israel and the individual Israelite (five); Israel—the family and the household (three); God's presence in Israel's social order (four); Israel in God's context (two); and the Mishnah as model (two). Neusner concludes that the Mishnah forms a monument to the capacity of the human imagination to transcend calamity, the power of the human will to transform crisis into the occasion of renewal.

J. NEUSNER, *The Perfect Torah,* Brill Reference Library of Judaism 13 (Leiden—Boston: Brill, 2003, €79 or $99) xxv and 206 pp. Indexed. LCN: 2003050221. ISBN: 90-04-13033-0.

Neusner observes that "the perfect Torah," Written completed by Oral, is the medium through which the one, unique God makes himself known, and that the halakah of the Oral Torah conveys monotheism in a philosophical mode and the haggadah conveys monotheism in a mythic mode, thus providing a perfect match between message and medium. His proposition in this book is that for philosophical monotheism (defined in chapter two) halakah is the ideal medium sustained by the data of the Written Torah (set forth in a large example in chapter one), and that for mythic monotheism (defined in chapter four) haggadah is the ideal medium sustained by the data of the Written Torah (identified in chapter three). After a seventeen-page preface, he treats the legal system, the match of message and medium (halakah), the theological structure, and the match of message and medium (haggadah).

J. NEUSNER, *Rabbinic Judaism. The Theological System* (Boston—Leiden: Brill, 2003, paper $39.95) xii and 276 pp. LCN: 2002010727. ISBN: 0-391-04179-7.

The paperback edition of the work described in *NTA* 47, pp. 407-408, which was a condensation and abbreviation of *The Theology of the Oral Torah, Revealing the Justice of God* published in 1999 by McGill-Queens University Press, this volume discusses the theological system of rabbinic Judaism in terms of sources of world order, perfecting world order, sources of world disorder, and restoring world order.

J. NEUSNER, *Rabbinic Narrative: A Documentary Perspective.* Vol. 2, *Forms, Types and Distribution of Narratives in Sifra, Sifré to Numbers, and Sifré to Deuteronomy,* Brill Reference Library of Judaism 15 (Leiden—Boston: Brill, 2003, €84 or $105) xiv and 251 pp. Indexed. LCN: 2003050220. ISBN: 90-04-13034-9.

The first volume in this project designed to identify the types and forms of narratives in the rabbinic writings and to show that particular documents exhibit distinct preferences among those types was described in *NTA* 48, p. 221. This second volume analyzes the narratives (forms, types, distribution) in *Sifra, Sifre to Numbers,* and *Sifre to Deuteronomy.* A six-page preface, an eighteen-page introduction, and a critique of C. Thoma's work on rabbinic parables are included.

J. NEUSNER, *Rabbinic Narrative: A Documentary Perspective.* Vol. 3, *Forms, Types and Distribution of Narratives in Song of Songs Rabbah and Lamentations Rabbah and a Reprise of Fathers According to Rabbi Nathan Text A,* Brill Reference Library of Judaism 16 (Leiden—Boston: Brill, 2003, €99 or $124) xvi and 332 pp. Indexed. LCN: 2003050220. ISBN: 90-04-13035-7.

After an eight-page preface and a 22-page introduction that offers a précis of the main points set out in the first volume of this project [*NTA* 48, p. 221] that define it in detail and explain the program carried out in volumes two and three, this third volume examines the narratives (forms, types, distribution) in *Song of Songs Rabbah, Lamentations Rabbah,* and *Fathers according to Rabbi Nathan* Text A, respectively.

J. NEUSNER, *Rabbinic Narrative: A Documentary Perspective.* Vol. 4, *The Precedent and the Parable in Diachronic View,* Brill Reference Library of Judaism 17 (Leiden—Boston: Brill, 2003, €89 or $111) xii and 287 pp. Bibliography. Indexed. LCN: 2003050220. ISBN: 90-04-13036-5.

After a four-page preface and a six-page introduction, this fourth volume of the larger project discusses the "precedent" (*ma'aseh*) and the "parable" (*mashal*) in the Mishnah, Tosefta, *Abot, Sifra, Sifre to Numbers, Sifre to Deuteronomy, Song of Songs Rabbah,* and *Lamentations Rabbah.* The two appendixes concern (1) J. L. Rubenstein's *Rabbinic Stories* (2002); and (2) form analysis, biography, and institutional history—Gamaliel and the patriarchate.

J. NEUSNER, *Three Questions of Formative Judaism. History, Literature, and Religion* (Boston—Leiden: Brill, 2003, paper $39.95) xxii and 264 pp. Bibliography. LCN: 2002010728. ISBN: 0-391-04177-0.

The paperback edition of the work described in *NTA* 47, p. 408, this volume first discusses briefly settled issues and neglected questions in the study of formative Judaism. Then it takes up in depth the questions of history, literature, and religion, respectively, as they pertain to formative Judaism and as they have unfolded in Neusner's fifty years of research and writing.

J. NEUSNER AND A. J. AVERY-PECK, *The Routledge Dictionary of Judaism* (New York—London: Routledge, 2004, paper $17.95) vii and 181 pp., 15 figs. LCN: 2003007260. ISBN: 0-415-30264-1.

Intended for students and lay readers with an interest in Judaism, this dictionary presents definitions of over six hundred terms covering different forms of the Jewish religion; Jewish institutions, religious practices, and life cycle; key texts and people; holy days and festivals; and theological terms, doctrines, and philosophical terms. The entries are arranged in alphabetical order from "Ab" to "Zohar." Particular attention is given to the classical or formative age of Judaism, that is, the period that produced Scripture and the texts of rabbinic Judaism that serve as the foundation for all later Judaic systems. Neusner is research professor of religion and theology at Bard College in Annandale-on-Hudson, NY, and Avery-Peck is professor of Judaic studies at the College of the Holy Cross in Worcester, MA.

J. NEUSNER, B. CHILTON, AND W. GRAHAM, *Three Faiths, One God. The Formative Faith and Practice of Judaism, Christianity, and Islam* (Boston—Leiden: Brill, 2003, paper $39.95) xiii and 329 pp. Indexed. LCN: 2002011456. ISBN: 0-391-04180-0.

The paperback edition of the work described in *NTA* 47, p. 408, this volume first defines the classical sources and statements of normative Judaism, classical Christianity, and foundational Islam. Then the three authors consider five topics on which the three faiths concur and differ: the person of God, God's people, the holy way of life, the believers and the unbelievers, and the end of days.

J. NEUSNER (ED.), *Dictionary of Ancient Rabbis. Selections from* The Jewish Encyclopaedia (Peabody, MA: Hendrickson, 2003, $29.95) xxxviii and 473 pp. Bibliographies. LCN: 2003051137. ISBN: 1-56563-932-4.

This dictionary of ancient rabbis sets forth the entries originally published in *The Jewish Encyclopaedia* between 1901 and 1906 by Funk and Wagnalls of New York that are devoted to the sages of the Mishnah, Tosefta, Talmuds, and Midrash compilations of late antiquity. In his 34-page preface Neusner explains how scholarly approaches to studying the rabbis have radically changed, but notes that for the collection of facts no one has done a better job than *The Jewish Encyclopaedia.* The articles are arranged alphabetically from "Abaye" to "Mar Zuṭra, Bar Mar Zuṭra." Besides hundreds of brief treatments of individual rabbis, there are longer articles on academies in Babylonia and in Palestine, Aqiba ben Joseph, Beth Hillel and Beth Shammai, Beth ha-Midrash, Eliezer ben Hyrcanus, Gamaliel I and II, Hanina ben Dosa, Hillel I, Yohanan ben Zakkai, Joshua ben Hananiah, Judah I, Mishnah, Pharisees, Sadducees, Sanhedrin, Shammai, Tannaim and Amoraim, and Zadok.

J. NEUSNER, A. J. AVERY-PECK, AND W. S. GREEN (EDS.), *The Encyclopaedia of Judaism.* Vol. 5, *Supplement Two* (Leiden—Boston: Brill, 2004, €129 or $161.25) v and 372 pp., 15 plates. Bibliographies. Indexed. LCN: 99-34729. ISBN: 90-04-13136-1.

Of the twenty-one articles in this second supplement [see *NTA* 47, p. 409] to *The Encyclopaedia of Judaism* [*NTA* 44, p. 630], those most pertinent to the NT field concern astrology in ancient Judaism (M. Bar Ilan), astronomy in ancient Judaism (Bar Ilan), biography in rabbinic Judaism (Neusner), Deuteronomy in Judaism (Neusner), Exodus in Judaism (Neusner), Genesis in Judaism (Neusner), oral traditions of the Mishnah in the Gospels (M. Pérez Fernández), homosexuality in Judaism (N. Lamm), Leviticus in Judaism (Neusner), Numbers in Judaism (Neusner), honor of parents in Judaism (I. Z. Gilat), biblical characters in ps.-Philo (F. J. Murphy), logics of rabbinic literature (Neusner), and Samaritan Judaism (A. D. Crown).

D. W. PARRY AND E. TOV (EDS.), *Calendrical and Sapiential Texts.* Part 4 of *The Dead Sea Scrolls Reader* (Leiden—Boston: Brill, 2004, paper €/$39.95) xxiv and 312 pp. LCN: 2003062757. ISBN: 90-04-12651-1.

This volume is part of a six-volume project that provides on facing pages the Hebrew (and Aramaic) texts and the translations of the nonbiblical Qumran texts (including some twenty texts not previously published) according to their literary genres, on the basis of the editions and translations published in the Discoveries in the Judaean Desert series as stored in the FARMS database of Brigham Young University. This volume first presents the calendrical texts under three major headings: calendrical texts concerned with Mishmarot (Temple watches), calendrical texts not concerned with Mishmarot, and calendrical texts too fragmentary for further characterization. Then it presents the sapiential texts under five headings: sapiential instructions (including 4QInstruction), collection of proverbs, didactic speeches, sapiential poetic text, and sapiential texts too fragmentary for further classification. Parry is associate professor of biblical studies at Brigham Young University, and Tov is professor of Bible at the Hebrew University in Jerusalem and editor-in-chief of the Dead Sea Scrolls publication project.

D. W. PARRY AND E. TOV (EDS.), *Exegetical Texts.* Part 2 of *The Dead Sea Scrolls Reader* (Leiden—Boston: Brill, 2004, paper €/$34.95) xxii and 161 pp. LCN: 2003062757. ISBN: 90-04-12648-1.

This volume presents on facing pages the Hebrew texts and the translations of the exegetical texts from Qumran on the basis of the FARMS database of Brigham Young University, which in turn reflects the editions and translations published in the Discoveries in the Judaean Desert series. The texts appear under six headings: pesharim—thematic pesharim; pesharim—continuous pesharim; commentaries; halakic midrash; other exegetical texts; and unclassified texts. This volume includes some translations not in the DJD editions. It was prepared with the assistance of N. Gordon and C. Anderson.

D. W. PARRY AND E. TOV (EDS.), *Texts Concerned with Religious Law.* Part 1 of *The Dead Sea Scrolls Reader* (Leiden—Boston: Brill, 2004, paper €/$44.95) xxii and 357 pp. LCN: 2003062757. ISBN: 90-04-12650-3.

This volume presents on facing pages the Hebrew texts and the translations of nonbiblical texts concerned with religious law from Qumran on the basis of the FARMS database of Brigham Young University, which in turn reflects the editions published in the Discoveries in the Judaean Desert series. The texts appear under six major headings: community rules (including *Rule of the Community* and *Damascus Document*), eschatological rules (including *War Scroll*), purity rule, other rules, epistolary treatise concerned with religious law (4QMMT), and unclassified texts concerned with religious law. This volume was prepared with the assistance of N. Gordon and D. Fry.

F. E. PETERS, *The Monotheists. Jews, Christians, and Muslims in Conflict and Competition.* Vol. 1, *The Peoples of God;* vol. 2, *The Words and Will of God* (Princeton, NJ—Oxford: Princeton University Press, 2003, $29.95 or £19.95 each) xxiii and 328 pp., xxv and 406 pp. Indexed. LCN: 2002042462. ISBN: 0-691-11460-9 (vol. 1), -11461-7 (vol. 2).

In this guide to some of the notions and practices shared by the three monotheistic communities (Judaism, Islam, and Christianity), Peters, professor of Middle Eastern studies, Hebrew and Judaic studies, and history at New York University, and author of *Islam. A Guide for Jews and Christians* (2003), seeks to lay out their common roots, their evolution over time, and their striking resemblances and differences. In the first volume he treats the covenant—from Israelite to Jew; the good news of Jesus; Muhammad the prophet of God; a kingdom of priests; orthodoxy and heresy; community and authority; church and state—popes, patriarchs, and emperors; and the church as the state—the Islamic community. In the second volume he deals with the Scriptures—Bible, NT, and Quran; understanding the word of God; Scripture and tradition; God's law and its observance; God's commandments and human morality; divine worship; thinking about God; from desert saints to Muslim sufis; leaping from the dark into the light—mysticism; and the last things.

S. E. PORTER AND J. C. R. DE ROO (EDS.), *The Concept of the Covenant in the Second Temple Period,* Supplements to the Journal for the Study of Judaism 71 (Leiden—Boston: Brill, 2003, €110 or $138) xiii and 343 pp. Indexed. LCN: 2003050214. ISBN: 90-04-11609-5.

After the editors' three-page introduction to the concept of the covenant, this volume presents thirteen papers on the covenant in the OT (two), the Dead Sea scrolls (four), the Pseudepigrapha and Targums (three), Hellenistic Jewish literature (two), and the NT (two), respectively. The contributors are D. N. Freedman and D. Miano on people of the new covenant; G. W. Buchanan on the covenant in legal context; C. A. Evans on covenant in the Qumran literature; M. G. Abegg on the covenant of the Qumran sectarians; M. O. Wise on the concept of a new covenant in the "teacher hymns" from Qumran (1QH^a x–xvii), S. A Reed on the role of food as related to covenant in Qumran literature; J. van Ruiten on the covenant of Noah in *Jubilees* 6:1-38; de Roo on God's covenant with the forefathers; E. M. Cook on covenantal nomism in the Psalms Targum; R. D. Chesnutt on covenant and cosmos in Wisdom 10–19; L. L. Grabbe on whether all Jews thought alike—"covenant" in Philo and Josephus in the context of Second Temple Judaic religion; Porter on the concept of covenant in Paul; and J. D. G. Dunn on whether Paul had a covenant theology—reflections on Rom 9:4 and 11:27.

K. RAAFLAUB, *The Discovery of Freedom in Ancient Greece,* trans. R. Franciscono (Chicago—London: University of Chicago Press, 2004, $55 or £38.50) xii and 420 pp. Bibliography. Indexed. LCN: 2003012786. ISBN: 0-226-70101-8.

The revised and updated English version of *Die Entdeckung der Freiheit. Zur historischen Semantik und Gesellschaftsgeschichte eines politischen Grundbegriffes der Griechen* (1985), which was a revised version of the author's 1979 *Habilitationsschrift* defended at the Freie Universität in Berlin, this historical investigation of the emergence in Greece of a political concept of freedom covers the period from the Homeric epics (late 8th or early 7th century B.C.) to the end of the 5th century B.C. After a 22-page introduction, it considers the following topics: awareness of freedom in archaic Greek society; the emergence of the political concept of freedom; the concept of freedom after the Persian wars—its meaning and differentiation in interstate relations; "freedom" in ideology and propaganda; and the meaning and function of freedom within the polis. Raaflaub, professor of classics and history at Brown University, concludes that in Greece the democratic concept of freedom resulted from a change in consciousness brought about by far-reaching political changes and shifts in political values. He discerns the following characteristics in the Greek concept of freedom: focus on collectivity and community, foundation in the nonaristocratic middle and lower classes, politicization and ideologization, broad claims and comprehensive scope, and tendency to interweave political and social concerns.

S. RADT (ED.), *Strabons Geographika.* Band 2, *Buch V–VIII: Text und Übersetzung* (Göttingen: Vandenhoeck & Ruprecht, 2003, €146) iv and 560 pp. ISBN: 3-525-25951-4.

The first volume in Radt's edition and translation of Strabo's *Geography* was described in *NTA* 47, p. 607. This second volume presents on facing pages the Greek text (with a critical apparatus below) and a German translation for Books 5 through 8 in the work. These books provide topographical and historical information about various places in Italy, Sicily, Greece, and other parts of Europe. Also included are a twelve-page appendix with variant readings and a two-page list of corrections to the first volume in the project.

J. C. REEVES (ED.), *Bible and Qur'ān. Essays in Scriptural Intertextuality,* SBL Symposium 24 (Atlanta: Society of Biblical Literature, 2003, paper $31.95) xiii and 245 pp. Bibliography. Indexed. LCN: 2003016705. ISBN: 1-58983-064-4.

After a four-page preface by Reeves, this volume presents nine papers on the following topics: R. Firestone on the Quran and the Bible—some modern studies of their relationship; V. K. Robbins and G. D. Newby on a prolegomenon to the relation between the Quran and the Bible; Reeves on some explorations of the intertwining of Bible and Quran; B. M. Wheeler on Israel and the Torah of Muhammad; B. M. Hauglid on the early life of Abraham—biblical and Quranic intertextuality and the anticipation of Muhammad; J. D. McAuliffe on the prediction and prefiguration of Muhammad; S. H. Griffith on the Gospel, the Quran, and the presentation of Jesus in al-Ya'qūbī's *Ta'rīkh;* K. Kueny on Abraham's test—Islamic male circumcision as anti/ante-covenantal practice; and F. Astren on depaganizing death—aspects of mourning in rabbinic Judaism and early Islam.

La résurrection chez les Pères, Cahiers de Biblia Patristica 7 (Strasbourg: Université Marc Bloch, 2003, paper) 281 pp. Indexed. ISBN: 2-906805-06-8. Distributed by Brepols, Turnhout.

The fourteen essays on resurrection in this volume deal principally with the resurrection of human beings, though some are equally concerned with the resurrection of Jesus. After J.-M. Prieur's introduction to the diversity of texts and of interpretations, there are three studies on biblical texts: R. Winling on Psalm 23 (24) and its use in the patristic tradition for the theme of resurrection, M. Canevet on the exegesis of Ezek 37:1-14 in the first four centuries, and E. Norelli on the reception of 1 Thess 4:13-18 in early Christian literature up to Origen. Then ten papers deal with the theme in patristic authors and writers: G. Dorival on Justin and the resurrection of the dead, R. Minnerath on Tertullian and the anthropology of resurrection, F. Chapot on Tertullian's *De resurrectione mortuorum* 29-32 in the tradition of Ezek 37:1-14, R. Roukema on the resurrection of the dead in Origen's interpretation of 1 Corinthians 15, C. Zamagni on the exegesis of the resurrection accounts in Eusebius' *Questiones ad Marinum,* R. Gounelle on Cyril of Jerusalem and the springtime of the resurrection (Cant 2:11-12), G. Pelland on Hilary as exegete of Phil 3:21, M. Metzger on the resurrection in *Apostolic Constitutions,* M.-A. Vannier on Augustine and the resurrection, and P. Le Moigne on the phraseology of the resurrection among the Church Fathers.

P. SCHÄFER (ED.), *The Bar Kokhba War Reconsidered. New Perspectives on the Second Jewish Revolt against Rome,* Texts and Studies in Ancient Judaism 100 (Tübingen: Mohr Siebeck, 2003, €99) xx and 313 pp., 4 tables. Illustrated. Bibliography. Indexed. ISBN: 3-16-148076-7.

After Schäfer's fourteen-page preface, this volume presents papers by Schäfer on Bar Kokhba and the rabbis; M. Goodman on Trajan and the origins of the Bar Kokhba War; Y. Tsafrir on numismatics and the foundation of Aelia Capitolina; B. Isaac on Roman religious policy and the Bar Kokhba War; A. Oppenheimer on the ban of circumcision as a cause of the Bar Kokhba Revolt; R. Abusch on negotiating difference—genital mutilation in Roman slave law and the history of the Bar Kokhba Revolt; H. Eshel on the dates used during the Bar Kokhba revolt; M. Mor on the geographical scope of the Bar Kokhba Revolt; H. M. Cotton on the Bar Kokhba revolt and the documents from the Judean Desert—Nabataean participation in the revolt (P. Yadin 52); W. Eck on Hadrian, the Bar Kokhba Revolt, and the epigraphic transmission; G. W. Bowersock on the Tel Shalem Arch and P. Naḥal Ḥever/Seiyal 8; A. Kloner and B. Zissu on hiding complexes in Judea—an archaeological and geographical update on the area of the Bar Kokhba Revolt; Y. Shahar on the underground hideouts in Galilee and their historical meaning; Y. Z. Eliav on the urban layout of Aelia Capitolina—a new view from the perspective of the Temple Mount; and Y. Zerubavel on Bar Kokhba's image in modern Israeli culture.

H.-M. SCHENKE, H.-G. BETHGE, AND U. U. KAISER (EDS.), *Nag Hammadi Deutsch.* Band 1, *NHC I,1–V,1,* Die Griechischen Christlichen Schriftsteller der ersten Jahrhunderte, Neue Folge 8, Koptisch-Gnostische Schriften 2 (Berlin—New York: de Gruyter, 2001, €98) xxi and 397 pp. Bibliographies. ISBN: 3-11-017234-8.

The second volume in this first complete German translation of the Nag Hammadi documents (and Codex Berolinensis 8502) was described in *NTA* 48, p. 227. After a six-page introduction by Schenke, this first volume provides for the individual documents in Nag Hammadi Codices I through IV (and V,1) bibliographical information, an introduction, and a translation (with notes below): Bethge and U.-K. Plisch on *Prayer of the Apostle Paul,* J. Hartenstein and Plisch on *Apocryphon of James,* Schenke on *Gospel of Truth,* Schenke on *Treatise on the Resurrection,* Schenke on *Tripartite Tractate,* M. Waldstein on *Apocryphon of John,* J. Schröter and Bethge on *Gospel of Thomas,* Schenke on *Gospel of Philip,* Kaiser on *Hypostasis of the Archons,* Bethge on *On the Origin of the World,* C. M. Franke on *Exegesis on the Soul,* Schenke on *Book of Thomas the Contender,* Plisch on *Gospel of the Egyptians,* Hartenstein on *Eugnostos* and *Sophia of Jesus Christ,* and S. Petersen and Bethge on *Dialogue of the Savior.* Also included are a three-page foreword by C. Markschies and editorial observations by Bethge and Kaiser.

A. SCHENKER (ED.), *The Earliest Text of the Hebrew Bible. The Relationship between the Masoretic Text and the Hebrew Base of the Septuagint Reconsidered,* SBL Septuagint and Cognate Studies 52 (Atlanta: Society of Biblical Literature, 2003, paper $29.95) xi and 153 pp. Indexed. LCN: 2003016442. ISBN: 1-58983-081-4.

After Schenker's two-page introduction, this volume presents papers by N. Fernández Marcos on the Hebrew and Greek texts of Judges; Schenker on "young guards" or "acrobatic dancers"—the relationship between 1 Kings 20 MT and 3 Reigns 21 LXX; D. Böhler on the relationship between textual and literary criticism—the two recensions of the book of Ezra—Ezra-Nehemiah MT and 1 Esdras LXX; P. M. Bogaert on the Vetus Latina of Jeremiah—the very short text as witness of the earliest Septuagint and the oldest form of the Hebrew (Jeremiah 39 and 52); J. Lust on major divergences between the LXX and MT in Ezekiel; O. Munnich on the Masoretic text and the Septuagint in the book of Daniel; and E. Tov on the nature of large-scale differences between the LXX and MT (and Syriac, Targum, and Vulgate), compared with similar evidence in other sources.

F. STECK (ED.), *Adolf Harnack: Marcion. Der moderne Gläubige des 2. Jahrhunderts, der erste Reformator. Die Dorpater Preisschrift (1870). Kritische Edition des handschriftlichen Exemplars mit einem Anhang,* Texte und Untersuchungen zur Geschichte der altchristlichen Literatur 149 (Berlin—New York: de Gruyter, 2003, €119.63) xlviii and 446 pp., 9 plates. Bibliography. Indexed. ISBN: 3-11-017533-9.

Accepted as a doctoral dissertation in 2003 by the theological faculty of the Martin-Luther-Universität in Halle-Wittenberg, this volume provides a critical edition of the young Harnack's prize-winning 1870 dissertation accepted by the University of Dorpat on Marcion as the modern believer of the 2nd century and as the first Reformer. After Steck's 37-page introduction to historical and editorial matters, it presents the three "books" that constituted Harnack's study: sources; Marcion's life, works, and teaching (life and times, works, system); and the internal and external history of the sect. Also included are critical notes below the main text, a list of Harnack's later notes and marginalia in the original exemplar of the work, an appendix (containing texts pertinent to Harnack's dissertation and his course of study, as well as a 1923 outline of a revision), and a bibliography of the ancient texts and modern scholarly writings cited by Harnack.

D. STÖKL BEN EZRA, *The Impact of Yom Kippur on Early Christianity. The Day of Atonement from Second Temple Judaism to the Fifth Century,* Wissenschaftliche Untersuchungen zum Neuen Testament 163 (Tübingen: Mohr Siebeck, 2003, €94) xx and 445 pp. Bibliography. Indexed. ISBN: 3-16-148092-9.

The revised version of a doctoral dissertation directed by G. Stroumsa and accepted in 2002 by the Hebrew University in Jerusalem, this investigation of the impact of Yom Kippur on early Christian thought and ritual from the 1st to the 5th century A.D. argues that Christian atonement theology and its festal calendar not only emerged under the influence of Yom Kippur but also continued to develop in light of the ongoing challenge that the contemporary

Yom Kippur posed to Christians. After a ten-page introduction, the volume treats Yom Kippur in early Jewish thought and ritual: its names, rituals, and *imaginaires*. Then it considers the impact of Yom Kippur on early Christianity in the 1st and 2nd century A.D.: in the early Christian *imaginaire*, in gnosticism and in early Christian mysticism, and in Jewish-Christian legends. Finally it discusses the impact of Yom Kippur on early Christianity from the 3rd to the 5th century: Christian exegesis of Leviticus and the polemics against the contemporary Yom Kippur, and Yom Kippur and the Christian autumn festivals. The appendix considers Yom Kippur and eastern anaphoras. Stökl Ben Ezra concludes that early Christianity and early Judaism stood in a competition with each other that caused a mutual influence, and that in the center of this competition stood the "dangerous ones in between"—Christians who continued to observe Yom Kippur and Jews who felt a special affinity to Jesus.

Supplément au Dictionnaire de la Bible, ed. J. Briend and M. Quesnel, Fascicule 74: *Suse–Synagogue* (Paris: Letouzey & Ané, 2003, paper €55) cols. 513-768. Bibliography. ISBN: 2-7063-0214-3 (vol. 13).

This fascicle completes in cols. 513-652 the article on "Susa" begun in Fascicule 73 [*NTA* 47, pp. 412-413] with the end of the section on Susa in history and the treatment of the religions at Susa (Suso-Elamite religion, Zoroastrianism, Judaism, Christianity). Then it presents in cols. 653-768 C. Perrot's contributions on the "synagogue" (vocabulary, archaeology and origin, development of the institution, functions and their titles, reading of Scripture and homiletics, customary recitations and prayers, the synagogue and the church in the NT), as well as the beginning of A. Contessa's discussion of synagogue mosaics. The fascicle on "Targum" was described in *NTA* 47, p. 413.

A. J. TOMASINO, *Judaism Before Jesus. The Events and Ideas That Shaped the New Testament World* (Downers Grove, IL—Leicester, UK: InterVarsity, 2003, paper $24) 345 pp., 7 figs. Bibliographies. Indexed. LCN: 2003016151. ISBN: 0-8308-2730-7.

Writing for a nonspecialist audience, Tomasino, assistant professor of biblical studies at Bethel College in Mishawaka, IN, and author of *Written upon the Heart. The Ten Commandments for Christians Today*, presents his introduction to Second Temple Judaism and the NT world under ten headings: putting together the past; returning and rebuilding; the Persian impact on Judaism; the Greeks in the east; the fight for freedom; Jewish diversity in the Hasmonean era; the second Jewish commonwealth; the Hellenistic inheritance; the Romans and the Jews; and oppression, resistance, and messianic hopes. Also included are (1) a compendium of Jewish history, and (2) a glossary and pronunciation guide.

P. J. TOMSON AND D. LAMBERS-PETRY (EDS.), *The Image of the Judaeo-Christians in Ancient Jewish and Christian Literature*, Wissenschaftliche Untersuchungen zum Neuen Testament 158 (Tübingen: Mohr Siebeck, 2003, €69) xi and 340 pp., 3 figs. Bibliographies. Indexed. ISBN: 3-16-148094-5.

After a two-page preface by the editors, this volume presents papers by Tomson on the wars against Rome, the rise of rabbinic Judaism and of apostolic Gentile Christianity, and the Judaeo-Christians—elements for a synthesis; Lambers-Petry on Jesus' relatives as reference-persons for Jewish Christianity; D. Stökl Ben Ezra on "Christians" observing "Jewish" festivals of autumn; F. Siegert on alleged anti-Judaism and polemic against Jewish Christians in the NT; J. Draper on a continuing enigma—the "yoke of the Lord" in *Didache* 6:2-3 and early Jewish-Christian relations; M. Bockmuehl on Syrian memories of Peter—Ignatius, Justin, and Serapion; W. Pratscher on James the Lord's brother according to Hegesippus; R. Bauckham on the origin of the Ebionites; J. Verheyden on Epiphanius on the Ebionites; S. C. Mimouni on the Elkesaites—state of the question and of research; G. G. Stroumsa on a nameless God—Judaeo-Christian and gnostic "theologies of the name"; Z. Safrai on the house of Leontis "Kaloubas" and its identification as Judaeo-Christian; G. Bohak on magical means for handling *mînîm* in rabbinic literature; W. Horbury on the depiction of Judaeo-Christians in *Toledot Yeshu;* D. Cohn-Sherbok on modern Hebrew

Christianity and messianic Judaism; and S. Schoon on Christians and Jews after the Shoah and the mission to the Jews.

R. URO, *Thomas. Seeking the Historical Context of the* Gospel of Thomas (London—New York: T&T Clark, 2003, £45 or $85) xi and 186 pp. Bibliography. Indexed. ISBN: 0-567-08329-2.

Uro, senior lecturer in NT at the University of Helsinki and editor of *Thomas at the Crossroads. Essays on the Gospel of Thomas* (1998), seeks for a place for the *Gospel of Thomas* by defining a space in which various perspectives, readings, and historical explanations can be considered. After a seven-page prologue, he presents five essays on the following topics: the secret of Judas Thomas, gnosticism without a demiurge, body and community, authority and autonomy, and orality and textuality. Uro concludes that *Thomas* is one of the earliest (ca. A.D. 100-140) extracanonical writings that has survived and is perhaps the earliest writing deriving from east Syrian Christianity, and that this priceless document has already changed our view of early Christian religion and history and will continue to do so in the years to come.

P. W. VAN DER HORST, *Philo's* Flaccus. *The First Pogrom,* Philo of Alexandria Commentary 2 (Leiden—Boston: Brill, 2003, €89 or $109) xii and 277 pp. Bibliography. Indexed. LCN: 2003049592. ISBN: 90-04-13118-3.

Since Philo's *In Flaccum* is our only source for the anti-Jewish pogrom in Alexandria in A.D. 38, it is of great significance for the study of the origins and early history of anti-Semitism. In his 53-page introduction to the work, van der Horst, professor of NT and the Jewish and Hellenistic world of early Christianity at Utrecht University, considers the treatise's place in the Philonic corpus, its content and structure, genre, main themes, historical background, previous scholarship, text, and present commentary. Then after offering a fresh translation, he presents a concise commentary on the text under two major headings (with many subheadings): Flaccus' persecution of the Jews (1-96), and the punishment and death of Flaccus (97-191). This is the first English commentary on Philo's *In Flaccum* since 1939.

A. WALKER-JONES, *Hebrew for Biblical Interpretation,* SBL Resources for Biblical Study 48 (Atlanta: Society of Biblical Literature, 2003, paper $34.95) xviii and 276 pp. Bibliography. Indexed. LCN: 2003015640. ISBN: 1-58983-086-5.

In this introductory grammar of biblical Hebrew, Walker-Jones, assistant professor on the faculty of theology at the University of Winnepeg, seeks to combine the best insights of the traditional grammar-translation method with those of communicative language approaches. Thus with an eye toward integrating grammar and exegesis, he provides grammatical descriptions along with exercises in reading and interpreting the Hebrew Bible. After an eight-page introduction, he presents the material in thirty-six chapters: consonants, vowels, nouns and prepositions, word studies, pronouns and demonstratives, and so forth. Six appendixes are included. While designed for a yearlong introductory course, the textbook can also be used in an intensive summer program.

K.-W. WEEBER, *Luxus im alten Rom. Die Schwelgerei, das süsse Gift . . .* (Darmstadt: Primus, 2003, €34.90) 176 pp., frontispiece. Illustrated. Bibliography. ISBN: 3-89678-239-8.

Weeber, professor of ancient history at the University of Wuppertal and appointed professor for the teaching of ancient languages at the Ruhr-Universität in Bochum, discusses various forms of luxury (*luxus*) in ancient Rome during its imperial period: "Do not hope for Plato's state"—poverty and wealth in Roman society; Lucullus and successors—meal culture and table luxury; "owners of fish ponds"—"snobismus" in rural idylls; majestic palaces and parks—competitions about the most magnificent villa; bathing-pleasure in Baiae—the "wellness" Dorado of the upper class; the question of the luxury of dissolute living—eroticism and sexuality of the noble world; purple, clients, art—status symbols as measures of social exclusivity; "three fortunes on the ears"—pearls as women's favorites; madness in wood—tables as men's favorites; mass market for vanity—perfume and jewelry; "we greet with foreign memory"—slave luxury, luxury slaves; appropriate to eternity—burial practices and luxurious graves; and whether luxury is a symptom of a sick society—rebuking luxury in a luxurious milieu. A two-page appendix provides a "who's who" of the twenty-five richest Romans.

T. Whitmarsh and H. Morales, *Achilles Tatius. Leucippe and Clitophon,* Oxford World's Classics (Oxford—New York: Oxford University Press, 2003, paper £6.99 or $11.95) xl and 164 pp., map. Bibliography. ISBN: 0-19-280427-8.

The paper edition of the new translation of Achilles Tatius' *Leucippe and Clitophon* described in *NTA* 48, pp. 231-232. The 26-page introduction by Morales places the 2nd-century A.D. work in its context, while Whitmarsh's translation seeks to convey the genuine oddness of one of antiquity's "most conspicuously cracked geniuses."

B. Witherington, *New Testament History. A Narrative Account* (Grand Rapids: Baker, 2003, paper $24.99) 430 pp. Illustrated. Indexed. LCN: 2001037486. ISBN: 0-8010-2769-1.

The paperback edition of the work described in *NTA* 46, pp. 206-207, this volume traces the history of NT times from the 4th century B.C. (Alexander the Great) to the late 1st century A.D. (the Roman emperor Domitian), while giving particular attention to figures and events directly pertaining to the books of the NT. Witherington is co-author (with H. Shanks) of *The Brother of Jesus* (2003).

G. G. Xeravits, *King, Priest, Prophet. Positive Eschatological Protagonists of the Qumran Library,* Studies on the Texts of the Desert of Judah 47 (Leiden—Boston: Brill, 2003, €75 or $94) xvi and 262 pp. Bibliography. Indexed. LCN: 2002028205. ISBN: 90-04-12892-1.

Prepared as a doctoral dissertation under the direction of F. García Martínez and presented in 2002 to the Rijksuniversiteit Groningen, this investigation of positive eschatological protagonists in the Qumran library deals with passages that explicitly contain the word *mšyḥ* in an eschatological context, passages that relate the activity of positive eschatological protagonists without the use of the word *mšyḥ,* and passages in which the eschatological or positive character of the protagonist is contested. After an eleven-page introduction, the volume analyzes in detail the pertinent passages in sectarian writings and nonsectarian writings, respectively. Then it provides a synthetic treatment of the material in four chapters: terms (Anointed One, Prince of the Congregation, further royal and priestly terminology), figures (Moses *redivivus,* Elijah *redivivus,* the angelic Melchizedek), functions (royal [martial-juridical], priestly [cultic], prophetic), and the "numerical" question. Xeravits concludes that the Qumran community found a place for the agents of God's historical activity in the eschatological age but without formulating definitive judgments about them.

W. Zumbroich, *Mythos und Chaos. Die Frage nach dem Leiden und nach dem Bösen im frührabbinischen Midrasch,* Judentum und Christentum 12 (Stuttgart: Kohlhammer, 2003, paper €20) 174 pp. Bibliography. Indexed. ISBN: 3-17-018138-6.

In contrast to the optimistic cosmogony depicted in Gen 1:1–2:4, early rabbinic commentaries sometimes envision a conflict between God and "chaotic" opposing powers, and so raise questions pertaining to suffering and the problem of evil. Based on a dissertation directed by A. Agus and presented in 2000 to the Hochschule für Jüdische Studien in Heidelberg, this volume explores the echoes and reuses of ancient myths about chaos and evil in rabbinic literature, with particular attention to texts in *Genesis Rabbah.* After an eleven-page introduction, it discusses the cosmogonic myth as a model for interpreting reality; the radical-cosmogonic tendencies of eschatology; aspects of anthropology (the "evil impulse" as the anthropological equivalent of the chaos dragon, the Torah as the antidote to it); the chaos dragon—reminiscence of a negative and positive cult; anthropodicy (the innocence of the human condition, the reflection of human conflict in God); and the ambivalence toward creation from the perspective of the righteous.

ADDITIONAL BOOKS RECEIVED

D. W. FAGERBERG, *Theologia Prima. What Is Liturgical Theology?* (2nd ed.; Chicago: Hillenbrand Books, 2004, $32) xi and 242 pp. Indexed. LCN: 2003113076. ISBN: 1-56854-510-X.

E. T. GROPPE, *Yves Congar's Theology of the Holy Spirit,* AAR Academy Series (Oxford—New York: Oxford University Press, 2004, $55) ix and 262 pp. Bibliography. Indexed. LCN: 2003000516. ISBN: 0-19-516642-6.

B. KREITZER, *Reforming Mary. Changing Images of the Virgin Mary in Lutheran Sermons of the Sixteenth Century,* Oxford Studies in Historical Theology (Oxford—New York: Oxford University Press, 2004, $55) xi and 239 pp. Bibliography. Indexed. LCN: 2003051789. ISBN: 0-19-516654-X.

M. F. MANNION, *Masterworks of God. Essays in Liturgical Theory and Practice* (Chicago: Hillenbrand Books, 2004, paper $18) viii and 264 pp. LCN: 2003113216. ISBN: 1-56854-511-8.

V. H. MATTHEWS, *Judges and Ruth,* New Cambridge Bible Commentary (Cambridge, UK—New York: Cambridge University Press, 2004, cloth $55, paper $19) xxi and 270 pp., 2 maps. Bibliographies. Indexed. LCN: 2003053218. ISBN: 0-521-80606-2 (cloth), -00066-1 (paper).

M. NISSINEN, *Prophets and Prophecy in the Ancient Near East,* ed. P. Machinist, SBL Writings from the Ancient World 12 (Atlanta: Society of Biblical Literature, 2003, paper $29.95) xxi and 273 pp., 2 maps, 3 tables. Bibliography. Indexed. LCN: 2003007002. ISBN: 1-58983-027-X.

P. RUBENS, *Discerner la foi dans des contextes religieux ambigus. Enjeux d'une théologie du croire* (Paris: Cerf, 2004, paper €39) v and 538 pp. Bibliography. ISBN: 2-204-07207-9.

G. WEIGEL, *The Courage to Be Catholic. Crisis, Reform, and the Future of the Church* (New York: Basic, 2004, paper $14) x and 260 pp. Indexed. ISBN: 0-465-09261-6.

G. WEIGEL, *Letters to a Young Catholic* (New York: Basic, 2004, $22) xii and 251 pp. LCN: 2003025537. ISBN: 0-465-09262-4.

LIST OF ABSTRACTORS

Harrington, Daniel J., S.J. (DJH) General Editor; Professor of New Testament, Weston Jesuit School of Theology

Matthews, Christopher R. (CRM) Managing Editor; Adjunct Associate Professor of New Testament, Weston Jesuit School of Theology

Pearson, Birger A. (BAP) Professor of Religious Studies, Emeritus, University of California, Santa Barbara

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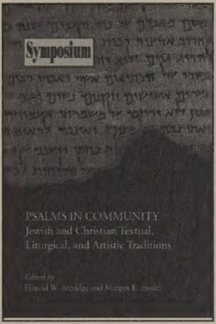
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PSALMS IN COMMUNITY
Jewish and Christian Textual, Liturgical, and Artistic Traditions

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Jewish and Christian Textual, Liturgical, and Artistic Traditions
Harold W. Attridge and Margot E. Fassler, editors

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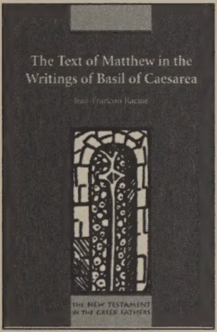
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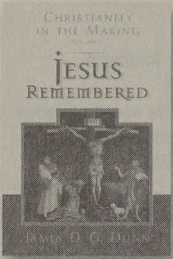
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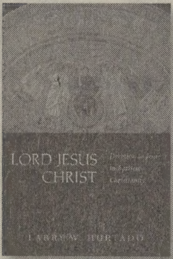
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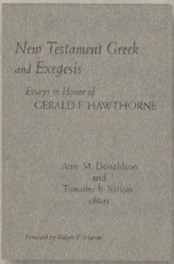
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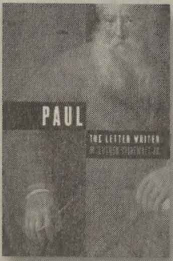
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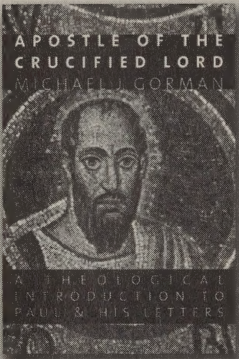

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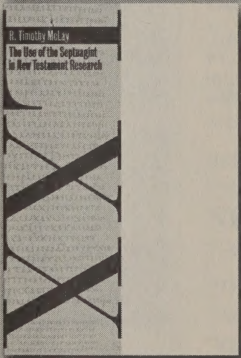

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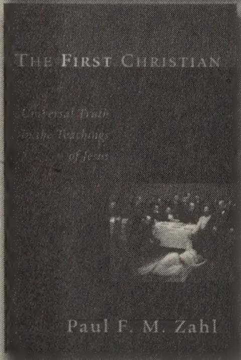

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PERIODICAL ABSTRACTS

THE NEW TESTAMENT: GENERAL

1501r. J. D. G. DUNN AND J. ROGERSON (EDS.), *Eerdmans Commentary on the Bible* [*NTA* 48, p. 395].

P. FOSTER, *ExpTimes* 115 (9, '04) 303-305.—This one-volume commentary offers an eclectic approach in terms of the style, theology, and treatments of its sixty-three contributors that works very well. Comments are intellectually stimulating but rarely become pedantic or narrowly focused on highly technical matters. The review article offers general comments on the book as well as remarks on various of the commentaries on the texts and introductory essays. It concludes with a brief comparison of this commentary with the *Oxford Bible Commentary* [*NTA* 46, p. 355].—C.R.M.

Canon

1502. D. HERCSIK, "Il Canone e la Chiesa. La rilevanza teologica del canone dei libri sacri," *CivCatt* 155 (3692, '04) 128-141.

After describing the canonical approach to Scripture pioneered by B. S. Childs, the article considers the canon as a phenomenon of ecclesial and literary reception, the significance of the order in which the books are placed in the canon, and the Law-Prophets and Gospels-Apostles pairings in the canon. It concludes that the canonical approach has the effect of underlining the intimate relationship between the canon and the church.—D.J.H.

1503. A. LE BOULLUEC, "La problème de l'extension du Canon des Écritures aux premiers siècles," *RechSciRel* 92 (1, '04) 45-87.

In the first centuries of Christianity there were two important moments in the history of the Scriptures. At the end of the 2nd century and the beginning of the 3rd century there was an extension of the concept of the "sacred book" to include texts other than the inherited writings of Judaism. In the second half of the 4th century there were efforts to demarcate the OT and the NT, and to settle debates that began two centuries earlier.—D.J.H.

1504. B. SESBOÜÉ, "La canonisation des Écritures et la reconnaissance de leur inspiration. Une approche historico-théologique," *RechSciRel* 92 (1, '04) 13-44.

The concepts of inspiration and canonization/canonicity have between them a circularity that is a consequence of the fundamental circularity that exists between the church and the Scriptures. Inspiration precedes and establishes the canon, and canonicity becomes the primary criterion of inspiration. This dialectical circularity is based on the original and reciprocal solidarity between inspiration and canonicity. The article concludes with three theological propositions about inspiration and canonicity.—D.J.H.

Interpretation

1505. J. ASURMENDI, "¿Apocalíptica en el Nuevo Testamento?" *EstBíb* 61 (4, '03) 527-555.

The article first reviews examples of apocalyptic theology in biblical and extrabiblical texts with reference to the book of Daniel, Qumran, *1 Enoch,* and *4 Ezra.* Then it considers whether apocalyptic discourse is found in the NT. It concludes that there is both a reduction and an amplification of certain apocalyptic elements in the NT, and that the Gospel of Matthew is a good example of the incompatibility of apocalyptic theology and Christian faith (see Mt 24–25).—C.R.M.

1506. C. AUFFARTH, "Die frühen Christentümer als Lokale Religion," *ZeitAntChrist/Journ AncChrist* 7 (1, '03) 14-26.

After surveying various scholarly approaches to the issues of *gnomai diaphoroi* and the unity of early Christianity, the article considers "local religion" as an analytical concept in the study of religion, pluralism and exclusivism (the significance of religious pragmatics), what attention to local religion can accomplish (the case of Roman Corinth), and the consequences of focusing on local religion and the possible contributions of scholarly projects relying on this approach.—D.J.H.

1507. R. A. M. BERTACCHINI, "*'Il Vangelo secondo Maria'*: quale femminismo?" *Sapienza* 57 (1, '04) 97-117.

With reference mainly to the Italian version of M. T. Winter's *The Gospel according to Mary. A New Testament for Women* [*NTA* 37, p. 444], the article discusses critically the christological and mariological diminution in some feminist interpretations of Lk 1:26-38 and other Gospel texts, the rewriting of sacred texts, judgments and prejudgments about gender, and the techniques of reelaboration to the point of "bleach."—D.J.H.

1508. M. BIEBER, "Geistliche Schriftlesung. Die Bibel als das Ereignis des Heiligen," *UnaSanc* 58 (4, '03) 276-287.

This discussion of spiritual reading of the Bible first considers *lectio divina,* with reference to its history, spiritual context of obedience, presupposition of spiritual formation, technique, search for meaning, and spiritual horizon. Then it focuses on the transcendent dimension of Holy Scripture with regard to "inscription" as the condition for transcendence and to Scripture as the trace of the holy.—D.J.H.

1509. R. BURNETT, "John Calvin and the *Sensus Literalis,*" *ScotJournTheol* 57 (1, '04) 1-13.

The "literal sense" of Scripture in Calvin's writings is a much more supple notion than many have assumed, especially when one considers his *Harmony of the Gospels.* Contrary to modernist assumptions and in contrast to a strict, direct identification between *signa* and *res,* Calvin's approach to literal interpretation allows for a certain amount of "breathing space" between what is written and what is written about.—D.J.H.

1510. P. CHAKKALAKAL, "Re-Reading the Bible from a Feminist Perspective," *Jnanadeepa* [Pune] 7 (1, '04) 109-129.

In the light of feminist readings of the NT texts about Mary at the annunciation (Lk 1:26-38) and Mary's Magnificat (Lk 1:46-55), the article summons us to outgrow the stage of biblical, theological, and ecclesiastical patriarchalization, and to promote new research and feminist scholarship aimed at attitudinal and structural transformation of the church and society. This would lead to a community of the "discipleship of equals" as envisaged by Jesus (see Mt 23:8-10; Gal 3:26-28) for the benefit of all God's people and the whole of creation.—D.J.H.

1511. J. B. CHANCE, "A Pedagogy of Dealienation: A Case Study in the Application of Peter Berger's *The Sacred Canopy*," *TeachTheolRel* 7 (2, '04) 101-107.

After summarizing Berger's theory of the alienating and potentially dealienating capacities of religion, the article examines some pertinent texts in the book of Wisdom (especially 13:1-9) and the NT controversy over clean and unclean food (Mk 7:1-23/Mt 15:1-20) to explore both the alienating and dealienating aspects of religion. It also describes how students might be encouraged to embrace as the most responsible position a dealienating stance toward religion, especially their own.—D.J.H.

1512. J.-L. CHRÉTIEN, "Se laisser lire avec autorité par les Saintes Écritures," *RechSciRel* 92 (1, '04) 119-137.

To accept the Bible as inspired is to believe that it is both human and divine. The article explores what it means to read the biblical writings as inspired, whether it is possible to separate the act of reading and a practice that is proper to it, and what the presence of a book of divine origin demands of the reader.—D.J.H.

1513. S. A. CUMMINS, "The Theological Interpretation of Scripture: Recent Contributions by Stephen E. Fowl, Christopher R. Seitz and Francis Watson," *CurrBibRes* 2 (2, '04) 179-196.

With reference to the writings of Fowl, Seitz, and Watson, the article discusses their approaches to the following topics: Christian theological interpretation of Scripture; the hegemony of historical-critical interpretation and the (re)location of the meaning of Scripture; the trinitarian framework of Scripture—providence, the gospel of Jesus, and the Spirit in interpretation; Scripture as a two-Testament canonical text—the discrete witness of the OT and the accordance of the NT; and Scripture and the character and conduct of the Christian community.—D.J.H.

1514. C. E. CURRAN, "John Paul II's Use of Scripture in His Moral Teaching," *Horizons* 31 (1, '04) 118-134.

Pope John Paul II in his encyclicals and talks on marriage and sexuality deserves great credit for attending to the scriptural dimension. While he does not employ a critical understanding of Scripture, his meditative and reflective use of Scripture rightly insists on the basic moral realities of conversion, covenant, discipleship, the twofold love commandment, the imitation of Christ, and other biblical concepts basic to Christian life. At times, however, his horizon distorts the meaning of Scripture. In discussing marriage and sexuality, his emphasis on the primacy of Scripture and on finding in Genesis the plan of God for marriage fails to recognize significant historical developments that have occurred in the history of the Catholic tradition.—D.J.H.

1515. E. F. DAVIS AND R. B. HAYS, "Beyond Criticism. Learning to read the Bible again," *ChristCent* 121 (8, '04) 23-27.

After describing the consultation (active from 1998 to 2002) known as "The Scripture Project" [see *NTA* 48, p. 394], the article states and explains nine theses that articulate a way of approaching the Bible that has historically characterized catholic Christianity: (1) Scripture truthfully tells the story of God's action of creating, judging, and saving the world; (2) Scripture is rightly understood in light of the church's rule of faith as a coherent dramatic narrative; and so forth.—D.J.H.

1516r. M. W. Dube (ed.), *Other Ways of Reading: African Women and the Bible* [*NTA* 46, p. 543].

D. E. Kuster, "'Other Ways of Reading: African Women and Bible,'" *Voices from the Third World* [Tiruvalla, India] 26 (2, '03) 174-179.—The volume addresses issues in translation (e.g. the need to decolonize Bible translations), hermeneutical methodology, gender issues, and the concept of canon. It is an affirmation of specific African ways of reading but it is not uncritical. It gives stimulating insights into the contemporary state of postcolonial feminist discourse among African women theologians.—C.R.M.

1517. S. García-Jalón de la Lama, "Una acotación crítica a la antropología cultural. La función heurística de los escenarios de lectura," *EstBib* 61 (3, '03) 307-317.

This examination of cultural anthropology as practiced by Spanish NT scholars in the light of contemporary interpretation theory suggests that they tend to blur the boundary between the semantic realms of dictionary and encyclopedia, and are mistaken about the pragmatic dimension of language. It concludes that a sharper use of the principles and resources of interpretation should be adopted to obtain the best results from cultural anthropology.—D.J.H.

1518. P. Gibert, "La différenciation moderne de la lecture biblique. Le conflit des épistémologies," *RechSciRel* 92 (1, '04) 89-117.

After fifteen centuries of Christ-centered exegesis, the crises associated with the Reformation and the emergence of critical exegesis (J. Meyer, B. Spinoza, R. Simon) created another sensibility toward Scripture in keeping with perceptions of the universe and reason influenced by R. Descartes's philosophy, and a new epistemology was put in place. The ecclesiastical authorities were powerless against an approach that was not only "scientific" but also would influence the religious reading of the Scriptures ever since.—D.J.H.

1519. S. Gillmayr-Bucher, "'Sternenrückwärts in der Erinnerung,'" *TheolPraktQuart* 152 (1, '04) 28-38.

This examination of the Bible's influence in modern German literature discusses the Bible as offering identification, biblical language, and biblical women—between remembrance and new creation.—D.J.H.

1520. A. Hecht, "Bibliodrama and Exegesis," *Dei Verbum* [Stuttgart] 66/67 ('03) 6-10.

With reference to the passage about the wedding feast at Cana (Jn 2:1-12), the article illustrates the steps involved in bibliodrama: introductory work, work on individual motifs, role playing, evaluation, and closing. Then it compares biblical exegesis and bibliodrama with regard to the tensions between them and what they have in common.—D.J.H.

1521. M. K. Hom, "Girard for the Uninitiated: An Introduction to Girardian Theory and its Application to Biblical Interpretation," *Crux* 39 (2, '03) 2-12.

The article first discusses the "three great moments" in the development of Girard's theory: mimetic desire and rivalry, the scapegoat mechanism, and the uniqueness of the Bible in its singular revelation of the scapegoat mechanism. Then it comments on the strengths and weaknesses of Girard's approach, and concludes that the value of his method lies in applying a hermeneutic that takes seriously various anthropological phenomena pertaining to violence, conflict, and scapegoatism.—D.J.H.

1522. E. HUWILER, "Authorized Conflicts: The Bible in Church Conversations," *BibTheol Bull* 34 (1, '04) 41-45.

The essay considers how the Bible is authoritative, why biblical authority is a problem, divergent theological tendencies within the Bible, and invoking the Bible in arguments about modern issues. It observes that the willingness to maintain a record of contradictory positions may be one aspect of what has made biblical religions endure, even though it complicates life in the biblical heritage, especially in our own time.—C.R.M.

1523. I. KRETZ, "Geistliche Schriftlesung (lectio divina)," *ErbAuf* 80 (1, '04) 8-17.

After reflecting on the significance of *lectio divina* in Benedictine life, the article discusses some aspects of *lectio divina* from the tradition, and describes its rediscovery since the Second Vatican Council.—D.J.H.

1524. J. N. J. KRITZINGER, "The functioning of the Bible in Protestant mission," *Missionalia* [Menlo Park, South Africa] 31 (3, '03) 542-567.

To show how the Bible functions in the praxis of Protestant missions, the article discusses the mission method or strategy employed, the agents carrying it out, the context analysis they employ, and the theological concepts informing their thinking and action. It concludes with theological reflections on Mt 28:16-20 and Lk 4:18-19, respectively.—D.J.H.

1525. G. LANGENHORST, "'Wörter und Sätze — voller Zauber und Kraft.' Die kulturprägende Bedeutung der Bibel als Literatur," *TheolPraktQuart* 152 (1, '04) 16-26.

The article discusses the influence of the Bible in modern German literature, with reference to the Bible as a collection of primal narratives, the unique charm of biblical language, the Bible as cultural knowledge, and the Bible as the "great code."—D.J.H.

1526. A.-J. LEVINE, "The Disease of Postcolonial New Testament Studies and the Hermeneutics of Healing," *JournFemStudRel* 20 (1, '04) 91-99.

In their effort to name and so to overcome kyriarchal elements in their own cultures, feminist postcolonial biblical scholars often re-create the dichotomizing rhetoric of the Bible and many of its interpreters. Specifically, these readers identify the evil of their own circumstances as an elitist Judaism, which both they and Jesus oppose. Their anti-Judaism seems primarily to be a western export, what postcolonial scholars educated in the west learned along with their colleagues in the western classroom and library. [The same issue contains responses by Kwok Pui-lan (pp. 99-106), M. Kanyoro (pp. 106-111), A. Reinhartz (pp. 111-115), H. Kinukawa (pp. 115-118), and E. Wainwright (pp. 119-125), as well as a reply by Levine (pp. 125-132).]—D.J.H.

1527. M. MASANGO, "Aristotle's philosophical influence on Western civilization, history and theology placed women in inferior positions," *VerbEccl* 24 (2, '03) 417-438.

The article first notes how Aristotle's views of the nature of women remain important as a source of currently held philosophical and theological ideas that confine women to a social position of inequality. Then it considers the exclusion of women in patriarchal writings, critical feminist reactions to history recorded in a patriarchal culture, and patriarchy and its effect on religion (with attention to Genesis 2–3 and 1 Cor 11:3-4).—C.R.M.

1528. R. MURRAY, "Tradition and Sacred Texts," *International Journal of Systematic Theology* [Oxford—Malden, MA] 6 (1, '04) 4-20.

After defining "tradition" and "sacred texts," the article sketches the relationships and interactions of tradition, as understood by Catholics, both with Scripture and with other Christian understandings. It discusses (1) Catholic tradition, the canon, and the authority of Scripture; (2) Catholic tradition vis-à-vis Eastern Orthodox understanding and interpretation; (3) Catholic tradition vis-à-vis Reformed Christianity; and (4) the claims of heirs of tradition vis-à-vis "scientific" biblical scholarship.—D.J.H.

1529. S. D. PAULSON, "Lutheran Assertions Regarding Scripture," *LuthQuart* 17 (4, '03) 373-385.

Lutherans assert that Scripture alone is their authority (*sola scriptura*), that the simple meaning of Scripture is clear in the words themselves (*claritas scripturae*), that Scripture interprets itself (*sui ipsius interpres*), and that Scripture is all these things only when proclaimed according to the two offices of law and gospel, letter and spirit.—D.J.H.

1530. M. PÉREZ FERNÁNDEZ, "Textos rabínicos en la exégesis del Nuevo Testamento," *EstBib* 61 (4, '03) 475-498. [See § 47-1508.]

After introductory comments on the reencounter of Jewish and Christian exegesis, this consideration of the place of rabbinic texts in NT exegesis discusses a seminar of Jewish and Christian scholars (an alternative to the Jesus Seminar), how rabbinic texts are to be used in the exegesis of the NT, examples of rabbinic halakah in the NT (Jn 7:23; Mk 2:23-28 parr.), rabbinic attitudes and the attitudes of Jesus (with reference to Mt 7:24-27; Lk 9:59-62; Mk 2:22), rabbinic parables and the parables of Jesus (Mt 22:1-14 par.; 20:1-16), and rabbinic haggadah and that of the Gospels (e.g. Mk 9:2-8 parr.). It concludes with seven points justifying the use of rabbinic texts in NT exegesis.—C.R.M.

1531. J. C. POIRIER, "Authorial Intention as Old as the Hills," *Stone-Campbell Journal* [Joplin, MO] 7 (1, '04) 59-72.

Postmodernists often claim that authorial intention did not become a hermeneutical concern until the Enlightenment. The article surveys the history of hermeneutics (pre-Enlightenment discussions and assumptions, from the Enlightenment to the present) to see what it says about intentionalism. It concludes that authorial intention has played a role in biblical interpretation since the beginning.—C.R.M.

1532. G. REYES, "El desafío hermenéutico posmoderno. Apuntes para una hermenéutica evangélica en el contexto posmoderno," *RevistBib* 65 (3-4, '03) 133-156.

After describing the development of postmodern hermeneutical epistemology from F. Bacon and R. Descartes onward, the article reflects on the challenges that it poses for evangelical hermeneutics today. It concludes that while postmodern hermeneutical epistemology is antirational and antiobjective, in the postmodern context evangelical hermeneutics must be both postobjective and postsubjective/postrelativist.—D.J.H.

1533. J. SCHWIEBERT, "Evading Rituals in New Testament Studies," *Council of Societies for the Study of Religion Bulletin* [Valparaiso, IN] 33 (1, '04) 10-13.

J. D. Crossan's influential inquiries into the historical Jesus and the early Christian movement and J. Ashton's *The Religion of Paul the Apostle* (2000) illustrate how NT scholars can move in and out of anthropological literature, without emphasizing or even noticing the discussions going on about ritual in that literature. NT studies in general lacks a discourse about rituals from which to begin to contribute to any larger discussion of the human phenomenon of ritual.—D.J.H.

1534. S. SZYMIK, "Podejście kanoniczne w interpretacji Pisma świętego (Canonical approach in the interpretation of the Bible)," *RoczTeol* 49 (1, '02) 15-31.

The article traces the development of canonical criticism with reference to the work of B. S. Childs and J. A. Sanders, presents the most important methodological postulates (positive and negative) of this approach, and assesses its strengths and weaknesses. It concludes that the canonical approach highlights the tension between historical-critical methodology and the inspired character of the biblical text as God's living word—a tension that can only be resolved by a unanimous cooperation between faith and reason in biblical studies.—D.J.H.

1535. J. THECKANATH, "Die Bibel in einer pluralistischen Welt. Gedanken zum Leitthema: 'Das Wort Gottes. Segen für alle Völker,'" *BibKirch* 59 (1, '04) 5-8.

These reflections on the Word of God as a blessing for all peoples discusses pluralism as a new worldview, the Bible in a pluralistic world, the challenges of a new millennium, the increase of fundamentalist biblical interpretation, the common way as a pilgrimage with others, and reading the Bible in dialogue with other religions and theological traditions.—C.R.M.

1536. A. J. THOMPSON, "The Pietist Critique of Inerrancy? J. A. Bengel's *Gnomon* as a Test Case," *JournEvangTheolSoc* 47 (1, '04) 71-88.

Examination of Bengel's *Gnomon of the New Testament* (1742) as a test case for his view of Scripture reveals no evidence that could claim Bengel's support for a supposed Pietist rejection of inerrancy. On the contrary, Bengel repeatedly draws attention to the truthfulness, perfection, purity, and unimpaired nature of the original biblical manuscripts in part (words, syllables, and even letters) and in whole (including historical narratives) as the written word of God.—D.J.H.

1537. A. VERHEY, "Scripture and Ethics: Canon and Community," *UnSemQuartRev* 58 (1-2, '04) 13-32.

The article first revisits the first edition (1976) of B. C. Birch and L. L. Rasmussen's *Bible and Ethics in the Christian Life* and their revised edition (1989), with particular attention to their major theses and some problems raised by their work. Then it considers R. B. Hays's *The Moral Vision of the New Testament. Community, Cross, New Creation* (1996), with a focus on what Hays called the synthetic task and the hermeneutical task. It concludes that the canon criterion and the church criterion identified by Birch and Rasmussen remain important, and observes that they opened up the question of the wholeness of the canon (the synthetic task) and the question of the hermeneutical relevance of the practices and performances of the churches.—D.J.H.

1538. G. O. WEST, "Beyond the 'Critical' Curtain: Community-based Service Learning in an African Context," *TeachTheolRel* 7 (2, '04) 71-82.

The article describes and analyzes a community-based service learning project in the School of Theology at the University of Natal in South Africa for what it means to teach biblical studies in an African context where biblical scholarship is partially constituted by ordinary African readers of the Bible and where context is a central pedagogical concept. It concludes that this kind of learning provides significant resources for dismantling the curtain that divides the academy from the community.—D.J.H.

1539. S. YAGI, "'Bashology' in the New Testament and Implication Analysis," *Annual of the Japanese Biblical Institute* [Tokyo] 28 ('02) 33-53.

Derived from the Japanese word *basho* or *ba* ("space, field, place, seat, site"), "bashology" views individuals as posited in the field of power and reflecting or representing the action of the field in them so that they form an integrated body (e.g. the church as the body of Christ). The article examines the bashological language and thinking of the NT, and with the help of implication analysis illustrates the phenomenon in various NT texts and explains the approach's value in understanding these texts.—D.J.H.

Interpretation, § 48-1585.

Textual Criticism

1540. R. AASGAARD, "Brothers in Brackets? A Plea for Rethinking the Use of [ ] in NA/UBS," *JournStudNT* 26 (3, '04) 301-321.

The Nestle-Aland *Novum Testamentum Graece* (NA) and the United Bible Societies' *Greek New Testament* (UBS) follow the long established tradition of putting material of problematic authenticity within brackets: [ ]. However, examination of the use and nonuse of brackets with the address ἀδελφοί in various Pauline texts suggests that the practice of the NA/UBS is inconsistent, and that in the cases of Rom 15:30; 1 Cor 14:39; and 1 Cor 15:31 the brackets should be dropped. For the sake of clarity, consistency, and sobriety there is need for a closer look in general at the attitude toward bracketing and the actual use of this text-critical instrument in the NA/UBS editions of the Greek NT.—D.J.H.

1541. T. J. CHAKKUVARACKAL, "The Possibilities and Presence of 'Errors' in the New Testament Manuscripts: An Indian Translator's Perspective," *BibBhashyam* 29 (3, '03) 230-242.

The article examines the root causes of corruption in the translation and interpretation of the NT text and the resulting distortions in the message of the Bible, by considering the oral transmission of the text of the NT, the transmission of the written manuscripts, and errors in NT manuscripts (accidental and intentional). It concludes that Indian translators of the Bible who used English versions that were already corrupted for various reasons, especially due to the neglect of the original text, brought the errors into the text of the Indian languages.—C.R.M.

1542. E. J. EPP, "The Oxyrhynchus New Testament Papyri: 'Not Without Honor Except in Their Hometown'?" *JournBibLit* 123 (1, '04) 5-55.

The article seeks to disclose the local context of our fifty-nine NT manuscripts from Oxyrhynchus, and to bring alive the Christian community there. After reflecting on traditional and new goals of textual criticism, the article focuses on the cultural and intellectual context of the NT papyri from Oxyrhynchus in relation to other early Christian and OT texts found there, examines in detail what an early 4th-century private letter about lending books (P.Oxy. 4365) might tell us about Jewish-Christian issues and women's literacy and leadership in Christianity at Oxyrhynchus, and considers the role of NT papyri in Christian worship and in everyday Christian life at Oxyrhynchus. It concludes that the churches at Oxyrhynchus by the late 3rd and 4th centuries appear to have moved well beyond the direct use of NT texts to a reliance on the liturgical forms that had developed and on the abiding Septuagint texts for much of their worship and polemic.—D.J.H.

1543. D. Parker and J. N. Birdsall, "The Date of the Codex Zacynthius (Ξ): A New Proposal," *JournTheolStud* 55 (1, '04) 117-131.

The manuscript known as Codex Zacynthius is the palimpsested underwriting of the first eighty-nine leaves of a 13th-century lectionary. The combination of the paleographical and catena evidence leads to the conclusion that Codex Zacynthius was produced ca. A.D. 700.—D.J.H.

Textual Criticism, §§ 48-1593, 1786, 1831.

Biblical Translation

1544. C. Buzzetti and C. Ghidelli, "Una traduzione biblica italiana, nell'ecumenismo. Una duplice testimonianza diretta, circa la TILC," *Salesianum* 66 (1, '04) 51-69.

Written by two of the translators and revisers involved in producing the *Traduzione Interconfessionale della Bibbia in Lingua Corrente* (TILC), the article first notes the general agreements reached between the Catholic church and other churches or Christian communities. Then it describes and assesses (with many examples) the characteristics of the translation. Finally it considers the pastoral effects of the TILC and takes up some criticisms that have been raised against it.—D.J.H.

1545. J. H. Dobson, "New Revised Standard Version OUP 1995 — Part 2," *Churchman* 118 (1, '04) 53-74.

In order to assess the standard of translation of the NRSV in the NT, this installment [see § 48-823] examines its treatments of Mk 1:1-20 and Jn 1:1-51, and considers how the theme of rising and resurrection in Mark's Gospel and some vivid points in John's Gospel (4:6; 13:26; 20:16) are handled. Then it explores the NRSV's treatment of Hebraic idioms and textual problems, and assesses its style, readability, and clarity. It concludes that the publisher's claims that good advantage has been taken of advances in biblical studies do not stand up to careful scrutiny.—D.J.H.

1546. J.-F. Gilmont, "La Bible a-t-elle été un best-seller? À propos d'un catalogue des Bibles imprimées conservées à Paris," *RevThéolLouv* 35 (1, '04) 75-83.

The publication of a catalogue of printed Bibles conserved in Paris—M. Delaveau and D. Hillard, *Bibles imprimées du XV^e au XVIII^e siècle conservées à Paris* (2002)—provides the occasion for an overview of bibliographies that note old editions of the Bible, for a critical analysis of the Paris catalogue, and for reflections on the value of exhaustive bibliographies of editions of the Bible.—D.J.H.

1547. P. JEFFREY, "A Chant Historian Reads *Liturgiam Authenticam* 2: The Bible in the Roman Rite," *Worship* 78 (2, '04) 139-164.

Despite the claim of *Liturgiam Authenticam* (a recent document from the Roman Congregation for Divine Worship), no one who has actually studied the *Nova Vulgata* could possibly consider it a repository of traditional Latin exegesis or interpretation as handed down by liturgical use and patristic tradition. Indeed, its very purpose was to eliminate peculiarly Latin readings and interpretations, for the sake of conformity to the original Hebrew, Aramaic, and Greek, as the preferences of modern scholarship demand. Thus the *Nova Vulgata* differs from the traditional Latin Vulgate in dozens if not hundreds of places, some of them central to traditions of the Latin church. The real question about the *Nova Vulgata* is why it even exists.—D.J.H.

1548. D. A. JOHNS, "Understanding the Controversy over Gender Language in Bible Translation," *JournRelTheolInfo* 6 (1, '03) 43-53.

The article discusses the language issues behind current controversy over gender inclusive translations of the Bible. It treats linguistic issues, sociological and religious issues, and strategies in Bible translating and the debate surrounding them. It concludes that the English language is changing and that a growing segment of the population no longer can sense being addressed by a text that uses supposedly "generic" masculine language to refer to them, because the masculine grammatical gender has largely shifted into a function that exclusively designates males.—C.R.M.

1549. P. JONES, "The Ideological Character of Language and the *TNIV*," *JournRelTheolInfo* 6 (1, '03) 25-42.

While *Today's New International Version* has retained all the male references to God and has kept "Son" for Christ, it is fair to say that the TNIV is "gender neutral" in relation to human males and females. This gender neutrality sometimes takes the TNIV in an unquestionably "egalitarian" direction. What is disconcerting is the systematic elimination of male-tagged biblical phrases that seek to communicate two notions at the same time—the inclusion of all and the equally important notion of male representation through a specific male role (e.g. Heb 12:4-9).—C.R.M.

1550. M. KIEDZIK, "*Pismo Święte Nowego Testamentu i Psalmy. Przekład ekumeniczny z języków oryginalnych* — główne założenia i zmiany w brzmieniu przekładu Nowego Testamentu oraz ich podstawy (The Main Presuppositions of the New Ecumenical Polish Translation of the New Testament and Psalms)," *CollTheol* 73 (1, '03) 203-213.

The editor of the new translation by thirty Polish scholars based on *The Greek New Testament* (1994) identifies the various scholars who collaborated in the project; offers a report on their experiences and how they adapted their procedures to needs as they emerged; describes the lay-out of their translation; and presents samples of their translation compared with two or three recent, major Polish translations.—J.J.P.

1551. J. NIEUVIARTS, "'Traduzione tradizione.' Traduire la Bible: lieux et enjeux de la traduction," *BullLitEccl* 105 (1, '04) 3-36.

After comments on translation and transculturality, the article first discusses the numerous translations of the Bible from the beginning (LXX, Targums, Vulgate, the large landscape of translations of the Bible in France today) and their objectives. Next it offers more theoretical reflections on the act of translation, especially the translation of the Bible (the principle of semantic equivalence; the difficult dialogue between source-language and target language; the material presentation of the text—the form of the edition). Then it treats the translation of a canonical book (reading in a tradition of reading, the question of reading the OT in light of the NT, "Christian-language").—C.R.M.

1552. T. O'Loughlin, "Translating *Panis* in a Eucharistic Context: A Problem of Language and Theology," *Worship* 78 (3, '04) 226-235.

The Greek word *artos* and the Latin *panis* do not differentiate between the generic foodstuff ("bread") and the object that is eaten ("loaf"). Examination of the pertinent passages in the Synoptic Gospels, Paul's letters, and *Didache* indicates that in our liturgical translations "loaf" should replace "bread."—D.J.H.

1553. C. A. Snavely, "God Language: Expanding Language, Expanding Concept," *Journ RelTheolInfo* 6 (1, '03) 55-68.

The paper discusses the use of gender-inclusive language in the western Christian tradition in light of recent controversy within some Christian circles over the use of inclusive language in worship and in Bible translation. It concludes that when we expand the words and images we use for God to include female images, male images, and gender-neutral images, we are not changing who God is. Instead we are expanding the aspects of God that may be revealed to us.—C.R.M.

1554. A. B. Spencer, "The Translation Issues in the Gender Inclusive Controversy," *Journ RelTheolInfo* 6 (1, '03) 11-23.

In the context of controversy over the gender inclusive *Today's New International Version,* the article discusses three foundational truths related to biblical translation (accuracy, historical precedence, priority) and examines three translational issues: form versus meaning (e.g. 2 Tim 2:2; Jas 5:16-17; Lk 17:3), literary form versus meaning (Heb 12:7), and natural versus grammatical grammar (Rev 3:20; Eph 6:4). It concludes that the TNIV more closely represents the meaning and grammatical gender of the original Bible text than does the NIV.—C.R.M.

1555. H. F. Stander, "Die wetenskaplike onderbou van DieBybel@kinders.co.za (The scientific basis of DieBybel@kinders.co.za)," *VerbEccl* 24 (2, '03) 474-492.

The article discusses the translational and semantic principles underlying *DieBybel@kinders.co.za,* a children's Bible in Afrikaans. The experience gained in producing this Bible will aid others undertaking similar projects in the future (e.g. in the other official languages of South Africa).—C.R.M.

Biblical Translation, § 48-1541.

Computer-Assisted Research

1556. M. Dubis, "Web Resources for the Study of New Testament Backgrounds," *Journ RelTheolInfo* 6 (1, '03) 3-9.

Whether one requires information related to the economy, military, family and social structures, literature, religion, or any of a host of other topics, the World Wide Web is an increasingly valuable resource for the study of NT backgrounds. The article offers a sampling of helpful sites in two groups: general sites (e.g. the Perseus Project, NT Gateway), and subject-specific sites (e.g. Second Temple synagogues, interpreting ancient manuscripts).—C.R.M.

Scholars

1557. ANON., "Professor David H.K. Amiran, 1910-2003. In Memoriam," *IsrExplJourn* 53 (2, '03) 145-146.

Amiran was the founder and guiding force of modern geography in Israel. His fields of interest included cartography, morphology, climatic research, regional geography, and rural and urban issues. He held that the discipline of geography is concerned with reciprocal relations between the physical environment and the human society that functions within it.—D.J.H.

1558. C. K. BARRETT, "*New Testament Studies*: 1954-2004," *NTStud* 50 (1, '04) 1-4.

After describing the origins of the journal *New Testament Studies,* the article comments on the high level and wide range of its articles, the various languages represented in it, the early decision to abandon book reviews, and those who have served as editors.—D.J.H.

1559. F. P. BESTEBREURTJE, "Über die Auslegung der neutestamentlichen Schriften bei Barth und Overbeck," *Zeitschrift für Dialektische Theologie* [Kampen] 19 (2, '03) 183-191.

F. Overbeck and K. Barth agreed that to be able to say anything meaningful about the early Christians and early Christianity, we are dependent on the texts that have been handed on to us. But whereas for Overbeck the NT canon was a limitation, for Barth it was the primary source. For Overbeck interpretation was a historical process of situating an ancient text in its historical milieu and in the tradition as a whole, while for Barth interpretation was a hermeneutical, text-immanent process of relating a canonical text to God.—D.J.H.

1560. P. BORGEN, "Avhandlingen *Das Volk Gottes.* Dens økumeniske perspektiv, historiske kontekst og innflytelse" [Theses on *Das Volk Gottes.* Its ecumenical perspective, historical context, and influence], *NorskTeolTids* 105 (1, '04) 12-20.

In *Das Volk Gottes* (1941), N. A. Dahl betrayed his confessional and ecumenical interests. He stated that of all those who sought legitimation from Paul for his protest against the church, no one understood Paul more deeply than Martin Luther. At the same time Dahl admonished Luther's church to remain in unity with the Catholic church. His work may have played a role in placing the biblical idea of the church as the people of God on the agenda of Vatican II's *Lumen gentium.* There may even be some kinship between Dahl's study and the "anticlerical" tendency in that document.—D.J.H.

1561. S. FERNANDO, "Hans Jonas (1903-1993). Bibliography," *Salesianum* 66 (1, '04) 119-154.

The chronological arrangement of Jonas's writings in this bibliography highlights the uninterrupted flow (from 1929 to 2003) of his publications (chiefly on philosophy, but many also on gnosticism) and offers researchers various possibilities of access to his works principally in the English, German, and Italian languages.—D.J.H.

1562. G. GHIBERTI, "Padre Giovanni Canfora. Un apostolo della Bibbia," *RivistBib* 52 (1, '04) 7-9.

This memorial note describes Canfora's life (1920-2003) and contributions to biblical study in Italy, especially in the early years of the Associazione Biblica Italiana. It notes his great enthusiasm for the cause, organizational ability, and capacity for making decisions. A photograph of him is included at the front of the issue.—D.J.H.

1563. R. HARVEY, "Passing over the Plot? The Life and Work of Hugh Schonfield (1901-1988)," *Mishkan* [Jerusalem] 37 ('02) 35-48.

Schonfield understood Jesus to be the Messiah, not in the deified form of later Gentile Christianity but in accord with his particular understanding of contemporary Jewish expectation that looked for a worthy successor to the royal line of David. Schonfield's messianism with its pantheist, adoptionist, and esoteric elements stands as a salutary warning to the messianic movement today to "rightly handle the truth" (2 Tim 2:15).—D.J.H.

1564. D. HELLHOLM, "Nils Alstrup Dahl som formhistoriker" [Nils Alstrup Dahl as form critic], *NorskTeolTids* 105 (1, '04) 21-26.

As a student of R. Bultmann, Dahl applied Bultmann's form-critical observations in particular to the Pauline and Deutero-Pauline letters. His investigations were not restricted to subunits alone but encompassed entire texts. Dahl utilized all three form-critical aspects, namely, text-syntactics, text-semantics, and text-pragmatics, and in his later years he turned to modern speech act theory to explain more fully what he understood by a text's pragmatic function.—C.R.M.

1565. H. HEMPELMANN, "Adolf Schlatter als Ausleger der Heiligen Schrift. Sieben hermeneutische Impulse," *TheolBeitr* 35 (1, '04) 17-38.

The article discusses seven principles underlying Schlatter's work as an interpreter of Scripture: "conversion" as the resolve to study theology; faith as standing before and taking a stand on the quest for truth; existence and exegesis as a unity; observation rather than speculation; the hermeneutic of humility; biblical interpretation as self-emptying love—its unity and potential; and faith and criticism—biblical interpretation under the promise.—D.J.H.

1566. Z. J. KAPERA, "Professor Bruno W. W. Dombrowski (1929 - 2003). In memoriam," *Polish Journal of Biblical Research* [Krakow—Mogilany] 3 (1, '03) 95-96.

The article describes the late Professor Dombrowski's life, academic formation, and academic career. A photograph of him with Kapera appears on the inside back-cover of the fascicle.—D.J.H.

1567. B. J. LEONARD, "A Crafty Historian: A Glenn Hinson Primer," *PerspRelStud* 31 (1, '04) 7-11.

Hinson is a Baptist who gravitated to the fathers and mothers of the early church, delighting in their insights, struggles, and dysfunctions. He is ever the crafty historian, teaching us what it means to be catholic and Baptist, to seek the Spirit, and to be free. [The same issue contains W. L. Allen's article on Hinson's spiritual formation and contributions to Christian spirituality (pp. 13-20), as well as a list of his writings on Christian spirituality (pp. 99-113).]—D.J.H.

1568. A. Lindemann, "Zur Geschichte der Theologischen Rundschau," *TheolRund* 69 (1, '04) 1-3.

The article sketches the history of *Theologische Rundschau* in its first phase (1897-1917) and in its *Neue Folge* (1929-), with reference to its various editors (W. Bousset, R. Bultmann, H. von Soden, E. Dinkler, W. G. Kümmel, etc.) and its twofold purpose of bridging the gulfs between theology and church and between the individual theological disciplines.—D.J.H.

1569. D. Marguerat, "Pierre Bonnard (1911-2003). *In memoriam,*" *RevThéolPhil* 135 (4, '03) 289-297.

Bonnard, a pastor and NT exegete, was a university professor, an author of scientific publications, and an inspirer of movements and a creator of associations, with a special interest in the dialogue between Christianity and culture. He was at once a person of thought and action, a scholar engaged in society, and a man of research and communication.—D.J.H.

1570. D. Marmur, "Breaking Barriers and Building Boundaries: Christian-Jewish Relations in the Writings of Leo Baeck," *TorontoJournTheol* 19 (2, '03) 145-156.

In his reply to A. von Harnack in *The Essence of Judaism,* Baeck (1873-1956) distinguished between the religion of Jesus (the kernel) and the religion about Jesus (the husk). Baeck's original purpose as a liberal rabbi—to save Jews for Judaism—colored his approach to Christianity throughout his life. It is legitimate to view Baeck as a trailblazer and not just a polemicist.—D.J.H.

1571. H.-P. Mathys, "Klaus Beyer zum 75. Geburtstag," *TheolZeit* 60 (1, '04) 3-4.

On the occasion of Beyer's 75th birthday, the article describes his academic formation and his contributions to (among other things) the study of the Semitic syntax of the NT and the Aramaic texts from the Dead Sea, and praises his philological competence and intellectual curiosity.—D.J.H.

1572. W. A. Meeks, "Nils A. Dahl og hans rastløse nysgjerrighet" [Nils A. Dahl and his restless curiosity], *NorskTeolTids* 105 (1, '04) 4-11. [See § 48-368r.]

The phrase "restless curiosity" sums up the main characteristic of Dahl's life (1911-2001) as a NT scholar, a life that brought him from Norway by way of Germany to the USA. At the center of his interests were perspectives that bridged many of the main divisions in 20th-century scholarship, such as his work on both NT ecclesiology and the historical Jesus.—D.J.H.

1573. M. D. Menacher, "Gerhard Ebeling's Lifelong *Kirchenkampf* as Theological Method," *LuthQuart* 18 (1, '04) 1-27.

The article illustrates Ebeling's theological method as *Kirchenkampf* ("church struggle") by examining three periods in his life (1912-2001) as a theologian: his study and service during the *Kirchenkampf* in the Confessing Church, his academic career at the Universities of

Tübingen and Zurich, and his commanding theological leadership even in the late stages of his life. It concludes that the ever continuing struggle to differentiate between letter and spirit, law and gospel, the two kingdoms, and the hidden and revealed God is the existential and ecclesial battle to stand firmly against all those forces that seek to falsify the gospel of peace inaugurated solely by Jesus Christ.—D.J.H.

1574. T. N. D. METTINGER, "Om gudsbildens gåtor. Rapport från ett forskarliv" [On the Mysteries of Portrayals of God: Report from a Life of Scholarship], *SvenskTeolKvart* 80 (1, '04) 17-26.

Reflecting on his years (1978-2003) as professor of OT at the University of Lund, the author first describes his research on the notions of God in the Hebrew Bible, with particular attention to the divine names, the exilic theology of divine presence, aniconism in the ancient Near East, and dying and rising deities. Then he discusses his theoretical views (especially his epistemology) and his youth, studies, and research up to 1978.—D.J.H.

1575. M. MILANI, "Scheda bio-bibliografica di Giuseppe Segalla," *StudPat* 50 (3, '03) 613-630.

After a photograph of Segalla and a sketch of his life (1932-) and academic achievements, the article presents on pp. 616-630 a list of his publications (282 items) between 1957 and 2003.—D.J.H.

1576. L. MORGADO, "Movimento Nacional de Dinamização Bíblica. Um apostolado específico dos Capuchinhos de Portugal," *EstFran* 105 (436, '04) 73-113.

The article describes the national biblical apostolate undertaken by the Portuguese province of the Friars Minor Capuchins in 1975, with reference to the reasons for the decision, the origins and history of the project, its publications, its future, and its present shape.—D.J.H.

1577. H. MOXNES, "Nils A. Dahl og den historiske Jesus. Et 50-års tilbakeblikk på 'Problemet den historiske Jesus'" [Nils A. Dahl and the historical Jesus. A fifty-year retrospective on the 'Problem of the historical Jesus'], *NorskTeolTids* 105 (1, '04) 27-31.

The article places Dahl's contributions to the study of the historical Jesus in the context of kerygmatic theology in the 1950s. His most important contributions were his emphasis on the Jewish context of Jesus and the suggestion that the title "Messiah" for Jesus was not a later theological interpretation but was based on the accusation at the crucifixion. Both suggestions pointed forward to later Jesus studies.—C.R.M.

1578. J. MURPHY-O'CONNOR, "In Memoriam. Marie-Émile (Claude) Boismard, OP (1916-2004)," Supplement to *Nouvelles de Jérusalem* [Jerusalem] 80 ('04) 1-15.

After describing Boismard's academic and ecclesiastical formation, the article discusses his major scholarly projects on the Johannine writings, the Synoptic Gospels, Acts, and other topics. It notes that Boismard's energy seemed to increase as he got older, and that he produced more books after his official retirement than in all his previous career. A complex, deeply emotional, and profoundly attractive personality emerges from his *Histoire de ma vie* (2002). Also included are a photograph of Boismard (p. 1) and a list of his thirty-one books (pp. 13-15).—D.J.H.

1579. W. NEUER, "Das Verständnis von Geschichte bei Adolf Schlatter," *TheolBeitr* 35 (1, '04) 39-54.

After noting the central significance of history for Schlatter's life's work (as biblical interpreter, systematic theologian, and philosophical thinker), the article discusses the historical-biographical background of Schlatter's emphasis on history, including his understanding of Scripture and its truth. Then it reflects on Schlatter's understanding of history and its consequences for his theology: history as the locus of God's saving action, as the source of super-historical truth, and as the beginning of the obligatory character and freedom of Christian theology, as well as overcoming the gulfs between historical-philological and theological-pneumatic exegesis, between exegesis and systematic theology, and between confessionalism and ecumenism.—D.J.H.

1580. B. OLSSON, "Enfald och mångfald i mitt ungänge med bibeltexter" [Unity and Diversity in my Conversations with Biblical Texts], *SvenskTeolKvart* 80 (1, '04) 27-37.

In his farewell lecture at Lund University, the author looks back on his forty years as a university teacher, scholar, and research leader. He gives particular attention to the topics and tasks that have especially interested him over the years: writing exegetical analyses for pastors, translating the Bible into Swedish, text linguistics, various aspects of the interpretive process, and the reception history of the Bible.—D.J.H.

1581. H. RONNING, "The Evangelistic Methods of Robert Lisle Lindsay — A Personal Tribute," *Mishkan* [Jerusalem] 37 ('02) 104-111.

In translating the Gospels into Hebrew, Lindsay (1917-95) found Luke to be the Gospel whose Greek has the more linguistically Hebrew features. He brought his students back into the world of Jesus' Bible (the OT) to see where an idea came from, how Jesus used it, what he meant, and how he fulfilled it.—D.J.H.

1582. R. SCHWERENDT, "Heinrich Schlier als Schüler seiner Lehrer Rudolf Bultmann, Martin Heidegger und Karl Barth in den Jahren 1920-1926," *Catholica* 57 (4, '03) 263-286.

After providing basic biographical information about Schlier (1900-78), the article discusses his studies between 1920 and 1926 under Barth, Bultmann, and Heidegger, respectively, as well as the influence of E. Peterson on him. It concludes that Schlier learned from Barth about the need for the renewal of theology and of the church, from Heidegger about the division between theology and philosophy, and from Bultmann about the place of the question of truth in theological exegesis. The influences of these teachers should be taken into account in future Schlier research.—D.J.H.

1583. W. U. SOLBERG, "William Abbott Oldfather: Making the Classics Relevant to Modern Life," *ClassWorld* 97 (2, '04) 159-177.

Oldfather (1880-1945), a classical scholar who earned an international reputation, spent most of his academic career at the University of Illinois. He was a powerful influence in the life of his university, the world of scholarship, and the affairs of the nation. Fearless and outspoken, Oldfather devoted his career to making the classics relevant to modern life. A photograph of him appears on p. 158.—D.J.H.

1584. G. VELTRI, "Biographik und Autobiographik in der Anfangszeit der Wissenschaft des Judentums," *BibNotiz* 116 ('03) 114-124.

With particular attention to L. Zunz and I. M. Jost, the article traces the development of interest in both autobiography and biography in the early years of the 19th-century *Wissenschaft des Judentums* movement.—D.J.H.

1585. H. WEDER, "Auf Evidenz gegründet. Zur Bedeutung des Werkes von Ernst Fuchs für die Neutestamentliche Theologie und die Theologische Hermeneutik," *TheolLitZeit* 129 (3, '04) 243-254.

Fuchs emphasized the proximity of religious language to life and experience. While he understood Jesus' preaching to presuppose God's presence to everyone, he insisted that it was a presence that has to be discovered. But theological hermeneutics as such cannot make the biblical text be understood. Rather, we must wait for the word to become effective, and so the art of waiting is the very point of hermeneutical rules and methods. In applying these perspectives to Jesus' parables, Fuchs stressed that pictorial language best describes the kingdom of God. The widely shared insight of much recent theology that metaphor is essential to religious language owes a great deal to Fuchs.—D.J.H.

Scholars, §§ 48-1536, 1870.

Bulletins

1586. P. DEBERGÉ, "Chronique biblique," *BullLitEccl* 104 (4, '03) 383-408.

Descriptions and evaluations of twenty-nine recently published books (all now in French, but some translations) appear under six major headings: Bible, history, and archaeology (six); the Bible, its readers, its authority (four); Jesus, Judaism, and Christianity (six); books of the OT and the NT (five); the Bible and ethics (four); and themes or great biblical figures (four).—D.J.H.

1587. D. J. HARRINGTON, "'Apply Your Whole Self.' New Books on the Bible," *America* 190 (9, '04) 28-31.

Descriptions and evaluations of six recently published books, all in English, on various aspects of biblical study [see § 47-1497]. Two of the volumes are study Bibles, while the other four deal with "the curse of Ham" tradition (D. M. Goldenberg), ancient Judaism and Christian origins (G. W. E. Nickelsburg), John the Baptist (C. M. Murphy), and 2 Corinthians (F. J. Matera).—D.J.H.

1588. D. SENIOR, "The Bible in Review. The New Testament and Related Topics," *BibToday* 42 (2, '04) 127-132.

Descriptions and evaluations of eighteen recently published books, all in English, on the NT and related matters.—D.J.H.

1589. B. SZIER-KRAMAREK, "Polska bibliografia biblijna zu lata 1998-2000" [Polish Biblical Bibliography for 1998-2000], *RoczTeol* 50 (1, '03) 130-197.

An alphabetical listing according to the authors' names of books and articles in Polish on various aspects of OT and NT study [see § 45-1608].—D.J.H.

GOSPELS—ACTS

Gospels (General)

1590. M. Bockmuehl, "Simon Peter's Names in Jewish Sources," *JournJewStud* 55 (1, '04) 58-80.

The article explores what associations the names of Simon Peter would have evoked during the late Second Temple and early rabbinic periods: (1) The patriarchal name "Simon" had returned to popularity in connection with the Hasmonean revolt and Jewish hopes for national restoration. (2) Rabbinic and epigraphic sources confirm that Simon bar Yonah was a sound Jewish name with a familiar and perhaps particularly Galilean patronym. (3) While *Kēphāʾ* makes good Aramaic sense and can be satisfactorily explained from the Dead Sea scrolls and rabbinic sources, there is no evidence that it was in use in Palestine as either a Jewish or even a Christian name at any time in late antiquity. (4) Although Greek speakers inevitably account for the preponderance of *Petros* in the NT and subsequently, the apostle's unusual linguistic background in Bethsaida allows for the possibility that he may have been called *Petros* from the start and that Jesus applied to him the Aramaic translation *Kēphāʾ* as a nickname. Either way, Palestinian Jews of the early rabbinic period would have had no trouble in understanding the name *Petros* or the word play on *petra* (see Mt 16:17-19).—D.J.H.

1591. M. S. Burrows, "Gospel fantasy. Dismantling *The Da Vinci Code*," *ChristCent* 121 (11, '04) 20-23.

D. Brown's *The Da Vinci Code* is a conspiracy tract based on manifestly bad history and driven by ideological passions. As a novel it also invites readers to an indulgence: it offers a taste of adventure, a glance at art history, and a sip of "sacred sexuality" in the form of a "spirituality lite" that contrasts sharply with the Jesus of the canonical Gospels.—C.R.M.

1592. A. M. Hibbard, "Among You As One Who Serves: The Multiplication of the Loaves and the Last Supper," *ChicStud* 43 (1, '04) 68-79.

The four Evangelists embedded Jesus' teaching and example in the stories of the bread and fish (Mk 6:32-44 parr.) and the Last Supper (Mk 14:17-25 parr.) at a time when 1st-century Christians, Jewish Christians in particular, struggled with the implications of open commensality both at daily meals and at the Lord's Table. The picture drawn in the pericope of the bread and fish—huge multitudes of people organized in groups (read churches) whose hunger is satisfied by Jesus through the ministry of the Twelve—is a statement about Jesus' continuing presence in the church, about servant leadership, and about vast numbers welcome at the Lord's Supper.—D.J.H.

1593. J. Joosten, "Le rapport entre l'Harmonie Venitienne et l'Harmonie Toscane. Une contribution à l'histoire du Diatessaron italien," *RivistBib* 52 (1, '04) 77-85.

Among the many descendants of Tatian's *Diatessaron* are two Italian witnesses from the late Middle Ages, the Venetian Harmony and the Tuscan Harmony. Comparison of the two versions with reference to specific Gospel texts shows that they belong to the same textual family and most likely descend from an original Italian translation according to two different textual trajectories.—D.J.H.

1594. J. A. Kelhoffer, "'How Soon a Book' Revisited: ΕΥΑΓΓΕΛΙΟΝ as a Reference to 'Gospel' Materials in the First Half of the Second Century," *ZeitNTWiss* 95 (1-2, '04) 1-34.

The study argues, contrary to the view of H. Koester, that the earliest use of εὐαγγέλιον as a literary designation predates Marcion, as well as *2 Clement* and *Didache*. It first discusses εὐαγγέλιον in *2 Clement* and the implications of dating *2 Clement*, Mk 16:9-20, and John 21 prior to Justin Martyr. It finds that at approximately the same time in the second quarter of the 2nd century both Marcion and *2 Clement* (see 8:5) assume εὐαγγέλιον as a referent for written Gospel materials. Next it contends that similar uses of εὐαγγέλιον are also to be found in the materials incorporated into *Didache* (see 8:2; 11:3-4; 15:4), so that *Didache* points to the earliest surviving uses of εὐαγγέλιον to designate written Gospel materials (in this case the reference is to Matthew). Finally it proposes that at some point between the composition of Matthew and *Didache*, a reader or copyist of Mark and Matthew (mis)interpreted Mark's ἀρχὴ τοῦ εὐαγγελίου (Mk 1:1) as a literary title and applied the designation εὐαγγέλιον also to Matthew. It concludes that while Marcion represents an important turning point in the 2nd century, he did not create εὐαγγέλιον as a literary designation.—C.R.M.

1595r. R. Laurentin, *Nouveau Diatessaron, "Les quatre Évangiles en un seul"* (Paris: Fayard, 2002).

P. Wargnies, "René Laurentin: Nouveau Diatessaron. 'Les quatre Évangiles en un seul.' À propos d'un livre récent," *NouvRevThéol* 126 (2, '04) 251-257.—It is legitimate and even regularly necessary in the life of the church to underline anew the profound agreement of the Gospels' unanimous but not uniform testimony. Still it is necessary to discern well the level at which this agreement is played out, and to find the appropriate way to express it. Laurentin's "four Gospels in only one," however, risks consolidating only fundamentalist readers. Consequently, in spite of his good observations, scriptural knowledge, and the great work involved in such a project, one is in a hurry to close this book and return to the freshness of the four distinct Gospels of tradition.—C.R.M.

1596. M. López Alonso, "Aspectos éticos de la acción sanadora de Jesús," *Moralia* [Madrid] 26 (4, '03) 417-438.

Jesus' healing miracles are charged with ethical implications. In proclaiming the kingdom, Jesus undertook a therapeutic strategy that aimed at the emergence of a healthy human person. Instead of preaching health per se, he tried to regenerate it in a holistic way through many gestures that rendered visible the healthy and ethical dynamism of the gospel.—D.J.H.

1597. S. Morschauser, "A Note on *Iskariot*: 'The Pariah,'" *JournHighCrit* 10 (1, '03) 66-74.

The name "Iscariot" attached to Judas in the Gospels is best derived from the Hebrew phrase *ʾîš karût* meaning a "man cut off" or "shunned," that is, a pariah or excommunicate. The name undoubtedly arose in a formal act of "banning" in the primitive Semitic church, and was retained as a liturgical "fossil" in the later Gospel narratives.—D.J.H.

Gospels General, § 48-1507.

1598. M. A. Beavis, "The Kingdom of God, 'Utopia' and Theocracy," *JournStudHistJesus* 2 (1, '04) 91-106.

The study offers a fresh perspective on the significance of "the kingdom" in the teaching/preaching of Jesus by interpreting it in the context of Greco-Roman, and particularly Hellenistic Jewish, political thinking with specific reference to ideas about divine rule (theocracy) and descriptions of ideal polities (utopianism). The historical Jesus' understanding of "the rule of God" is assessed in connection with D. Mendels's *The Rise and Fall of Jewish Nationalism* (1982). The article concludes that Jesus' "utopianism" emphasized the "no-place" character of the kingdom—the kingdom is not Israel, past, present, or future, but, similar to Josephus' portrayal of the Jewish polity in *Against Apion,* it is everywhere and nowhere, not "here" or "there" but present to those who perceive it (Lk 17:21).—C.R.M.

1599. M. Bird, "Shouldn't Evangelicals Participate in the 'Third Quest for the Historical Jesus'?" *Themelios* 29 (2, '04) 5-14.

The Third Quest for the historical Jesus emphasizes the Jewish nature of Jesus and early Christianity, views Jesus' message as predominantly eschatological, and is relatively optimistic about the historical reliability of traditions about Jesus in the canonical Gospels. Evangelicals should be actively involved in the Third Quest because such historical study of Jesus is a necessary task of discipleship and mission, because it provides the right tools and language, and because it gets both Christians and non-Christians to ask the right question, namely, Who is Jesus?—D.J.H.

1600. L. W. Davison, "Finding Jesus in the First Testament," *LexTheolQuart* 38 (4, '03) 205-212.

While we should not look for "evidence" of Jesus in the OT, by coming to understand these texts Jesus' life and message are illuminated. The article describes how the author became a more committed follower of Jesus through her encounters with various parts of the Hebrew Scriptures.—D.J.H.

1601. R. Dillmann, "'Ihr könnt nicht Gott dienen und dem Mammon.' Gottes Herrschaft — Garant eines menschenwürdigen Lebens," *TheolGlaub* 94 (1, '04) 33-44.

The values of human unity connected with Jesus' proclamation of God's kingdom are fundamental in Jewish OT traditions: everyone has a right to life, solidarity with those who are not as fortunate with material goods, faithfulness, personal integrity, and reliability. Jesus picks up these fundamental principles and gives them a new and more precise form, in a different social and political situation. This is apparent in his miracles and his parables.—D.J.H.

1602. A. García-Moreno, "La 'Third Quest': Reflexiones en torno a la obra *Jesus' Jewishness,* editada por J. H. Charlesworth," *EstBib* 61 (3, '03) 437-460.

After delineating the problem of the historical Jesus and sketching the history of the quest, the article discusses the essays in the Italian version (2001) of the collection edited by Charlesworth and entitled *Jesus' Jewishness. Exploring the Place of Jesus within Early Judaism* (1991). Then it calls attention to more books and articles pertinent to the quest of the historical Jesus.—D.J.H.

1603. M. Gourgues, "Jésus et son Père," *Christus* 51 (202, '04) 160-167.

Everything about Jesus is incomprehensible without reference to the one whom he designated his Father. The article seeks to recover some fundamental dimensions of Jesus' relationship to his Father with reference to the address and the first two petitions in the Lord's Prayer (Mt 6:9-10; Lk 11:2).—D.J.H.

1604. P. M. Head, "The Nazi Quest for an Aryan Jesus," *JournStudHistJesus* 2 (1, '04) 55-89.

After sketching out three contemporary factors that make it important to understand the aims, developments, and results of the Nazi quest for an Aryan Jesus, the article examines these Nazi attempts to prove Jesus was not Jewish but rather Aryan. It treats the background; Nazi approaches—Hitler and A. Rosenberg; W. Grundmann; Grundmann and the Institute for the Study and Eradication of Jewish Influence from German Church Life at Eisenach; and Grundmann and Jesus the Galilean. It concludes that when the view of Jesus as himself non-Jewish and as fundamentally in opposition to Judaism made exact connections with some of the worst Nazi propaganda, it is impossible not to imagine that it might have served to support a program of opposition to Judaism.—C.R.M.

1605. R. Heiligenthal, "Die Rückkehr der Wunder," *ZeitZeich* 5 (2, '04) 48-51.

After sketching the recent revival of interest in the quest of the historical Jesus, the article notes some of its major directions, and focuses on recent debates regarding the historicity and significance of Jesus' miracles as they are portrayed in the Gospels. It concludes that the very lack of consensus about Jesus shows the many facets of his life and activity.—D.J.H.

1606. T. Holmén, "Jesus, Judaism and the Covenant," *JournStudHistJesus* 2 (1, '04) 3-27.

While "covenant path-searching" (trying to find out how to keep faithful to the covenant) was a phenomenon very discernible in Judaism in Jesus' time, it appears that Jesus refrained from such activity. This does not mean that Jesus detached himself from Judaism or that he was an antinomian. Rather, his approach is best explained by the eschatological covenant of the later prophetic books (especially Jeremiah and Ezekiel) which foretell an inner knowledge of God's will that renders futile pursuing questions of covenant loyalty.—D.J.H.

1607r. R. A. Horsley, *Jesus and Empire* [*NTA* 47, pp. 157-158].

C. Bryan, "Imperialism Past and Present," *SewaneeTheolRev* 47 (2, '04) 199-219.—After observing that Horsley brings to his project immense learning and deep concern, the article raises questions about his exegesis of certain texts and about his parallels between ancient and modern empires. While expressing reservations about the book, it commends the work as learned, well written, and thought-provoking, and concludes that Horsley is profoundly faithful to and right about both Jesus and the prophets.—D.J.H.

1608. C. Izquierdo, "La 'formidable cuestión' de la conciencia divina de Jesús," *Script Theol* 35 (3, '03) 691-728.

After delineating the question of the self-consciousness of Jesus Christ, the article describes some basic moments in the reflection on this question: the NT evidence, the christological councils, the theology of Thomas Aquinas, Modernism, K. Rahner's thesis, theories about the human "I" in Jesus, the manuals, and the International Theological Commission.

Then it shows the necessity of Jesus having possessed consciousness of his divinity, considers the "faith" of Jesus, and reflects on theological implications with regard to creation, incarnation, and mission.—D.J.H.

1609. K. Kertelge, "Das verborgene Leben Jesu im Spiegel der Evangelien. Eine exegetische Skizze," *IntKathZeit/Communio* 33 (1, '04) 16-19.

After explaining what is meant by the "hidden life" of Jesus, the article considers the account of the twelve-year old Jesus' visit to Jerusalem in Lk 2:41-52, and reflects on the significance of the "hidden life" motif in relation to Jesus and the Gospels.—D.J.H.

1610. J. Murphy-O'Connor, "Gdzie został ochrzczony Jezus i skąd to wiemy? (Where was Jesus baptised and how do we know?)," *RoczTeol* 49 (1, '02) 57-64.

According to the Gospels, Jesus was baptized by John on the east bank of the Jordan, across from Jericho. The reports of early pilgrims and the archaeological remains permit us to pinpoint the site venerated as the place of Jesus' baptism in the Byzantine period. What interested pilgrims of all periods, however, was the water of the river in which by immersion they could renew their baptism.—D.J.H.

1611. M. Rapinchuk, "The Galilee and Jesus in Recent Research," *CurrBibRes* 2 (2, '04) 197-222.

Recognition of the significance of 1st-century Galilee as the backdrop for a genuinely historical presentation of Jesus has fueled the reexamination of literary sources, the careful consideration of archaeological evidence and artifacts, the use of social-science models, and the critical reassessment of previous "historical" studies. The essay surveys some of the work that has been done in these areas over the last two decades under the following headings: methods and assumptions; social factors; political structure; insurrection and rebellion; the Galilee, Jerusalem, and the Judean Temple; religious life in the Galilee; and implications for understanding Jesus of Nazareth. The work of D. R. Edwards, S. Freyne, R. A. Horsley, E. M. Meyers, H. Moxnes, L. H. Schiffman, and others is considered.—C.R.M.

1612. A. G. van Aarde, "Does Historical Jesus research have a future?" *VerbEccl* 24 (2, '03) 533-556.

This consideration of the itinerary of historical Jesus scholars since A. Schweitzer focuses on the three facets of historical Jesus research known as the "new quest," the "third quest," and the "renewed new quest." After delineating the views of scholars connected with these three quests, the article offers a plausible profile of the historical Jesus and defends its distinctive aspects. Then it reflects on the question whether the investigation of the historical Jesus is still significant today.—C.R.M.

Jesus, §§ 48-1577, 1633, 1724.

Passion and Death

1613. F. Avemarie, "Die Juden oder die Römer?" *ZeitZeich* 5 (4, '04) 8-10.

While the four Gospels supply abundant information about Jesus' passion and death, the discrepancies among them suggest that not everything they say is historical. The group around the Jewish high priests must have convinced Pilate that Jesus was a threat. But Pilate would not have condemned Jesus to death if he were not certain about his guilt or that he posed a real danger. This is clear from his emphasis on calling Jesus the "King of the Jews." To understand these proceedings, one must give special attention to Jesus' entrance into Jerusalem and his treatment of the businessmen at the Temple Mount (see Mk 11:1-19).—D.J.H.

1614. P. A. CUNNINGHAM, "Film and Fiction. Pondering the Passion," *AnglTheolRev* 86 (2, '04) 323-333.

Any passion play dramatization, including Mel Gibson's *Passion of the Christ,* should be assessed with respect to the principles used in constructing a coherent narrative from among the various NT options, whether Gospel episodes have been inflated for dramatic effect, the incorporation of relevant historical information, the use of extrabiblical literature, and the theological understanding of salvation that informs the drama.—D.J.H.

1615. G. DE ROSA, "La storicità della passione di Gesù," *CivCatt* 155 (3693, '04) 216-229.

After describing the literary sources for the passion of Jesus, the article examines the historical foundations of various episodes: the arrest of Jesus, the night trial before the Sanhedrin, whether there really was a night session of the Sanhedrin, the trial before Pilate, and the scourging and crucifixion of Jesus. Then it takes up the questions about the responsibility for Jesus' death and whether the Gospels tend to heighten the Jewish responsibility.—D.J.H.

1616. I. ELLACURÍA, "La fe pascual en la resurreccíon de Jesús," *RevistLatAmTeol* 20 (60, '03) 209-222. [See § 48-171.]

Based on a conference given in Madrid in 1981, this biblical-theological reflection first considers the continuity between the crucified Jesus and the risen Christ, and then discusses the relationship between the resurrection of Jesus and paschal faith. A summary of the discussion generated by the lecture is included on pp. 220-222.—D.J.H.

1617. D. A. FOLEY, "The Passion: Eyewitness evidence & the gospels," *HomPastRev* 104 (6, '04) 20-26.

The way in which the accounts of Jesus' passion and death in the four canonical Gospels dovetail makes it difficult to imagine them as the product of later communities or of anonymous individuals. Their lifelike and true feel reflect what we would expect if any group of persons reported on some event that they had individually witnessed.—D.J.H.

1618. I. GREENBERG, "Anti-Semitism in 'The Passion.' A rabbi reflects on Mel Gibson & the Gospels," *Commonweal* 131 (9, '04) 10-13. [See § 48-1621.]

Like the classic passion plays, Gibson's *Passion of the Christ* is primarily built on Gospel accounts but combines differing elements from all four Gospels to heighten the hatefulness of the Jews. The film should challenge Christians to face the anti-Semitism of the Gospels, to rethink the centrality of satisfaction theology, and to reject the glorification of suffering, and rise to protest.—D.J.H.

1619. B. MCMILLAN, "24 Frames . . . Film Notes," *Furrow* 55 (5, '04) 300-302.

The fundamental reason *The Passion of the Christ* warrants a caution and indeed the source of so many of its other problems lies in its misleading and misplaced claims to historical authenticity. Mel Gibson's film is as much an interpreted extrapolation of selected Gospel narratives, interwoven with external material and the director's imagination, as was Martin Scorsese's *The Last Temptation of Christ*.—C.R.M.

1620. J. NEUSNER, "Good Friday and Easter Sunday. Reading the Passion Narratives in the Context of the Mishnah's Rabbinic Theology or How, in the Mishnah, the Death Penalty is Merciful," *NewBlackfr* 85 (996, '04) 239-246.

After distinguishing between a secular, juridical, and a sacred-theological reading of the passion narratives, the article discusses why resurrection (of Christ or of holy Israel) is critical to the monotheist system. Then it considers the Mishnah's laws governing the death penalty as a theological and narrative context in which the passion narratives may be read, with particular attention to *m. Sanh.* 6:2 and 10:1. In the context of the law as articulated in the Mishnah, the details of the passion narratives take on acute meaning.—C.R.M.

1621. D. SENIOR, "Blame the Gospels? A theologian responds," *Commonweal* 131 (9, '04)14-17.

In response to I. Greenberg's essay on Mel Gibson's *Passion of the Christ* and the Gospels [§ 48-1618], the article observes that the artistic gifts of Gibson and his associates could have created a more powerful rendition of the passion story if they had been careful not to stereotype the Jewish protagonists in the story. Then it points to recent official Catholic efforts at confronting the anti-Jewish potential of the Gospels, to the variety of theological interpretations of Jesus' death in the Gospels, and to the Gospels' acceptance of the reality of Jesus' suffering and death while affirming his triumph over death through resurrection.—D.J.H.

1622. A. SOBIERAJ, "Śmierć Jezusa Chrystusa z perspektywy dialogu chrześcijańsko-żydowskiego (The Death of Jesus Christ from the Perspective of Catholic-Jewish Dialogue)," *CollTheol* 73 (2, '03) 39-59.

To facilitate Catholic-Jewish dialogue on the topic of Jesus' death, the author examines three topics that are often laden with misunderstanding: the significance and essence of the death of Jesus, the problem of the guilt and responsibility for the death of Jesus, and the theological consequences of the statement "his blood be on us and our children" (Mt 27:25). In brief, Jesus' death had soteriological significance. Since only God knows who sinned in the process (Judas, the Sanhedrin, Pilate), no one should assign responsibility and guilt for the death of Jesus to all the Jews in Jerusalem. Neither should contemporary descendants of these Jews be considered guilty. In reality, all sinners are guilty, and this includes Christians.—J.J.P.

1623. D. VAN BIEMA, "Why Did Jesus Die?" *Time* [New York] April 12 ('04) 54-61.

After noting the variety of approaches in the NT to why Jesus died, the article explains the origins and tenets of the theological theories of substitutionary atonement (Anselm) and exemplary atonement (Abelard). It concludes that most Christians today join elements from each of the two theological approaches.—D.J.H.

Passion and Death, §§ 48-1945, 1999.

The Resurrection

1624. J. D. M. DERRETT, "Financial Aspects of the Resurrection," *JournHighCrit* 10 (1, '03) 137-152.

The solution to the problem "What happened to Jesus' body?" is *cui bono,* whom did any scenario profit? With this key, problems raised by the self-contradictory NT story of Jesus' resurrection may be solved. What weighed most heavily with those who took possession of Jesus' corpse will have been its monetary value to them. Rather than it or any fragment should enrich others, they disposed of it themselves. Jesus was much more useful to them in heaven, with Moses and Elijah providing the paradigm.—D.J.H.

1625. S. K. HANNAN, "Encountering the Risen Lord: Reading the Easter Gospels," *Word World* 24 (2, '04) 198-203.

In the Easter lectionary readings, discerning God's voice and call does not always progress in a neat and prescribed order. The article considers the Sunday readings for Year C with reference to three dimensions of our encounter with the risen Lord: losing, recognizing, and following the Lord.—D.J.H.

1626. J. J. JOHNSON, "Hans Frei as Unlikely Apologist for the Historicity of the Resurrection," *EvangQuart* 76 (2, '04) 135-151.

Frei can be considered a kind of apologist for Jesus' resurrection, especially with his idea that Christ is the "unsubstitutable one" for Christians, that is, the stories about Christ are inconceivable unless Jesus actually had the experiences that the Gospels record him as having. However, his position is somewhat weak because he does not take seriously evidentialist strands of proof (including the NT witness) for the historicity of Jesus' resurrection.—D.J.H.

1627. B. VETTIKKATTIL, "Historicity of Jesus' Resurrection: Pannenberg's Wager," *Ind TheolStud* 41 (1, '04) 31-53.

W. Pannenberg insists that the event of Jesus' resurrection should be part of historical knowledge just as much as the facts in other sciences. After discussing the historicity of Jesus' resurrection (with reference to the appearances and the empty tomb, and the separate witnesses to them), the article considers the self-disclosure of God in history, natural knowledge of God from history, and the concept of verification.—D.J.H.

Synoptics

1628. A. D. BAUM, "Bildhaftigkeit als Gedächtnishilfe in der synoptischen Tradition," *TheolBeitr* 35 (1, '04) 4-16.

This consideration of the persistence of images as an aid to memory in the Synoptic tradition treats the poetic arrangement of the Synoptic speech material (e.g. Mt 12:26-28/Lk 12:2-5), mental images in ancient memory theory, the encoding of images according to the modern psychology of memory, the persistence of images in the Synoptic tradition (the parables of Jesus, Synoptic narrative material), and the peculiarity of the parable material in the Matthean-Lukan double tradition.—C.R.M.

1629. S. Gathercole, "On the Alleged Aramaic Idiom Behind the Synoptic Ηλθον-Sayings," *JournTheolStud* 55 (1, '04) 84-91.

In spite of the frequent use made of J. Jeremias's argument for an Aramaic idiom ("I am there") underlying the ἦλθον-sayings in the Synoptic tradition, it is difficult to see how the case rests upon a solid linguistic foundation. Moreover, interpretation of the ἦλθον-sayings should not exclude the idea of dynamic movement.—D.J.H.

1630. S. L. Mattila, "Negotiating the Clouds around Statistics and 'Q': A Rejoinder and Independent Analysis," *NovTest* 46 (2, '04) 105-131.

The article first offers clarifications of an earlier critique [§ 39-782] of C. E. Carlston and D. Norlin's statistical study [§ 15-827] that claimed to establish that "Q" was a written document used in approximately the same form by Matthew and Luke in light of Carlston and Norlin's recent reply [§ 43-1663]. Then it presents an independent statistical analysis to address Carlston and Norlin's claim that Matthew and Luke are consistently more conservative in their use of "Q" than in their use of Mark. It concludes that Carlston and Norlin's procedure for generating their statistics is not properly controlled, and that Matthew and Luke do not preserve "Q" sayings any more faithfully than Markan sayings.—C.R.M.

1631. D. Neville, "Colour and Criticism: Light on the Gospels," *St Mark's Review* [Barton, Australia] 195 ('04) 29-36.

After describing the author's participation in a project to color-code the Synoptic Gospels in Greek, the article discusses the significance of the argument from order in treating the Synoptic problem. Then it reflects on the wider relevance of Gospel source criticism with regard to textual criticism and to historical and theological studies.—D.J.H.

1632. A. Paciorek, "Galilejskie pochodzenie synoptycznego źródła Q (Galilean origin of the synoptic source Q)," *RoczTeol* 49 (1, '02) 65-75.

The mentions of Capernaum, Bethsaida, and Chorazin in Q as well as its geographical perspective vis-à-vis other places suggest that Q was written in Galilee in the area between Tiberias and Nazareth. Numerous images and metaphors from agricultural and rural life and also from urban life confirm the suggestion.—D.J.H.

1633. J. Schröter, "Anfänge der Jesusüberlieferung: Überlieferungsgeschichtliche Beobachtungen zu einem Bereich urchristlicher Theologiegeschichte," *NTStud* 50 (1, '04) 53-76.

The article first discusses the relation of the question of the origins of the Jesus tradition to the Two Source Theory and observes that the search for an answer cannot be limited to the Synoptic material or even canonical writings. Next it offers observations on the sayings tradition with attention to Paul's sayings of the exalted κύριος, and Rom 12:14-21 as an example of a pre-Synoptic sayings composition not attributed to Jesus (cf. James; *Didache*), respectively, and underlines the point that the sayings tradition by itself is not orientated biographically but leads to paraenesis (e.g. *1 Clement* 13) or the concept of "hidden sayings of the living Jesus" in *Gospel of Thomas*. Finally it considers the relation between the sayings tradition and early narratives about Jesus, and argues that for the sake of the historical memory of Jesus the sayings tradition had to be incorporated into narratives. This suggests that attempts to reach the historical Jesus via Q or the sayings tradition in general must be replaced by a perspective that relates the sayings tradition to the data gained from the narrative tradition.—C.R.M.

1634. R. L. THOMAS, "Discerning Synoptic Gospel Origins: An Inductive Approach (Part One of Two Parts)," *MastSemJourn* 15 (1, '04) 3-38.

The article compares 58 triple-tradition passages in the Synoptic Gospels for indications of whether the authors wrote independently of one another or relied on each other in a literary way. It finds that only sixteen percent of the words in the passages examined are identical in all three Gospels, and that agreements of two Gospels against a third show the impossibility of any theory of literary interdependence. It contends that inductive reasoning leads to the conclusion that oral and noncanonical written tradition based on eyewitness testimony was a basis for the Synoptic Gospels because of the random way they agree and disagree with one another.—C.R.M.

1635. A. VARGAS-MACHUCA, "Origen, composición y redacción de la fuente Q. Su función en el cristianismo primitivo," *EstEcl* 79 (309, '04) 171-215.

After surveying studies of the composition and redaction of the Sayings Source Q up to 1959 (to H. Tödt), the article reviews various studies of the redaction of Q (by D. Lührmann, P. Hoffmann, A. D. Jacobson, etc.). Then it considers the interpretation of Q by W. Schmithals; the literary genre and the formation of Q according to J. S. Kloppenborg; the composition, redaction, and function of Q according to H. Koester; study of the "Document Q" in the last ten years (B. L. Mack, J. D. Crossan); and two comprehensive visions of Q (P. Vielhauer, C. M. Tuckett).—D.J.H.

Matthew

1636. G. BOSCOLO, "Il Cristo maestro secondo Matteo," *StudPat* 50 (3, '03) 887-905.

For Matthew, Jesus' activity reaches its climax in the message he announces, a message that must be reiterated and diffused by the church throughout the world. Jesus' destiny is not bound exclusively to the cross (as for Mark and Paul) but is also fulfilled in his role as the teacher of his own. His basic message consists in the will of God revealed in the Law and the Prophets being authoritatively interpreted in his teaching and made concrete in the double love-commandment. The Matthean Jesus fulfills the OT tradition and gives it a definitive interpretation, which any authentic reading or practice must henceforth refer to.—D.J.H.

1637. W. CARTER, "Matthew and the Gentiles: Individual Conversion and/or Systematic Transformation?" *JournStudNT* 26 (3, '04) 259-282.

After observing that current debate about "Matthew and the Gentiles" is inadequately formulated, the article considers seven dimensions of Matthew's Gospel that indicate its systematic engagement with the Gentile world: the evocation of the Genesis creation account and Abraham's role to bless all nations in Mt 1:1; the evocation of Isaiah 7–9 in Mt 1:23 and 4:15 with regard to Jesus' commission; the Gospel's systematic analysis of the Gentile-dominated world as under Satan's control; the representative function of positive Gentile responses to Jesus; the scene between Jesus and Pilate (27:11-26); the parousia as bad news for the elite of the empire (24:27-31); and discipleship in a world dominated by Rome's power. It concludes that Matthew's Gospel is concerned with the establishment of God's just purposes or empire for all of God's creation.—C.R.M.

1638. B. E. Reid, "Violent Endings in Matthew's Parables and Christian Nonviolence," *CathBibQuart* 66 (2, '04) 237-255.

To resolve the tension between Jesus' teaching on nonviolence in the Sermon on the Mount and Matthean parables that show God dealing violently with evildoers, the article first discusses the meaning of violence and how Matthew presents Jesus and his followers as victims of violence. Then it examines how Jesus teaches the disciples to imitate God by responding nonviolently to the violence directed against them (Mt 5:38-48). Next it describes how eight Matthean parables present God as acting violently toward evildoers. Then it offers four possible solutions to the tension along with reflections on the ethical implications of each. It argues that the violence in the endings of the parables is eschatological action that pertains only to God; it is not a manner of acting that disciples can employ in the present time. To use violence is not a moral choice for disciples in Matthew's Gospel.—C.R.M.

1639. G. J. Volschenk, "Berg en huis as primêre metafore in die Matteus-evangelie (Mountain and house as primary metaphors in the Gospel of Matthew)," *HTSTeol Stud* 59 (4, '03) 1307-1328.

The article aims to show that in Matthew's Gospel the mountain and the house are significant theological spaces. It interprets the temptation of Jesus within the context of the mountain motif, and describes the wilderness, temple, and mountain as places of eschatological expectation and so as suitable places for calling Jesus the Son/Son of God. It also explores the role of the house/household in the Matthean development of the theme of discipleship.—D.J.H.

1640. G. J. Volschenk, "Geregtigheid, huisorde en die jubilee in Matteus (Justification, house-order and jubilee in Matthew)," *HTSTeolStud* 59 (4, '03) 1329-1348.

By means of a triangular model the article describes the interdependent and interrelational nature of the relationships in Matthew's Gospel among justification, house-order, and jubilee. This interpretive framework is employed as a way of avoiding a one-dimensional and simplistic understanding of justification and jubilee. The article concludes with a broad understanding of the jubilee that confirms its multidimensional nature and God's new beginning with humankind in Jesus Christ.—D.J.H.

1641. [Mt 5:38-48] M. Winger, "Hard Sayings," *ExpTimes* 115 (8, '04) 266-273.

The article examines Jesus' instructions to accept injury and to love one's enemies as they are presented in Mt 5:38-48 and Lk 6:27-36, to see what premises, expressed or implied, they rest upon. After showing that neither Jesus nor the Evangelists wanted these words to be judged by their practical consequences, it calls attention to their paradoxical dimension, and contends that paradox and irony are part of the meaning and not a mere rhetorical trick. By setting aside the natural, reasonable, and sensible division between friend and enemy, one is commanded not only to act in surprising ways but also to think in surprising ways.—D.J.H.

1642. J. Nolland, "The Mandate: Love Our Enemies. Matt. 5:43-48," *Anvil* 21 (1, '04) 23-33.

The article examines what Jesus means by love of enemies and by not setting ourselves against those who do evil, and considers the relation between Jesus' teaching and the OT. At the heart of what is called for in Mt 5:43-48 is a concern to remain "on the side of" all people no matter what they might do to provoke a different orientation. While it is right to see a "more" here that takes us beyond the OT, there is nothing here that is critical of the OT and its ethical investments.—C.R.M.

Mt 5:43-48, § 48-1691.

Mt 6:9-10, § 48-1603.

1643. S. KLAYMAN, "Tephillat HaAdon in Mattityahu 6:9-13 and Luke 11:2-4," *Kesher* [New Albany, OH] 15 ('02) 22-61.

After general comments about Jewish prayer in the 1st century, the article treats the two NT versions of the Lord's Prayer—Mt 6:9-13 and Lk 11:2-4—in terms of general background and immediate context, and provides a verse-by-verse translation and exegesis of each version with special attention to historical context. It concludes that the Lord's Prayer manifests the three principles of messianic Jewish prayer: community, continuity, and creativity.—D.J.H.

1644. [Mt 6:9-13] P. S. PUDUSSERY, "The 'Lord's Prayer' and the Dynamics of Christian Living," *Journal of Dharma* [Bangalore] 28 (4, '03) 463-500.

After general comments on the background of the Lord's Prayer, the article notes its two forms (Mt 6:9-13; Lk 11:2-4) and their contexts. Then it presents a detailed phrase-by-phrase exposition of the Matthean version. Finally it calls attention to three key features of the Lord's Prayer: its universal character, trinitarian dimension, and community aspect.—D.J.H.

1645. [Mt 6:10] C. DAY, "In search of the meaning of ἐπιούσιος in the Lord's Prayer. Rounding up the usual suspects," *Acta Patristica et Byzantina* [Pretoria] 14 ('03) 97-111.

After noting the problems posed by the word ἐπιούσιος in the texts of the Lord's Prayer (Mt 6:10; Lk 11:3; *Did.* 8:2), the article surveys the various solutions that scholars have used to explain its meaning and origin under four major headings: tomorrow's bread—future bread; tomorrow's bread—bread for the next day; daily bread; and bread for our need.—D.J.H.

1646. [Mt 7:7-11] J. MURPHY-O'CONNOR, "Why Doesn't God Answer Prayers? How the First Christians Dealt with Divine Silence," *BibRev* 20 (2, '04) 14-19, 43.

An abridged and illustrated version of an article published in *Revue Biblique* [§ 48-942].—D.J.H.

Mt 13:45-46, § 48-2089.

1647. [Mt 15:21-28] N. PROCTOR, "*Anti* Luz's *Matthew*: The Dog-Woman and the Dialectic," *JournHighCrit* 10 (1, '03) 110-120.

After criticizing various aspects of U. Luz's commentary on Mt 15:21-28, the article shows how Jesus ascribes greatness of faith to the Canaanite woman only after she simultaneously affirms and negates his metaphorical reference to her, when she engages in something more than pitiful importuning, idiotic worship, and rank contradiction. The narrative describes how the woman's very being underwent a progression from essentially nothing at least as a dog, to dog-woman, to woman of great faith.—D.J.H.

Mt 16:13-20, § 48-1926.

Mt 16:17-19, § 48-1590.

1648. S. W. Cronjé, "A study of the theological and ecclesiological consequences of Jesus' pronouncements in Matthew 16:18-19 and 18:18 concerning Peter as the rock, the keys of the kingdom given to Peter, and the church as holder of the keys of the kingdom," *Acta Patristica et Byzantina* [Pretoria] 14 ('03) 78-96.

The article investigates the "theological" and "ecclesiological" consequences of Jesus' pronouncements in Mt 16:18-19 and 18:18 concerning Peter as the rock, the keys of the kingdom given to Peter, and the church as the holder of the keys of the kingdom, respectively. It concludes with applications to church life in India and in South Africa today.—D.J.H.

1649. D. Ekem, "Another Look at the Translation of Matthew 16.19," *BibTrans* 55 (1, '04) 119-124.

Neither the perfective ("shall have been bound . . . loosed") nor the futuristic ("will be bound . . . loosed") translation of Mt 16:19 does justice to the theology being advocated through the use of a known but rare periphrastic construction. The theology centers on a divine sovereignty that is cooperative rather than authoritarian or predestinarian: God exercises his authority through human channels who are enabled to participate simultaneously with him in ministry. If this simultaneous/cooperative dimension is taken into account, it would be valid to translate Mt 16:19 as follows: "I will give you the keys that will enable you to partake of heavenly authority, [so that] whatever you are in process of binding on earth is also being bound in heaven, and whatever you are in process of loosing on earth is also being loosed in heaven."—D.J.H.

Mt 18:18, § 48-1648.

1650. K.-H. Ostmeyer, "Jesu Annahme der Kinder in Matthäus 19:13-15," *NovTest* 46 (1, '04) 1-11.

The version of Jesus' reception and blessing of the children in Mt 19:13-15 is chiastically structured, with each element in v. 13 corresponding to a word or action of Jesus in vv. 14-15. The pericope with its themes of filiation mediated through Jesus, προσευχή as the means of communication with the Father, and the kingdom is a concentrated expression of Matthean theology.—D.J.H.

1651. S. Janse, "De gelijkenis van de arbeiders in de wijngaard (Mat. 20:1-16) bij Aphrahat, de Perzische wijze (The Parable of the Workers in the Vineyard [Matt. 20:1-16] in Aphrahat, the Persian Sage)," *NedTheolTijd* 58 (1, '04) 28-45.

In his *Demonstrationes* Aphrahat interprets the parable of the workers in the vineyard (Mt 20:1-16) to say that the laborers of the first hour have the right to ask for more wages (and do get more) than is promised them by the lord of the vineyard. Behind this interpretation is Aphrahat's assumption that asceticism is devalued if there is an equal reward for all believers. In his use of NT texts (Mt 20:1-16; Jn 14:2; 1 Cor 15:41) the influence of Tertullian and Clement of Alexandria is evident.—D.J.H.

1652. [Mt 26–27] J. MALEPARAMPIL, "Unexpected and Unknown but Models of Courageous and Generous Discipleship: Matthew 26,6-13; 27,19; 27,54 and 27,57-61," *BibBhashyam* 29 (3, '03) 205-220.

The article explores how secondary characters in the Matthean passion narrative provide models of courageous and generous discipleship: the unnamed insightful woman at Bethany (Mt 26:6-13); the truth about Jesus and a non-Jewish woman—Pilate's wife (27:19); the centurion's confession of Jesus as the Son of God (27:54); and Joseph of Arimathea, a disciple of Jesus (27:57-60). It concludes that these figures are meant to be true examples of discipleship, though they are not called so directly.—D.J.H.

1653. J. ALEXANDRE, "'A quoi m'as-tu abandonné?' La lecture de Psaume 22, 2 dans Matthieu 27, 46 et Marc 15, 34," *ÉtudThéolRel* 79 (1, '04) 65-68.

H. Meschonnic's translation of Ps 22:2 reads the word *lama* not as "why" but "for what." The article suggests with reference to the Psalm as well as Jesus' cry from the cross (Mt 27:46; Mk 15:34) that it could be the intention of the text (in Hebrew, Greek, or Aramaic) to say: "You are my God, you are my God; to what have you abandoned me?" The sense is not "for what reason" but "in what design." The words express a confession of faith, as well as a certain terror before the unknown of death.—C.R.M.

1654. [Mt 28:19-20] D. D. PRASSAS, "The Bible in Mission: Women in Mission," *International Review of Mission* [Geneva] 93 (368, '04) 35-38.

Jesus' missionary command in Mt 28:19-20 consists of an active or ethical element ("go and make"), a sacramental or liturgical element ("baptizing"), and a catechetical element ("teaching"). For this work both the Word of God (the Logos) and the word of God (Scripture) are necessary.—D.J.H.

Mark

1655. M. EBNER, "Evangelium contra Evangelium. Das Markusevangelium und der Aufstieg der Flavier," *BibNotiz* 116 ('03) 28-42.

After noting previous suggestions that Mark's Gospel be read against the background of the rise of the Flavians, the article seeks to sharpen this reading with attention to the outline of the Gospel (particularly the turning point at Caesarea Philippi and the use of the word "gospel"), its Christology, and its ethic. It contends that Mark presents a subversive contrast program to the dominant religious, political, and societal culture represented by the Flavians.—C.R.M.

1656. M. G. KLINGBEIL, "Contextualizaciones de Isaías en San Marcos," *DavarLogos* [Libertador San Martín, Argentina] 2 (2, '03) 139-146.

In the early chapters of Mark's Gospel, texts from Isaiah have undergone some changes that indicate a process of contextualization according to the message that Mark wanted to bring across in his Gospel. This process is illustrated with reference to the direct quotation of Isa 40:3 in Mk 1:3, the allusion to Isa 58:3 in Mk 2:20, and the paraphrase of Isa 6:9-10 in Mk 4:12.—D.J.H.

1657. D. KOTECKI, "Od kerygmatu Jezusa do kerygmatu Kościoła w Ewangelii według św. Marka (Dal kerygma di Gesù al kerygma della Chiesa nel Vangelo secondo Marco)," *RoczTeol* 50 (1, '03) 51-66.

The article examines the theme of the proclamation or kerygma in Mark's Gospel with reference to Jesus, those who are healed, the Twelve, the church, and discipleship. The object of the kerygma is the coming kingdom of God and Jesus as Messiah and Son of God, and the proper response is to follow Jesus.—D.J.H.

1658. P. M. MEAGHER, "The Gospel of Mark. The Servant Son of God — Son of Man," *Vidyajyoti* 67 (9, '03) 779-803.

Moving backward from key scenes in the Markan passion narrative, the article investigates how the Evangelist wants the reader-believer to grasp Jesus' identity as the Christ, Son of God, Son of Man, and King of the Jews. It concludes that what characterizes the Markan Jesus is his commitment to his Father's will even if this leads him to the cross.—D.J.H.

1659. P. M. MEAGHER, "The Gospel of Mark. The Vulnerable Disciples," *Vidyajyoti* 67 (12, '03) 1025-1031.

The article follows the major group of Jesus' disciples through Mark's Gospel as they struggle with the gift of discipleship. It concludes that Mark's realistic picture of them comforts believers, encourages them to be honest, and reminds us that the community of faith is always vulnerable in its leadership and in its members.—D.J.H.

1660. P. M. MEAGHER, "Gospel of Mark: Warrior and Healer. 1," *Vidyajyoti* 67 (7, '03) 635-639. [See § 48-968.]

Taking its starting point from Exod 15:3 ("the Lord is a warrior"), the article shows how in Mark's Gospel Jesus engages in an ongoing struggle with the spirit world. It gives particular attention to the four major narratives of his conflicts with the evil spirits (1:23-27; 5:1-20; 7:24-30; 9:14-29) and the references to Jesus overpowering unclean spirits in two early major summaries (1:32-33; 3:11-12).—D.J.H.

1661. J. YANG, "'One of the Twelve' and Mark's Narrative Strategy," *ExpTimes* 115 (8, '04) 253-257.

The article examines four passages in Mark that include the name of Judas or have Judas as a character (3:13-19; 14:10-11; 14:17-21; 14:43-50) to explore how the Markan narrator manipulates the reader by controlling information about Judas Iscariot. It shows that the phrase "one of the Twelve" is the rhetorical strategy that Mark adopts to denigrate the group that he refers to as the Twelve. It concludes that the text of Mark implies a conflict (reflected by means of the characterization of Judas Iscariot and the Twelve) between two (or more) ideological groups in which the primary ideological group wanted to stand against the opponent group, which the author refers to as the Twelve.—C.R.M.

Mark, § 48-2097.

1662. J. G. LODGE, "Dying and Rising with Jesus: The Paschal Pattern in Mark's Gospel (1:1–8:26)," *ChicStud* 43 (1, '04) 17-36.

Mark foreshadows the passion narrative by arranging each smaller section of the Gospel according to a pattern of rising and dying and rising again. The narratives that end the subsections of Mk 1:1–8:26, with their opposition, misunderstanding, and rejection, are like partial dyings that look forward to Jesus' passion and death in chapter 15. At the same time each subsection begins with a transition that contains elements of new beginning, expansion of ministry, and a new intensity that might be called partial resurrection. In this way each subsidiary part of the first half of the Gospel reflects the trajectory of the whole.—C.R.M.

1663. D. LANDGRAVE GÁNDARA, "La purificación de un Leproso: Mc 1,40-45. Implicaciones sociales del proyecto de Jesús. Un análisis exegético-teológico (III)," *EfMex* 21 (63, '03) 307-363.

This third installment [see § 47-1586] presents a pragmatic analysis of Mk 1:40-45, considers some of its major theological points (purity-impurity, indignation and compassion, the church of marginal people, Jesus' power to free, miracles and the reign of God), focuses on margination and marginal persons, and offers some actualizing conclusions.—D.J.H.

1664. J. C. NALUPARAYIL, "Question of Jesus' Identity and the First 'Son of Man Logion' in Mark (2,10)," *BibBhashyam* 29 (4, '03) 251-277.

After sketching the current state of research on the Son of Man figure in Mark, and explaining the method of reader-response criticism, the article follows the responses of the reader up to the first "Son of Man" logion (2:10): the story so far and the privileged position of the reader; healing of the paralytic and forgiving of sins (2:1-12); the Son of Man and the *exousia* to forgive (2:10); and the meaning of the first "Son of Man" logion (2:10). It concludes with six statements about the reader's reaction at hearing the first "Son of Man" logion: e.g. the Spirit-filled divine Son present in Jesus of Nazareth is the Son of Man.—D.J.H.

1665. [Mk 2:18-22] W. L. ISLEY, "Fasting: The Discipline for the In-Between Time," *Doon Theological Journal* [Dehra Dun, India] 1 (1, '04) 79-90.

The thesis of this article, based primarily on Mk 2:18-22 and its Synoptic parallels, is that Christian fasting fundamentally should be an expression of grief over the absence of Jesus and of longing for his return. As such, fasting expresses the "not yet" of the Christian existence between the two comings of Christ.—D.J.H.

1666. A. KÄSER, "Den Juden zuerst, aber auch den Heiden: 'Mission' im Markusevangelium. Beobachtungen einer kompositionellen Lesung von Mk 4,35–8,36," *TheolBeitr* 35 (2, '04) 69-80.

The compositional arrangement of Mk 4:35–8:26 is apparent in the emphasis given to boats in chapters 4–6 and bread in chapters 6–8 and their connections to one another together with a series of other textual elements. In this way Mark depicts a subtle mission-theological beginning, which he only reservedly makes explicit, and whose discovery and formulation requires the productive cooperation of the reader: Jesus gives bread, indeed he is the bread—for the Jew first, but also for the Gentiles.—C.R.M.

1667. [Mk 9:2-8] C. R. MOSS, "The Transfiguration: An Exercise in Markan Accommodation," *BibInt* 12 (1, '04) 69-89.

Taking the transfiguration as a perfect example of a story that resonates within both Jewish and Greek thought, the article investigates how the author in Mk 9:2-8 alludes to a variety of religious traditions to make his narrative accessible for the broadest audience and transforms their established literary conventions and religious motifs into a vehicle for his own argument. After affirming the integrity of the account (i.e., it is not a misplaced resurrection account), it surveys its Jewish and Hellenistic motifs, respectively, with particular attention to the latter. Then it briefly considers objections to the hypothesis that the transfiguration narrative is an epiphany story, and early interpretations of the transfiguration scene in Mark, respectively. It concludes that Mark uses the epiphany motif in the transfiguration account to explain the significance of Jesus' undisclosed identity to those more familiar with Greek religious practices, and that he uses contemporary thought about Moses and Elijah to anticipate the future resurrection and glorification of God's Son for those better acquainted with Jewish motifs.—C.R.M.

1668. M. Grilli, "A transfiguração do caminho. Leitura de Mc 9,2-13 a partir da sua instância comunicativa," *RevistEclBras* 64 (253, '04) 75-106.

After analyzing how the reader is constructed in Mk 1:1–8:26, the article considers 8:27–10:52 as the context for interpreting the transfiguration, and offers an interpretation of 9:2-13 with particular attention to its communicative function. Having realized that the way of Jesus and his followers entails the cross (8:32–9:1), the reader will be able to realize that God has the power to transfigure the way of the cross into the way of resurrection and life.—D.J.H.

1669. M. Casey, "The Aramaic Background of Mark 9:11: A Response to J. K. Aitken," *JournTheolStud* 55 (1, '04) 92-102.

The article rejects Aitken's attempt [§ 46-1603] to argue that the Aramaic equivalent for δεῖ in Mk 9:11 was some form of *sryk* (rather than *ʿtyd*). It contends that there was no such equivalent at the time of Jesus, and that developments in that direction were specific to Jewish legal discussion at a later time.—D.J.H.

1670. E. M. Cornelius, "The rhetorical function(s) of Old Testament references in Mark 10:1-12," *Acta Patristica et Byzantina* [Pretoria] 14 ('03) 58-77.

The Markan pericope about marriage and divorce (Mk 10:1-12) contains several references to the OT: Deut 24:1 (Mk 10:4), Gen 1:27 and 5:2 (Mk 10:6), and Gen 2:24 (Mk 10:7-8). The article shows how in Mk 10:1-12 these texts serve the persuasive strategies of *logos* (to furnish logical proof, or contribute to the presentation of an argument), *pathos* (to influence the audience or readers' emotions, and get their goodwill), and *ethos* (to make the author or speaker trustworthy, and to put him/her in a good light).—D.J.H.

1671. J. S. Kloppenborg, "Isa 5:1-7 LXX and Mark 12:1, 9, again," *NovTest* 46 (1, '04) 12-19.

The article first summarizes the argument [see § 46-1607] that allusions to Isaiah 5 in Mk 12:1 and 9 are purely Septuagintal and hence that there is no compelling reason to suppose that the parable in 12:1-9, if it came from the historical Jesus, made explicit allusion to Isaiah. Then it responds to the details of C. A. Evans's counter-argument [§ 48-224] that Isaiah's song of the vineyard served as the original point of departure for the parable of the vineyard. It concludes that the original conclusion stands: There are no points where Mark's parable agrees with the MT against the LXX, apart from the irrelevant coincidence of agreement in grammatical person; and the details that Mark takes from Isaiah 5 have every appearance of being secondary accretions taken from the Septuagint.—C.R.M.

Mk 12:9, § 48-1671.

1672. S. SCHREIBER, "Caesar oder Gott (Mk 12,17)? Zur Theoriebildung im Umgang mit politischen Texten des Neuen Testaments," *BibZeit* 48 (1, '04) 65-85.

After noting the main lines of approach to the question of the relation of church and state raised by Jesus' statement in Mk 12:17, the article introduces J. C. Scott's model of public and hidden transcripts as a tool to discern the relationship between power-wielding and dependent groups. Next it shows that a methodical distinction between public and hidden transcripts in 1st-century Palestine brings to light substantial questioning of the Roman empire in coded form in early Jewish texts. Then after summarizing the consequences of this approach for a theory of political texts in the NT, it applies the method to the political logion in Mk 12:17 and observes that (1) the text stems from the experience of Roman oppression by Jewish or "Christian" groups; (2) Mk 12:13-17 may be read as a public transcript that does not offend Roman values; and (3) the type of conflict realized in the hidden transcript exists not in open resistance but in a lifestyle guided by Jesus' proclamation of the kingdom of God that develops a subversive "counter-world" to that of the state. It concludes that a legitimizing of the state is not visible in Mk 12:17, and that the sociological distinction between public and hidden transcripts may be fruitfully applied to other NT texts (e.g. Mk 5:1-20; Romans 13).—C.R.M.

1673. T. COLANI, "The Little Apocalypse of Mark 13," *JournHighCrit* 10 (1, '03) 41-47.

The original text of Mark 13 consisted of the disciples' question ("When will this be?") in 13:1-4 and Jesus' simple answer ("I don't know") along with his advice for vigilance in 13:32-37. The interpolated Jewish Christian apocalypse in 13:5-31 concerns "the pangs of birthing" (the first trials), "the affliction" (the bloody persecution), and "the end" (the catastrophe). Matthew added to the apocalypse and attributed the last judgment to Jesus. Jesus himself did not hope to return from heaven to finish his work. In dying he had finished it, such as he had conceived it. [The English version of pp. 201-214 in Colani's *Jésus-Christ et les croyances messianiques de son temps* (1864).]—D.J.H.

Mk 13:10, § 48-1694.

1674. [Mk 14:1–16:8] S. GUIJARRO OPORTO, "El relato pre-marcano de la pasión y la historia del cristianismo naciente," *Salmanticensis* 50 (3, '03) 345-388.

The pre-Markan passion narrative can provide useful information about the life and theology of a non-Pauline group of early Christians. On the basis of a redactional analysis of Mk 14:1–16:8, the article proposes a reconstruction of the pre-Markan version, and argues that various peculiar traits in it suggest that it was composed in Jerusalem during the period when that community was under the guidance of James the Lord's brother and so can be a valuable source for studying the Jerusalem church during the apostolic generation.—D.J.H.

1675. [Mk 14:1–16:8] L. NØRGAARD, "'Dér skal I se ham, som han har sagt til jer' (Mark 16,7b). Om læserens mulighed for Kristuserkendelse i Markusevangeliet" ['There you will see him, just as he told you' [Mark 16:7b]. On the reader's chance for knowledge of Christ in Mark's Gospel], *DanskTeolTids* 67 (2, '04) 81-95.

The article first explores Mark's "theory of knowledge" against the background of Mk 14:1-11 and in relation to the sociosymbolic values of honor and shame, the political and ethnic symbol of the Temple, and the physical presence of the Holy Spirit. Next it examines 14:10–15:37 to clarify Mark's interpretive reconfiguration of the absence of Jesus, showing that the death of Jesus in 15:37 releases the symbolic value that the whole of 14:10–15:15 invests in the figure of Jesus. Then it links this reading of 14:10–15:37 with 16:5-8 and some insights taken from Danish theorist of cognitive semantics P. A. Brandt to show that Mark can be said to transmit knowledge of Christ to readers who may not have been convinced from the start.—C.R.M.

1676. W. S. CAMPBELL, "Engagement, Disengagement and Obstruction: Jesus' Defense Strategies in Mark's Trial and Execution Scenes (14.53-64; 15.1-39)," *JournStudNT* 26 (3, '04) 283-300.

In Mark's narrative of Jesus' trial and execution (14:53-64; 15:1-39), Jesus neither acquiesces in nor passively accepts the injustice perpetrated against him. Instead, he employs several defense strategies during the judicial proceedings: engagement, disengagement, and obstruction. He welcomes the opportunity to participate in the criminal prosecution before the Jewish council when confronted with truthful allegations. Then he cautiously engages in the Roman trial without assenting to the court's indictment. At both hearings, however, he disengages when the process dissolves into judicial miscarriage involving counterfeit charges established by perjured testimony. Once the verdict is rendered, Jesus actively obstructs the discharge of the sentence imposed by refusing to carry the cross or to parade voluntarily to the execution site.—D.J.H.

Mk 15:1-39, § 48-1676.

Mk 15:34, § 48-1653.

1677. [Mk 15:42-47] W. J. LYONS, "On the Life and Death of Joseph of Arimathea," *JournStudHistJesus* 2 (1, '04) 29-53.

The figure of Joseph of Arimathea in Mk 15:42-47 reflects an earlier tradition about a Jewish council member who condemned Jesus, buried him for reasons of either personal piety or communal duty, and died without becoming a follower of Jesus. The non-disciple Joseph fulfills his function by being what he is and doing what he does precisely as a pious Jew awaiting the kingdom of God. He is neither a fiction (J. D. Crossan) nor a subsequent believer (R. E. Brown).—D.J.H.

Luke

1678. G. LEONARDI, "Ecclesiologia narrativa e dinamica di Luca (Vangelo e Atti). Un tentativo di sintesi," *StudPat* 50 (3, '03) 925-957.

After highlighting the literary and theological unity of Luke-Acts, the article proposes a narrative and dynamic synthesis of Lukan ecclesiology that focuses on the process whereby the messianic church intended by Jesus and open to all peoples was born at Pentecost within the church of Israel with two distinct sections, Judeo-Christian and ethnic-Christian, which mutually respected each other's cultural identity. It comments on the various structures of the church in Acts and notes that ecclesiology evolved according to Jesus' own ecumenical principles, the guidance of the Holy Spirit, and the interpretation of the signs of the times.—C.R.M.

1679. F. MANZI, "L'attestazione del terzo Vangelo sull'autocoscienza di Gesù dodicenne," *ScuolCatt* 131 (3, '03) 431-496.

Taking Lk 2:41-52 as its starting point, this investigation of Jesus' self-consciousness according to Luke's Gospel considers the growth of Jesus and of John the Baptist, the identity of the "Son of the Most High" and the identity of the "prophet of the Most High," the "dramatic" human growth of Jesus, the unique filial self-consciousness of Jesus at twelve years of age (Lk 2:41-52), the unique filial self-consciousness of Jesus throughout Luke's Gospel, the substantial convergence in the rest of the NT on this matter, and the "Gospel" of the "dramatic" growth of Jesus.—D.J.H.

1680. J. M. MARTÍN-MORENO, "La joie dans l'œuvre de Luc," *Christus* 51 (201, '04) 17-25.

The French version of an article published in Spanish in *Manresa* [§ 47-1609].—D.J.H.

1681. P. M. MEAGHER, "The Gospel of Luke. Faith Imagination," *Vidyajyoti* 68 (2, '04) 152-157.

The faith imagination of Luke enabled him to tell the story of Jesus. After comments on how Luke created his Gospel and some of its general aspects, the article considers the revelation of Christ at its center, the core of Jesus' ministry, the universal saving purpose of God, etc.—C.R.M.

1682. P. M. MEAGHER, "The Gospel of Luke. A Mosaic of Joy and Wonder," *Vidyajyoti* 68 (1, '04) 72-76.

The article observes how the characters in Luke 1–2 relate to various themes (faith, surrender, gratitude, memory and hope, joy and wonder, mission, the identity of Jesus). It notes that in these chapters God moves back and forth through the lives of the people who relate to him.—C.R.M.

1683. K. MIELCAREK, "Język Septuaginty i jego wpływ na autora Trzeciej Ewangelii (The language of Septuagint and its impact on the Third Gospel's author)," *RoczTeol* 49 (1, '02) 33-47.

The collection of books known as the Septuagint has its own language and style. The language of the Septuagint is present in Luke-Acts on the levels of terminology, phraseology, syntax, and style not only in the infancy narrative but also for the bulk of the Lukan work. Luke seems to use the Septuagintal traditions to show that both the OT and the NT writings belong to the same divine history of salvation.—D.J.H.

1684. B. E. REID, "Journeying with Jesus through the Gospel of Luke," *Church* 20 (1, '04) 51-54.

After sketching some of Luke's theological themes, the article highlights some new books that can help preachers, teachers, catechists, lectors, and spiritual directors to deepen their knowledge and appreciation of Luke's Gospel.—D.J.H.

1685. E. H. SCHEFFLER, "Luke's image of Jesus as 'liberator from suffering,'" *Acta Patristica et Byzantina* [Pretoria] 14 ('03) 205-220.

This systematic presentation of the image of Jesus in the Gospel of Luke considers what Luke says directly about Jesus or what he lets others say about him (Jesus as the Messiah, as Savior), what the Lukan Jesus does (Jesus' deeds), what the Lukan Jesus says (Jesus' teaching), and what happens to Jesus (different dimensions of Jesus' suffering, Jesus' suffering as liberation for sufferers). The picture we get of Jesus in Luke is that of a persistent and all embracing liberator who is driven not by an ideology or for his own sake but by his empathy with the various needs of people.—C.R.M.

Luke, §§ 48-1743, 1747.

1686. R. A. FOSTER, "Mary's Hymn of Praise in Luke 1:46-55: Reflections on Liturgy and Spiritual Formation," *RevExp* 100 (3, '03) 451-463.

The article explores the liturgical influence of Mary's hymn in Lk 1:46-55 upon the church's memory of Jesus and with respect to the spiritual formation of early and later Christians. It discusses Jesus in the memory of the early church, the background of Mary's hymn, and the message of the Magnificat.—C.R.M.

1687. A. SERRA, "Ancora su Lc 2,8-20. I 'pastori' come 'dottori-evangelizzatori,'" *StudPat* 50 (3, '03) 907-923.

The shepherds of Bethlehem in Lk 2:8-20 in addition to being shepherds in a literal sense also exhibit the "image" of the "pastor-evangelist" of the early Christian communities; they prefigure future preachers of the evangelistic message active after the resurrection. The article provides further documentation for this position with reference to some passages from *Targum of Jeremiah* and three Christian authors from the 5th to the 12th century.—C.R.M.

Lk 2:41-52, § 48-1679.

1688. H. I. MACADAM, "New Testament Chronology (Luke 3:1-2 & 23:44-5) and Solar Eclipses at Syrian Antioch: A Byzantine Datum," *Polish Journal of Biblical Research* [Krakow—Mogilany] 3 (1, '03) 37-44.

Luke may have used the first of four solar eclipses visible at or close to Antioch on the Orontes in the years A.D. 29 (that of 24 November), 49, 59, and 80 as a chronological marker for the ministries of John the Baptist and Jesus (Lk 3:1-2), and a rational, though still spectacular, cosmic explanation for the otherwise mysterious crucifixion darkness (24:44-45) noted by Mk 15:33 and Mt 27:45 [see § 43-1733]. Some 300 years later, again at Antioch, Ammianus Marcellinus in his *Res gestae* 20 invented an unwitnessed eclipse to coincide with Julian's accession to the principate in February 361.—C.R.M.

1689. D. RUDMAN, "Authority and Right of Disposal in Luke 4.6," *NTStud* 50 (1, '04) 77-86.

After noting the devil's claim in Lk 4:6 to have been "given" the world and to have the right to dispose of the same (detail that goes beyond Mt 4:9), the article examines the Lukan text in light of biblical (Dan 2:38; 4:14, 19; 5:16, 29) and Aramaic legal texts in which the phraseology of the devil finds echoes. The devil's offer to Jesus ultimately depends for its validity on subscribing to the view in Daniel 1–6 that the world is not just under the control of the forces of chaos but that this state of affairs is approved by God.—C.R.M.

Lk 4:18-19, § 48-1878.

1690. [Lk 5:17-24] R. Robinson, "Seeing Power in Luke," *Unitarian Universalist Christian* [Lancaster, MA] 58 ('03) 71-76.

Luke's retelling of the story of the healing of the paralytic in Lk 5:17-24 indicates that the God of Israel's power as revealed through Jesus comes as an ever-loving, ever-forgiving, liberating and healing Spirit that can reach all people, especially outcasts, by breaking through the walls of purity codes and by redefining holiness and the nature of power and community.—D.J.H.

1691. [Lk 6:27-36] G. S. Oegema, "'Love Your Neighbor as Yourself': Jesuanic or Mosaic?" *BibNotiz* 116 ('03) 77-86.

The exhortation to love one's enemies transmitted by Lk 6:27-36 (see Mt 5:43-48) should be understood as an interpretation of Lev 19:18b that follows the theological intention of the Holiness Code, that is, to be and act like the Father in heaven. Within Jewish contexts the command urged the practice of *imitatio Dei;* in Jesus' mouth it became an authoritative teaching.—C.R.M.

Lk 6:27-36, § 48-1641.

1692. M. L. Rigato, "Maria la Maddalena. Ancora riflessioni su colei che fu chiamata 'la Resa-grande' (Lc 8,2; 24,10; Gv 20,1.10-17)," *StudPat* 50 (3, '03) 727-752.

The article treats Mary Magdalene in Matthew and Mark, in Luke, in the Fourth Gospel, the description of her in Lk 8:2, and her status as first to see the resurrected Jesus and announce the resurrection to others in John. The name "Magdalene" (not a toponymic name but translating the Hebrew for "made great"), likely given to Mary by her fellow disciples, corresponds well with her role as a perennially valid model of Christian life.—C.R.M.

1693. E. Monteiro, "The Touch of the Untouchable. A Re-reading of Luke 8:42b-48," *Jnanadeepa* [Pune] 7 (1, '04) 131-152.

This reflection on Lk 8:42b-48 unfolds in two major parts. It first considers the existential situation of women in Jesus' day and women in the Indian context, focusing on issues of menstrual taboos imposed in the ancient Judaic world and in India, respectively. Then it engages in a narrative analysis of the passage to elucidate its meaning and message. Jesus healed the nameless outcast woman, reinstated her socially, and called her "daughter," thus demonstrating the presence of the liberating power of God.—C.R.M.

1694. M. Bird, "Mission as an Apocalyptic Event: Reflections on Luke 10:18 and Mark 13:10," *EvangQuart* 76 (2, '04) 117-134.

The essay seeks to identify the significance of apocalyptic for mission by examining Jesus' conception of his own mission and that of his disciples. It focuses on two instances in which apocalyptic was both appropriated by Jesus and redefined in accordance with his own aims: a vision of victory (Lk 10:18), and the gospel for apocalyptic times (Mk 13:10). It concludes that to recapture the NT vision of mission means forcing ourselves to grapple with the apocalyptic substance of its hope.—C.R.M.

1695. D. Rusam, "Sah Jesus wirklich den Satan vom Himmel fallen (Lk 10.18)? Auf der Suche nach einem neuen Differenzkriterium," *NTStud* 50 (1, '04) 87-105.

After observations on criteria for identifying statements of the historical Jesus, the article takes up the case of Lk 10:18, which in recent research has been recognized as "genuine." It contends that an analysis of the saying as well as attention to its genre and its position in the scene of the return of the 70/72 indicates that it fits Lukan theology exactly and in all probability was written by Luke as an "internal heterodiegetic analepsis" within the temporal frame of the Gospel. It concludes that the historical plausibility criterion proposed by G. Theissen and D. Winter must show both that the saying probably once had a life of its own and that it does not fit exactly into its present literary context, and that Jesus' saying in Lk 10:18 does not fulfill this initial criterion.—C.R.M.

1696. [Lk 10:25-37] R. Roukema, "The Good Samaritan in Ancient Christianity," *VigChrist* 58 (1, '04) 56-74.

In ancient Christianity the parable of the Good Samaritan (Lk 10:25-37) was often interpreted allegorically in the sense that Jerusalem stood for paradise and Jericho for the world into which humanity had fallen by the agency of the demons, whereas the Samaritan represented Christ. The article examines the different interpretations under the following headings: Marcion, Irenaeus of Lyons, Clement of Alexandria, a presbyter quoted by Origen, Origen's homily, Origen's other works, Gregory Thaumaturgus, *Gospel according to Philip,* Ambrose, Augustine, and Ephrem the Syrian. It concludes with a hermeneutical evaluation of the various authors with attention to the context of the allegorization.—C.R.M.

1697. Chung, Sook Ja, "Bible Study: Women's Ways of Doing Mission in the Story of Mary and Martha. Luke 10:38-42, John 11:17-27," *International Review of Mission* [Geneva] 93 (368, '04) 9-16.

The stories of Mary and Martha in Lk 10:38-42 and Jn 11:17-27 need to be interpreted from the perspective of Korean feminist "minjung" theology, which views Jesus as "one of the oppressed." The "only one thing" that Mary chose was to love Jesus as the oppressed (see Mt 25:31-46).—D.J.H.

Lk 11:2, § 48-1603.

Lk 11:2-4, §§ 48-1643–1644.

Lk 11:3, § 48-1645.

Lk 11:9-13, § 48-1646.

1698. L. Perkins, "Why the 'Finger of God' in Luke 11:20," *ExpTimes* 115 (8, '04) 261-262.

D. T. Williams's suggestion that Luke intended his reader to read "finger" in Lk 11:20 as a reference to the Spirit of God [§ 48-1012] does not tell us why in this narrative setting Jesus chose to use such an expression in controversy with the Jewish religious leaders. It is probable that Jesus' use of the phrase "finger of God" was intended to remind his listeners of the pagan Egyptian magicians' acknowledgment of God's power exercised through Moses in Exod 8:19.—C.R.M.

1699. A. DAGRON, "'Écoutez bien ce que dit ce juge sans justice' (Luc 18, 1-8)," *SémiotBib* 113 ('04) 56-63.

In the form of a dialogue, the article offers a commentary on the parable of the widow and the unjust judge and the remarks and questions of Jesus that follow it (Lk 18:1-8). It observes that faith does not exempt us from placing some energy in waiting.—C.R.M.

Lk 23:44-45, § 48-1688.

1700. A. DENAUX, "Lucas' verhaal van Jezus' verrijzenis (Lc 23,54 – 24,53) (Luke's Story of Jesus' Resurrection [Lk 23,54 – 24, 53])," *Collationes* 34 (1, '04) 5-39.

While Luke found the Jewish-Christian tradition about the bodily resurrection of Jesus along with "many" predecessors (Lk 1:1), by means of his narrative in 23:54–24:53 he sought to transmit this tradition to a Hellenistic audience with attention to their background and sensitivities, utilizing literary devices and patterns well known in the Greco-Roman world. After delineating the passage and commenting on the text, its structure, and the origins of this section, the article explores the narrative dynamics and theological richness of this passage with a brief commentary on each of the three panels of its triptych in 23:54–24:12; 24:13-35; and 24:36-53.—C.R.M.

Lk 24:10, § 48-1692.

1701. R. A. BLACKETER, "Word and Sacrament on the Road to Emmaus: Homiletical Reflections on Luke 24:13-35," *CalvTheolJourn* 38 (2, '03) 321-329.

In Luke's Emmaus account (Lk 24:13-35) the key point is that Jesus is not merely alive but that his living presence is experienced by the Christian community in the proclamation of the word and the celebration of the sacrament. While J. B. Green's commentary on Luke frequently disappoints the preacher, that of F. B. Craddock often opens up the text of the Gospel in ways that truly aid the proclamation of the word.—C.R.M.

Lk 24:36-43, § 48-1741.

Lk 24:45-49, § 48-1747.

John

1702. J. BOLYKI, "Ethics in the Gospel of John," *CommViat* 45 (3, '03) 198-208.

While compared to the rich ethical teaching of the Synoptic Gospels the ethics of John seem to be restricted to the "new commandment" of love in chapter 13, this is true only if we understand the ethics of any Gospel as a collection of moral laws and their interpretations. Making use of some methods of ancient literature, the article explores the hidden ethical dimensions of the Fourth Gospel under four headings: ethical conflicts in John, conflicts coming from the shift of ethical paradigms, community creating functions of the ethical paradigms, and the afterlife of the ethical conflicts of John.—C.R.M.

1703. D. A. CROTEAU, "An Analysis of the Arguments for the Dating of the Fourth Gospel," *Faith & Mission* [Wake Forest, NC] 20 (3, '03) 47-80.

This examination of arguments for the date of composition of the Fourth Gospel discusses forty-one lines of argument in four sections: the arguments for a pre-A.D. 70 date, a post-A.D. 70 date, a pre-A.D. 100 date, and a post-A.D. 100 date, respectively. Each section discusses the external and the internal evidence, and arranges the arguments in the order of least to most persuasive. It concludes that the Fourth Gospel was written between A.D. 80-100, and most likely toward the earlier end of this range.—C.R.M.

1704. G. DE VIRGILIO, "L'impiego di ὕδωρ nel Quarto Vangelo: prospettive di teologia giovannea," *StudPat* 50 (3, '03) 787-808.

The article examines the progressive sequence of the occurrence of the term ὕδωρ in the Fourth Gospel, offering a literary and theological analysis of its use in eight specific contexts: Jn 1:31-34; 2:1-11; 3:1-21; 4:7-15; 5:1-7; 7:37-39; 13:1-15; and 19:28-37. It observes that the ritual and purifying significance of ὕδωρ inherited from the OT tradition is reelaborated by the Evangelist according to a threefold perspective: christological, pneumatological, and ecclesiological.—C.R.M.

1705. A. EDANAD, "Prayers of Jesus in the Gospel of John as Paradigms," *Journal of Dharma* [Bangalore] 28 (4, '03) 515-528.

After general comments on Jesus' prayers in John's Gospel, the article focuses on two short prayers (Jn 11:41-42; 12:27-28) and one long prayer (17:1-26). It concludes that Jesus' prayers in John's Gospel are extensions of his revelation and a form of his proclamation as the Son of God.—D.J.H.

1706. R. FABRIS, "L''Agnello' nel Quarto Vangelo e nell'Apocalisse," *StudPat* 50 (3, '03) 849-862.

The Fourth Gospel presents Jesus as the Lamb of God (ὁ ἀμνὸς τοῦ θεοῦ) chosen and given by God to take away the sin of the world by means of the effusion of the Holy Spirit. Revelation presents the Lamb slain (τὸ ἀρνίον τὸ ἐσφαγμένον) but alive and sharing in the lordship of God as a victorious judge who has conquered all evil within human history. In both cases the symbolism of the lamb applied to Jesus Christ does not necessarily have a sacrificial connotation automatically linked to his death. Only Christ's faithful solidarity, fulfilled in his death on the cross, has radically eliminated sin and reestablished communion between humankind and God.—C.R.M.

1707. A. GAGNÉ, "Caractérisation des figures de Satan et de Judas dans le IV^e évangile: stratégie narrative et déploiement des intrigues de conflit," *SciEsp* 55 (3, '03) 263-284.

After noting that important correlations exist between the figures of Satan and Judas Iscariot in the Fourth Gospel, the article first examines its characterization of Satan—(1) Jn 8:44; (2) 12:31-32; 14:30; 16:11; (3) 13:2, 27; (4) 17:12. Next it considers the characterization of Judas—(1) 6:60-71; (2) 12:1-8; (3) 13:1-11; (4) 13:18; (5) 13:21-30; (6) 17:12; (7) 18:2-5. Then it highlights the parallels between these two characterizations in terms of function and identity. Finally it shows that the Fourth Gospel's characterization of Judas as the terrestrial manifestation of the figure of Satan is used to construct three subplots depicting conflict between the Son of Man and the prince of this world, between the Good Shepherd and the hireling-thief, and between Jesus and Judas Iscariot.—C.R.M.

1708. G. Ghiberti, "Fede e prassi: l'insegnamento morale in Giovanni," *StudPat* 50 (3, '03) 827-848.

The article aims to articulate John's moral teaching (on the basis of the Fourth Gospel with some reference to 1 John) by considering the following four questions: What kind of human behavior does John depict in his narration? How is this behavior judged by John? What are the guiding principles in John's negative or positive judgment of human behavior? and Which of the elements in John's judgment are to be considered perennial and therefore applicable to situations in all eras, including the present?—C.R.M.

1709. P. Grech, "Una giornata presso Gesú: l'orario giovanneo," *StudPat* 50 (3, '03) 777-785.

With its allusions to the hours of the day and the various Jewish feasts, the Fourth Gospel is constantly oriented toward the supreme "hour" in which Jesus is to be raised up from the earth to draw all unto himself. Like the disciples mentioned in 1:39, the reader is invited to spend a day with Jesus to understand where he "lives" (his divine origin). The reader is also informed of the hour in which Jesus meets the Samaritan woman (4:6), in which he heals the king's official's son (4:52), and in which he is sentenced by Pilate (18:28). John also ascribes meaning to morning and evening and to night-darkness and day-light.—D.J.H.

1710. K. Haldimann and H. Weder, "Aus der Literatur zum Johannesevangelium 1985-1994. Zweiter Teil: Synchrone Analysen," *TheolRund* 69 (1, '04) 75-115.

This third installment [see § 47-931] of a review of research on John's Gospel between 1985 and 1994 covers synchronic analyses under four headings: the variety of interests (L. Hartman and B. Olsson [eds.], M. J. J. Menken, I. de la Potterie, H. Boers), the role of the reader (J. L. Staley, P. D. Duke, G. R. O'Day), the search for integration (J. Beutler and R. T. Fortna [eds.], J. E. Botha, F. F. Segovia, M. W. G. Stibbe), and literary perception and theological interpretation (D. Senior, A. Reinhartz, C. Welck). It concludes with five observations about synchronic approaches.—C.R.M.

1711. R. Kangas, "A Panoramic View of the Gospel of John," *Affirmation & Critique* [Anaheim, CA] 9 (1, '04) 8-25.

The basic thought of John's Gospel is that the triune God in Christ comes into humankind and brings humankind in Christ into God for God's eternal building. This first installment treats the Johannine themes of life and building, the fulfillment of the tabernacle and the offerings, the all-inclusive Christ, Christ versus religion, the Lord's God-man living, and the redeeming and life-releasing aspects of Christ's death. [The same issue (pp. 4-7) provides a detailed outline of John's Gospel.]—D.J.H.

1712. D. Lee, "Carnal Theology? Symbol & Incarnation in The Gospel of John," *Women-Church* [Sydney] 34 ('04) 19-25.

In the Fourth Gospel salvation possesses a strongly "carnal" dimension insofar as the core symbol in the Johannine narrative is the manifestation of divine glory (δόξα) revealed in and through the flesh (σάρξ). The article discusses John's complex understanding of flesh and matter and the possibility it opens for developing a "carnal theology" that sees the human self, body and soul, imaging the glory of God revealed in Jesus Christ.—C.R.M.

1713. E. Marks, "The Gospel of Life," *Affirmation & Critique* [Anaheim, CA] 9 (1, '04) 26-37.

John's Gospel reveals what life is and how life is the way to fulfill God's purpose, which is God's building. After considering God's original intention, the article considers life's principle and purpose, and shows how in Jn 2:23–11:57 Christ as life meets various human needs and how life issues in a house of feasting.—D.J.H.

1714. M. A. Matson, "Current Approaches to the Priority of John," *Stone-Campbell Journal* [Joplin, MO] 7 (1, '04) 73-100.

The article surveys some of the issues at stake in a reassessment of the view that John is late and derivative, and summarizes the approaches of various scholars who have questioned the dominant paradigm and urge either a historical or literary priority for John. It considers critical scholarship's devaluation of John's priority, literary independence, literary priority, and historical and theological priority.—C.R.M.

1715. J. M. de Miguel González, "Datos para una teología trinitaria en los escritos joánicos," *Salmanticensis* 50 (3, '03) 389-420.

With particular attention to John 3 and John's Gospel as a whole but also with some reference to the Johannine letters and Revelation, the article discusses the data pertaining to the Trinity as revealed in the Johannine writings under four headings: the Son as revealer-redeemer; the Spirit of life; the love of the Father; and from one God to the triune God, and from the triune God to one God.—D.J.H.

1716. J. A. Nixon, "Who Wrote the Fourth Gospel? The Authorship and Occasion of the Fourth Gospel According to Patristic Evidence from the First Three Centuries," *Faith & Mission* [Wake Forest] 20 (3, '03) 81-98.

This survey of the patristic evidence from the first three centuries for the authorship of the Fourth Gospel first treats the implicit evidence from Papias, Justin Martyr, Tatian, Claudius Apollinarius, Athenagoras of Athens, and Polycrates. Then it considers the explicit evidence from the Muratorian Fragment, Theophilus of Antioch, Irenaeus, Clement of Alexandria, Tertullian, Origen, and Eusebius. The writers from A.D. 180 on provide abundant explicit testimony that the early Christians believed that John, the apostle and disciple of Jesus, wrote the Fourth Gospel.—C.R.M.

1717. G. R. O'Day, "Jesus as Friend in the Gospel of John," *Interpretation* 58 (2, '04) 144-157.

Two friendship motifs from the Greco-Roman world provide a promising framework for regarding Jesus as friend in John's Gospel: Jesus' love for others that is embodied in his death, and Jesus' boldness in speech and action. Friendship in John is the enactment of the love of God that is incarnate in Jesus and that Jesus boldly makes available to the world. Jesus is the ultimate friend.—D.J.H.

1718. V. PASQUETTO, "Il 'qui e ora' della salvezza nella testimonianza del Vangelo e delle Lettere di Giovanni — implicanze antropologiche di una soteriologia fatta di passato e di presente," *StudPat* 50 (3, '03) 809-825.

While not denying the intermediary role of Christ in the salvation of humans, John's Gospel and letters tend to emphasize the attitude that the individual is required to assume in the "here and now" of existence so that the saving past of Christ is able to explode in all its effectiveness and pass from being a situation of "spiritual" salvation to one of "real" salvation.—D.J.H.

1719. K. S. ROBICHAUX, "The Johannine Jesus as Bridge and Model for the Incorporation of the Believers into the Divine Trinity (I)," *Affirmation & Critique* [Anaheim, CA] 9 (1, '04) 38-51.

In John's Gospel Jesus is the incarnation of the Son of God as the incorporation of the entire triune God. The first installment focuses on Johannine texts that emphasize the incorporation of the Son and the Father in divine and human living, in the divine life and in the divine love, in the divine glory, in the divine fellowship, and so forth.—D.J.H.

1720. M. WRÓBEL, "'Żydzi' w Ewangelii Janowej ('Jews' in the Gospel of John)," *Coll Theol* 73 (1, '03) 19-36.

The meaning of the term "Jews" in John's Gospel is very complex. One must distinguish between positive, neutral, and negative connotations. Mention of Jewish feasts and words reflects positive connotations. Negative connotations are evident in anachronistic events retrojected from the period of John's community into the life of Jesus. The Gospel of John, however, does not record anti-Judaic sentiments any more frequently or more severe than the Law and the Prophets. Thus the document cannot and should not serve anti-Judaic purposes. The reader is obliged to distinguish between tradition and redaction, and attend to three levels: that of the text, that of the author, and that of the recipients/readers. This approach opens up new interpretive possibilities.—J.J.P.

1721. G. ZEVINI, "Il volto del Dio unico in tre Persone nel Vangelo di Giovanni," *PATH* [Vatican City] 2 (1, '03) 5-46.

With particular attention to John's Gospel, the article discusses the revelation of God as the "Father" of Jesus, the relationship of the Son with the Father and the personal and experiential consciousness between the Father and the Son, and the presence and action of the Holy Spirit as the "Paraclete" and "Spirit of Truth."—D.J.H.

John, § 48-1836.

1722. D. J. MACLEOD, "The Benefits of the Incarnation of the Word: John 1:15-18," *BiblSac* 161 (642, '04) 179-193. [See § 48-1039.]

The lesson of Jn 1:15-18 is that because the eternal Logos has assumed human nature, he can meet the needs of everyone and reveal God fully to humanity. The content of these verses is examined under two main headings: the confirmation of the incarnation (v. 15), and the benefits of the incarnation (vv. 16-18).—C.R.M.

1723. W. Życiński, "Tajemnica Matki Pana w tajemnicy Przymierza. Symbolika i teologia J 2, 1-12 (Geheimnis der Mutter des Herrn im Geheimnis des Bundes. Symbolik und Theologie J 2, 1-12)," *RoczTeol* 49 (2, '02) 111-122.

When Jn 2:1-12 is read in the light of the OT account of the Sinai covenant in Exod 19:10-11, 16, Jesus rather than Mary appears as the protagonist who begins his public activity and manifests his power as the Messiah. On the "third" day God's power was revealed at Sinai, the wedding at Cana was celebrated, and Jesus was raised from the dead. Mary as mother, woman, and bride carries on in the church her mission which began at Cana.—D.J.H.

Jn 2:1-12, § 48-1520.

1724. B. Schwank, "'Das Geld der Wechsler schüttete er aus, ihre Tische stiess er um' (Joh 2,15). Vom Umgang mit Geld und Besitz in der Umwelt Jesu: eine Antwort auf den Artikel von Magen Broshi," *ErbAuf* 80 (2, '04) 149-159.

Taking as its starting point Jn 2:15, the article discusses attitudes toward money and possessions on the part of the Jerusalem Temple priesthood, the monks of Qumran, the early church at Jerusalem according to Acts, and the early Pauline communities, respectively. Then it takes issue with M. Broshi's contention [§§ 46-123; 48-883] that Jesus' teachings on this matter were directly influenced by the Essenes, and concludes that Jesus was more concerned with the danger of interior enslavement to material possessions and did not view money and possessions as evil in themselves.—D.J.H.

1725. N. Farelly, "John 2:23-25: What Kind of Faith Is This?" *Presbyterion* 30 (1, '04) 37-45.

Examination of contextual, syntactical, and semantic problems encountered in Jn 2:23-25 shows that the faith of the "many" noted in 2:23 was inadequate. The reasons for this interpretation are found not in 2:23 but rather in 2:24-25, where Jesus' reluctance to entrust himself to them is enough to indicate the spuriousness of their faith.—D.J.H.

Jn 3, § 48-1715.

1726. [Jn 4:1-42] R. Irudaya, "Attitudes and Approaches Employed in the Dialogue of Jesus with the Samaritan Woman. II. Their Relevance to Interreligious Dialogue Today," *Vidyajyoti* 67 (9, '03) 773-781.

This installment [see § 48-1044] continues the reflection on Jn 4:1-42 from the viewpoint of attitudes and methods of dialogue, with reference to unitive style, solidarity, and critiquing methods, and a method of action. Then it considers the relevance and challenges of the analysis to interreligious dialogue, and describes this dialogue as a historical mandate.—D.J.H.

Jn 4:1-42, § 48-1857.

1727. A. Pinto da Silva, "Ancora Giovanni 7, 37-39," *Salesianum* 66 (1, '04) 13-30.

After reviewing the results of an earlier study of Jn 7:37-39 [see § 28-565], the article discusses the passage with reference to several wisdom texts (Prov 9:5-6; Sir 24:19, 21; 51:23-25, 26, 29) and to Jn 6:35. Then it suggests that the phrase about rivers of living water in 7:38b was included in the course of "sacramentalist" revision of the Gospel, and that the expression τοῦτο δὲ εἶπεν in 7:39 refers to the words that Jesus spoke in 7:37-38a.—D.J.H.

1728. V. Sisack, “Libertad — filiación en Jn 8, 31b-36,” *RevistBíb* 65 (3-4, ’03) 157-198.

In Jn 8:31b-38 the Evangelist links the terms ἐλευθεροῦν and ἐλεύθερος with allusions to “sonship” terms such as υἱός and οἰκία. After an exegetical analysis of the pericope with particular attention to its context and structure, the article focuses on the themes of slavery and sin, true disciples as really free persons, and the liberating power of truth and the Son as the liberator. It concludes that liberation and filiation are the work and gift of the Son.—D.J.H.

1729. M. Wróbel, “Kim jest ἀνθρωποκτόνος w J 8, 44? (Who is the ἀνθρωποκτόνος in John 8, 44?),” *RoczTeol* 49 (1, ’02) 77-92.

The article first discusses three proposals regarding the identity of the ἀνθρωποκτόνος in Jn 8:44: the demiurge (the father of the devil), the devil, and Cain. Then it reconstructs the stages in the development of Jn 8:44, and suggests that Jn 8:44 and 1 Jn 3:8-12, 15 were produced by the same school.—D.J.H.

1730. [Jn 11:1-54] F. Manzi, “‘Avendo visto quello che aveva fatto…’. Evidenza accolta o respinta nella risurrezione di Lazzaro,” *StudPat* 50 (3, ’03) 633-647.

The resurrection of Lazarus (Jn 11:1-54) is presented as the culminating sign in the Book of Signs (Jn 1:19–12:50) aimed at provoking or strengthening the faith of the eyewitnesses. As a sign of revelation, Lazarus’ return to life was evident to all, even though it was in fact denied by some. The Evangelist’s narrative of this episode of faith and disbelief intends to preserve and bear witness to the “logic” of the revelation by means of signs, with which Jesus bore witness to the Father while respecting the freedom of his listeners.—D.J.H.

Jn 11:17-27, § 48-1697.

1731. M. Pesce, “Isaia disse queste cose perché vide la sua gloria e parlò di lui (Gv 12,41): il *Vangelo di Giovanni* e l’*Ascensione di Isaia,*” *StudPat* 50 (3, ’03) 649-666.

Comparison between Jn 12:41 and *Ascension of Isaiah* 6–11 indicates that the writer of John’s Gospel was aware of the tradition according to which Isaiah had a vision of the descent of the beloved on earth and his earthly destiny. Jn 8:56, which probably alludes to the tradition according to which Abraham ascended to the seventh heaven, foresees Jesus’ earthly life, as narrated in *Apocalypse of Abraham* 29:3-13. This kind of ascensionist prophecy in John and *Ascension of Isaiah* seems to be linked to a cosmology that contrasts the “low” earth dominated by evil forces and the “high” place inhabited by God.—D.J.H.

1732. M. Perroni, “Il racconto della lavanda dei piedi (Gv 13): tra sincronia e diacronia,” *StudPat* 50 (3, ’03) 667-687.

Study of some significant synchronic contributions (by F. Manns, J. Calloud and F. M. Genuyt, and A. Destro and M. Pesce) toward the interpretation of the washing of the feet in Jn 13:1-20, a key text for understanding the Evangelist’s ecclesiology and the sacramental praxis of his community/communities, makes it possible to reconsider the synchronic/diachronic alternative, beginning from an evaluation not only of the conclusions but also the ecclesiological implications of biblical exegesis, and to raise the question whether there is a risk of falling into a kind of reactive literalism.—D.J.H.

1733. [Jn 13:1-20] K. VERHOOF, "Over liefde en verraad. Jezus wast de voeten van zijn leerlingen" [On Love and Betrayal. Jesus Washes the Feet of his Disciples], *Collationes* 34 (1, '04) 41-53.

With reference to the Johannine scene of Jesus' Last Supper in Jn 13:1-20, the article reflects on Jesus' ultimate demonstration of love in the face of his betrayal by Judas, Peter's anxiety in the face of that love, the betrayal of love, responses to the betrayal of love, and love and betrayal in tension.—D.J.H.

Jn 14, § 48-1908.

1734. G. GIURISATO, "Struttura e messaggio di Gv 15,1-8," *StudPat* 50 (3, '03) 689-715.

The text of Jn 15:1-8 is structured in eight microparagraphs, clearly distinct as to style, content, and terminology, which can be easily paired, with vv. 1 and 5a constituting the decisive pair. The message is defined by the relationships (1) between the vinedresser and the branches (the Father and the disciples) regarding their bearing fruit, and (2) between the vine and the branches (Jesus and the disciples) which is expressed by the verb "remain."—D.J.H.

1735. J. ALOISI, "The Paraclete's Ministry of Conviction: Another Look at John 16:8-11," *JournEvangTheolSoc* 47 (1, '04) 55-69.

According to Jn 16:8-11, conviction is a ministry of the Holy Spirit in which the Spirit convinces individuals of their sinfulness, their false righteousness, and their impending condemnation. The Spirit convicts the world of sin because people do not believe in Christ. Unbelievers are convicted of their false righteousness because in ascending to heaven Jesus demonstrated that he is the only source of true righteousness. And the Spirit convicts the world that it will face the judgment of God because the prince of this world has been condemned.—D.J.H.

1736. [Jn 17] M. CORNWELL, "Jesus' Prayer for the Church," *Emmanuel* 110 (2, '04) 131-137.

After surveying Jesus' prayers in John's Gospel, the article focuses on his prayer for the church in John 17 under the following headings: a parting prayer (17:1-8); "for these I pray" (17:9-19); and "through their word" (17:20-26).—D.J.H.

1737. T. VALLIANIPURAM, "John 17 as a Mission Prayer," *IndTheolStud* 41 (1, '04) 5-30.

After a critical evaluation of scholarly opinions regarding the Johannine approach to mission, the article considers the uniqueness of Jesus' prayer in John 17 and its structure. Then it presents an exegetical analysis of the text with attention to its missionary implications. It concludes that the analysis proves unequivocally that John 17 is a mission prayer, and offers a summary of the main mission themes of John in seven points.—C.R.M.

1738. D. G. VAN DER MERWE, "Jesus *appoints* his disciples as his agents to continue his divine mission according to John 17:17-19," *Acta Patristica et Byzantina* [Pretoria] 14 ('03) 303-324.

Jn 17:18 indicates not the historical sending of the disciples by Jesus but rather the official appointment of the disciples by Jesus as his agents to continue his divine mission in the world. The historical sending of the disciples takes place in Jn 20:21. This is evident from the placement of 17:17-19 in the last discourses and chapter 17, where it relates to Jesus' discussion of his imminent departure and his replacement by his disciples.—D.J.H.

1739. R. VIGNOLO, "Chi pronuncia l' 'ecce homo' (Gv 19,5c)? — ovvero la ritrattazione d'una consuetudine," *StudPat* 50 (3, '03) 717-726.

While most translations today attribute Jn 19:5c ("Here is the man!") to Pilate, the original Greek text (faithfully adhered to by the Vulgate) is ambiguous. However, arguments developed on the narrative, thematic, rhetorical, and syntactic levels suggest that Jesus himself is the speaker.—D.J.H.

Jn 20:1, § 48-1692.

Jn 20:10-17, § 48-1692.

1740. [Jn 20:11-18] S. HALL, "Mary Magdalene Speaks," *ExpTimes* 115 (7, '04) 228-229.

After citations from the Fourth Gospel (20:11-18), *Gospel of Mary* (9:12-20; 10:9-16; 17:16-22), and *Gospel of Philip* (59:6-9; 63:34-36), "Mary Magdalene speaks" about her story over the centuries.—C.R.M.

Jn 20:21, § 48-1855.

1741. U. VANNI, "Il Crocifisso risorto di Tommaso (Gv 20,24-29). Un'ipotesi di lavoro," *StudPat* 50 (3, '03) 753-775.

The meeting between Jesus and Thomas in Jn 20:24-29 exhibits similarities to Lk 24:36-43 insofar as the disciples in both cases need to "see and touch" the risen Jesus directly in order to believe in his resurrection. But attention to the Johannine account makes it clear that John is more interested in depicting Thomas as the ideal protagonist of faith in the risen Jesus. Once the initial rejection is overcome, Thomas experiences a vertiginous growth in his faith. Thomas' "My Lord and my God!" both summarizes his newly acquired maturity of faith and demonstrates an awareness that a certain kind of reciprocal contact has taken place.—C.R.M.

Acts of the Apostles

1742. I. BOXALL, "History and the Spirit in Acts," *Priests & People* 18 (3, '04) 129-133.

After discussing the kind of history found in Acts, the article focuses on how the Spirit is at work in Luke's account with particular attention to the repeated outpourings of the Spirit (the prophetic anointing of the whole church) and the process leading to the admission of Gentiles to membership in God's people.—C.R.M.

1743. R. GNUSE, "*Vita Apologetica*: The Lives of Josephus and Paul in Apologetic Historiography," *JournStudPseud* 13 (2, '02) 151-169.

After noting characteristics shared by Josephus and the author of Luke-Acts as apologists for their religious communities, the article considers passages in Luke-Acts and Josephus' writings suggestive of some relation between the works. Then it calls attention to the similarities of life experiences attributed to both Josephus and Paul in the respective literature and investigates three points of comparison: the broad educational experience of both men, the experience by both of a shipwreck (Josephus, *Vita* 13-16; Acts 24:1–28:14), and the life-altering appearance of a dream image to both men at crucial moments in their lives (Josephus, *Vita* 208-210; Acts 16:9-10). The significant similarities between the recorded lives of Josephus and Paul can be accounted for by coincidence, the use of Acts by Josephus, or the use of Josephus by the author of Acts. The best explanation may involve some usage of Josephan texts by the author of Acts.—C.R.M.

1744. M. HARUN, "Überschreitung religiöser und kultureller Grenzen. Reflexion über die Apostelgeschichte," *BibKirch* 59 (1, '04) 18-24.

In the context of contemporary concerns about the spread of the gospel in a pluralistic world, the article reviews the narrative of Acts and its recounting of the spread of the gospel in the diverse cultural, ethnic, social, and religious contexts of the ancient world. Acts shows how on the basis of the heritage of Israel people from all nations are accepted into the community of the people of God.—C.R.M.

1745. J. A. JÁUREGUI, "Panorama de la evolución de los estudios lucanos," *EstBib* 61 (3, '03) 351-398.

The article traces the history of the investigation of Acts and its author in scholarship of the 20th century. It first discusses the traditional treatment of Acts as a historical book, its treatment as a source of primitive Christian preaching, and the discovery of Luke as a theologian of salvation history at the expense of his reputation as a historian. Then it offers a critique of the results of previous investigations and notes new directions in research, and comments on the application of sociological exegesis to Acts. It observes that recent studies have attempted to reconcile the historical and theological dimensions of Luke's work, and have drawn attention to the issue of legitimation in the crisis of identity faced by Luke's church at the end of the 1st century.—C.R.M.

1746. I. JESUDASAN, "Prayer in the Acts of the Apostles," *Journal of Dharma* [Bangalore] 28 (4, '03) 543-548.

Mentions of prayer are so frequent in Acts that it seems that demonstrating the importance and power of prayer is a subtheme of Luke's work. Acts establishes that if the Lord worked with and through the apostles, it was because prayer stood at the heart of all significant decisions in the early apostolic church.—D.J.H.

1747. A. G. MEKKATTUKUNNEL, "Further Proof for the Unity of Luke-Acts," *BibBhashyam* 29 (3, '03) 221-229.

As further proof of the unity of Luke-Acts, the article shows that the program announced at the end of the first volume at Lk 24:45-49 is executed in the second volume in more or less the same order as envisaged by the risen Lord. The article examines five important sermons in Acts (2:22-39; 3:11-26; 5:27-32; 10:32-43; 13:26-39) in which there is a word for word fulfillment of the commissioning of the risen Lord.—C.R.M.

1748r. *New Interpreter's Bible,* vol. 10 [*NTA* 46, p. 560].

O. C. EDWARDS, "A Brief Examination of Volume Ten of *The New Interpreter's Bible,*" *SewaneeTheolRev* 47 (2, '04) 187-197.—After noting that this final volume in the project will be very helpful to parish priests, the article discusses R. W. Wall's commentary on Acts and his essay on epistolary literature, as well as N. T. Wright's commentary on Romans and J. P. Sampley's commentary on 1 Corinthians. It concludes that Abingdon Press has achieved a high degree of success in providing a set of commentaries useful to the church at this time in its history.—D.J.H.

1749. T. PENNER, "Madness in the Method? The Acts of the Apostles in Current Study," *CurrBibRes* 2 (2, '04) 223-293.

The essay lays out some of the more pressing interests and concerns of current research on Acts, paying particular attention to the methodological frameworks reflected in and questions generated by the scholarship of the past fifteen years. After a broad survey of the field through a brief analysis of more general works, it focuses on the following specific areas of discussion and debate: genre, textuality, historical and cultural world(s), and ideology of text and interpreter. It observes that the most serious challenge in contemporary Acts research may be found in the sublimated theological and ideological commitments of scholars from a variety of diverse communities and interpretive frameworks.—C.R.M.

1750. G. ROSSÉ, "Due recenti commenti agli Atti degli apostoli," *RivistBib* 52 (1, '04) 97-104.

The article offers evaluations of the 2003 Italian versions of the first volume of C. K. Barrett's *A Critical and Exegetical Commentary on the Acts of the Apostles* [*NTA* 39, p. 500] and J. A. Fitzmyer's *The Acts of the Apostles* [*NTA* 43, pp. 583-584].—C.R.M.

Acts, §§ 48-1678, 1683, 1768, 1772, 1802, 2071.

1751. P. ELLINGWORTH, "'Men and Brethren . . .' (Acts 1.16)," *BibTrans* 55 (1, '04) 153-155.

The article discusses the difficulties in translating ἄνδρες ἀδελφοί in Acts 1:16. If Peter considered the Christian assembly as a synagogue, the most appropriate translation, linguistically and sociologically, would be neither the NIVI's "brothers and sisters" nor the NRSV's "friends," but simply "brothers."—C.R.M.

1752. S. DYK, "Teologia głoszenia Słowa Bożego według Dz 2 (Theology of Preaching God's Word according to Acts 2)," *RoczTeol* 49 (6, '02) 149-169.

Acts 2 contains a profound theology of preaching God's word. Preaching originates under the influence of the Holy Spirit. What gives it power is the content (Jesus and his saving mystery) and the presence of Jesus (which makes the human word into God's word). It demands a proper reception from the hearer, and leads to faith, conversion, and building up the community of the church.—D.J.H.

1753. [Acts 2] A. YONG, "The Spirit bears witness: pneumatology, truth, and the religions," *ScotJournTheol* 57 (1, '04) 14-38.

A pneumatological approach to the diversity of religions provides untapped resources for the theological understanding of both religious truth and interreligious encounter. The article discusses the question of truth and the religions, examines the Pentecost narrative of Acts 2 for insights into the nature of encountering truth in an interreligious context, and outlines a research program for exploring the fruitfulness of a pneumatological approach for interfaith dialogue.—C.R.M.

1754. K. MIELCAREK, "Żydowskie Święto Pięćdziesiątnicy w perspektywie św. Łukasza (Dz 2, 1-41) (Jewish Pentecost in the Lucan Perspective [Acts 2, 1-41])," *RoczTeol* 50 (1, '03) 67-78.

The article gives a number of possible connotations attached to the Jewish feast of Pentecost and relates them to various interpretations of Acts 2 today. It suggests that juxtaposing this material might help to discover Luke's genuine motives hidden behind his narrative of Pentecost in Acts 2.—D.J.H.

1755. G. V. TRULL, "Views on Peter's Use of Psalm 16:8-11 in Acts 2:25-32," *BiblSac* 161 (642, '04) 194-214.

After surveying ancient views of Peter's interpretation of Ps 16:8-11 in Acts 2:25-32, the article analyzes seven modern positions under the following headings: hermeneutical error, Jewish hermeneutics, *sensus plenior,* canonical approach, typology, single message, and direct prophecy. Two subsequent articles will address the important issues raised by the current installment with regard to the OT and NT contexts and offer a solution to the question of how Peter interpreted Psalm 16 in Acts 2.—C.R.M.

1756. [Acts 5:36] J. RASKIN, "Deconstructing Christian Mythology," *JournHighCrit* 10 (1, '03) 23-40.

The author of Acts wants to tell us that Theudas' revolution "came to nothing" (see Acts 5:36). But the author of *Second Apocalypse of James* ties Theudas to James the Just, telling us that Theudas was James' father and Mary's husband (see 44,13-23). The author ties Theudas to Jesus and the apostles, and tells us that his movement came to something. In *War* Josephus covered up the executions of Simon and James to protect his friend Tiberius Alexander, and in *Antiquities* he lied and made James and Simon the sons of Judas the Galilean to protect Judaism [see § 47-1510]. If Josephus had told the truth, the incredible mythologies that developed around James and Simon, the two crucified sons, possibly of Theudas the Egyptian magician/prophet and Mary the adulteress/virgin might never have emerged.—C.R.M.

1757. J. J. KILGALLEN, "The Speech of Stephen, Acts 7:2-53," *ExpTimes* 115 (9, '04) 293-297.

The article provides an interpretation of Stephen's speech in Acts 7:2-53 and discusses its place in Acts. Stephen's defense, which is really an accusation, marshals arguments about the Temple and Jesus the Nazorean in order to show that not he but others are blasphemous. Luke saw Stephen's speech as something that would explain why God allowed the destruction of the Temple. It was fitting that the speech speak about Jesus so that the Temple's destruction might be shown at least in part to be the fruit of rejecting Jesus.—C.R.M.

1758. R. STRELAN, "Who Was Bar Jesus (Acts 13,6-12)?" *Bib* 85 (1, '04) 65-81.

The Bar Jesus episode in Acts 13:6-12 is not about a struggle between Christianity and paganism, but a struggle either within a synagogue community to which some Christians belonged or within the Christian movement itself. At issue between Paul and Bar Jesus were contradictory understandings of righteousness and the way of God. The study defends this thesis with attention to the description of Bar Jesus as a *magos,* a Jew, and a false prophet, and the meaning of the name Bar Jesus (a claim to belong inside the Jesus movement) and its relation to the name Elymas (a son of Shem, ancestor of the *magoi*). It concludes that Luke represents Bar Jesus as a serious opponent of the Christian faith because he taught the righteous ways of God in a false way.—C.R.M.

1759. M. Gourgues, "La literatura profana en el discurso de Atenas (He 17,16-31): ¿expediente cerrado?" *AnáMnesis* [Xochimilco, Mexico] 13 (2, '03) 15-45.

The Spanish version of an article published in French in *Revue Biblique* in 2002 [§ 46-1686].—D.J.H.

1760. [Acts 19] R. M. Price, "Paulus Absconditus: Paul versus John in Ephesian Tradition," *JournHighCrit* 10 (1, '03) 100-109.

In Acts 20:29-30 we have Luke's acknowledgment that Ephesus had undergone a post-Pauline lapse into heresy, and that this should not be blamed on Paul whose warning, if heeded, could have averted the danger. In Acts 19:1-7 Luke spoofs and rejects the attempt to replace Paul with John as the apostolic founder of the Ephesian church ("John" in Ephesus must originally have referred to John bar-Zebedee, not John the Baptist). The rest of Acts 19 follows the same trajectory and tries to conciliate the Paul and early catholic factions. A comparison of Paul's exploits in Acts 19 with those of John in *Acts of John* reveals great similarities. Luke had to choose between Pauline and Johannine Ephesian traditions, and he chose Paul as the only way not to alienate the Pauline faction in Ephesus. Since the Johannine version was a fictive imposition, there were no specifically Johannine Christians in Ephesus.—C.R.M.

1761. [Acts 20:1–21:17] B. R. Gaventa, "Theology and Ecclesiology in the Miletus Speech: Reflections on Content and Context," *NTStud* 50 (1, '04) 36-52.

This examination of the larger literary context of Paul's speech to the Ephesian elders at Miletus (Acts 20:18-35) first treats the section of disciple-related activities in 20:1–21:17, which consists of three scenes of community life alternating with four accounts of travel, and notes that it comprises a portrait of the life of believing communities that echoes some important features of Luke's descriptions of the early community in Jerusalem. Next it reconsiders features of the Miletus speech (Paul's self-presentation; the question of church leaders; the roles of God, Jesus, and the Holy Spirit) in light of this larger context. Then it discusses the real turning point that takes place with Paul's arrival in Jerusalem as Paul's separation from the community of believers. It concludes that when read in its larger literary context, the Miletus speech has less to do with Paul and his legacy than it does with the church as God's own creation.—C.R.M.

Acts 20:29-30, § 48-1760.

EPISTLES—REVELATION

Epistles (General)

1762. G. K. BARR, "Sermons I Failed to Preach," *ExpTimes* 115 (7, '04) 223-228.

Scalometric analysis [see §§ 47-282; 48-1217] points to distinctively Pauline patterns that are to be found in all thirteen Pauline epistles, and another set of remarkable patterns that are found in works (1 and 2 Peter and Hebrews) best attributed to Silvanus. The parallels between the two corpora cannot be explained in terms of literary dependence. Rather, they seem to reflect the common preaching material that Paul and Silvanus used every day in their mission. Our preaching today must develop the theological and ethical dimensions that are reflected in the works of Paul and Silvanus.—D.J.H.

Paul

1763. G. BARBAGLIO, "Coerenza del pensare teologico di Paolo," *StudPat* 50 (3, '03) 959-970.

After summarizing various opinions about the coherence of Paul's theology, the article proposes that Paul, while coherently interpreting the traditional gospel, grasped the far-reaching implications unknown to his readers, as a result of which specific forms of the gospel are found in each of his letters: divine election, the cross, freedom, and so forth. Paul's approach is always an interpretation of the gospel transmitted by tradition.—D.J.H.

1764. K. EHRENSPERGER, "'Be Imitators of Me as I am of Christ': A Hidden Discourse of Power and Domination in Paul?" *LexTheolQuart* 38 (4, '03) 241-261.

Contending that there are points of reference for Paul's notion of imitation beyond classical Greek *mimesis,* the article considers the impact that other possible backgrounds of Paul's imitation language would have in relation to Paul's claim of power. It treats the texture of Paul's imitation language in its 1st-century cultural setting, the issue of hierarchical tendencies in the notion of imitation, and the context of Paul's call to "be imitators of me" in 1 Cor 4:16 and 11:1. It concludes that Paul's imitation language, rather than being an instrument of domination and control, serves as a means to guide believers into life in Christ.—C.R.M.

1765. S. J. FRIESEN, "Poverty in Pauline Studies: Beyond the So-called New Consensus," *JournStudNT* 26 (3, '04) 323-361.

After noting that the so-called new consensus supposed to have emerged in the 1970s regarding the social status of Paul's assemblies in fact is better characterized as a continuation of the 20th-century consensus that the members of these assemblies represented a cross-section of society, the study locates 20th-century social description of Paul's assemblies (early and late, respectively) in its 20th-century social contexts. Then it proposes a rough scale with seven categories for measuring poverty in the cities of the Roman empire that may be used to create an economic profile for the people we know about from Paul's assemblies. It observes that the vast majority of people in Paul's congregations lived just above or just below the level of subsistence, and that only two individuals (Gaius and Chloe) clearly had surplus financial resources, while five more (Prisca, Aquila, Erastus, Phoebe, and Philemon) may have been in that category. [Responses by J. Barclay (pp. 363-366) and P. Oakes (pp. 367-371) appear in the same issue.]—C.R.M.

1766. N. HYLDAHL, "En ny Paulus?" [A New Paul?], *DanskTeolTids* 67 (2, '04) 150-154.

The volume edited by T. Engberg-Pedersen and entitled *Den nye Paulus og hans betydning* (2003) contains Danish versions of previously published articles by E. P. Sanders, J. D. G. Dunn, and H. Räisänen, as well as original essays by L. Fatum, H. Tronier, Engberg-Pedersen, and A. K. Petersen. It is striking that whereas Sanders, Dunn, and Räisänen are very much in agreement with each other as to their general anti-Lutheran approach, the younger generation represents very divergent views on even basic points. It seems in fact more difficult to speak of "the" new Paul now than it was twenty-five years ago.—D.J.H.

1767. J. A. KELHOFFER, "The Struggle to Define *Heilsgeschichte*: Paul on the Origins of the Christian Tradition," *BibRes* 47 ('02) 19-39.

Although Acts offers the earliest narrative account of Christian origins, Paul's occasional letters attest an even earlier point in the life of the early church when accounts of origins were a living part of the contested and evolving tradition. This article explores how Paul's occasional letters assume, interact with, revise, and attempt to forge explanations for the origin of his gospel vis-à-vis Judaism, Jesus, Paul's own authority, and the faith of Paulinist Christians, respectively. It also argues that these explanations were both interrelated and of central concern to the apostle's definitions of the rhetorical situations of his occasional letters.—D.J.H.

1768. H. LANGKAMMER, "Problematyka chronologii absolutnej i chronologii relatywnej życia i działalności św. Pawła Apostoła (Das Problem der absoluten und relativen Chronologie des Lebens und Wirkens des Apostels Paulus)," *RoczTeol* 49 (1, '02) 123-128.

The proconsulships of Gallio in Achaia and Festus in Caesarea Maritima provide fixed pegs in Pauline chronology. By joining the data in Acts and Paul's own letters, it is possible to develop a chronology of Paul's life as a Christian missionary and of the composition of his letters.—D.J.H.

1769. T. MANJALY, "'Servants of Christ and Stewards of God's Mysteries' (1 Cor 4, 1). Ministry of Diocesan Priests from Pauline Perspectives," *BibBhashyam* 29 (3, '03) 171-204.

After brief discussions of priesthood in the NT and of the identity of the diocesan priest, the article explores how Paul when he is understood as a dynamic, creative, and innovative founder and pastor of local churches can help in understanding better the ministry and spirituality of diocesan priests today.—D.J.H.

1770. R. L. OMANSON, "Key Terms in Paul's Letters that Shape Theology," *BibTrans* 55 (1, '04) 142-152.

The new perspective on Paul's writings and his situation means that certain key words and phrases in Paul's writings need to be looked at again in terms of how they are understood and translated. The article discusses the cases of "righteousness of God," "works of the law," and "faith of/in Christ," respectively. It also considers the implications of the new understanding for section heading titles used in translations. It concludes with tentative, periphrastic translations of five passages (Rom 3:21-22; 10:3; Gal 2:16; 3:22; Phil 3:9) in light of the new perspective on Paul.—C.R.M.

1771. W. Rakocy, "Datacja pierwszej misji Pawła w Koryncie (Dating St Paul's first mission to Corinth)," *RoczTeol* 49 (1, '02) 93-110.

The time of Gallio's proconsulship in A.D. 51-52 should be considered as a sure base for Pauline chronology. Since Paul came to Corinth more than a year before Galllio took office, Paul's first mission to Corinth would have been from February/March A.D. 50 to August/September A.D. 51. Paul set off from Antioch no later than spring of A.D. 48, and probably a year earlier.—D.J.H.

1772. B. B. Thurston, "Paul on the Damascus Road: The Study of the New Testament and the Study of Christian Spirituality," *LexTheolQuart* 38 (4, '03) 227-240.

The article uses the conversion of Saul of Tarsus as an example of how NT scholars can appropriately use the NT text to enter into the spiritual experience of the early church. After comments on the current state of NT scholarship and the need for an approach to the NT as a record of human religious experience, it considers Luke's accounts of Paul's conversion (Acts 9:1-19; 22:6-16; 26:12-18) and Paul's own accounts (Gal 1:11-17; 1 Cor 15:1-11). It concludes with remarks on Paul's spiritual experience on the Damascus Road.—C.R.M.

1773. P. Wargnies, "Chronique paulinienne," *NouvRevThéol* 126 (2, '04) 236-250.

The article offers summaries and evaluations of eight recent general works on Paul (six in French, one each in English and Italian): global presentations of his life and work (A. Decaux, J. Guillet, D. Marguerat, J.-M. Poffet, M. Quesnel), basic reference works (J. Côté, V. Wiles), and an edition of the future Paul VI's commentary notes (1929-33) on the letters of Paul.—C.R.M.

Paul, §§ 48-1540, 1564, 1633, 1743, 1748r, 1885, 2073.

Romans, 1–2 Corinthians

1774. J. R. Michaels, "E.D. McRealsham on Romans," *JournHighCrit* 10 (1, '03) 75-85.

In *Romans Dissected. A New Critical Analysis of the Epistle to the Romans* (1891), "E. R. McRealsham," an anagram for the name of the real author, Charles M. Mead, spoofed German and Dutch higher criticism with a documentary approach proving the composite authorship of Romans. The article reviews the doctrinal, linguistic, and historical arguments that make up the three chapters of the book.—C.R.M.

1775. B. A. C. Sampaio, "La nozione di κληρονόμος nelle lettere paoline ai Romani e ai Galati," *RivistBib* 52 (1, '04) 11-39.

After terminological considerations concerning κληρονόμος, the article discusses the theme of inheritance in the OT, Roman and Greek law, and Paul's letters to the Galatians and Romans. It shows that Paul viewed the redeemed person as heir to the promises made to Abraham and fulfilled in Christ (Galatians 3, Romans 4), and as heir of God in Christ (Gal 4:1-7; Rom 8:17). The Pauline description of the redeemed as "heirs" highlights the fullness of time through the fulfillment of God's plan in Christ and projects a trinitarian dimension.—D.J.H.

Romans, § 48-1804.

1776. P. F. ESLER, "The Sodom Tradition in Romans 1:18-32," *BibTheolBull* 34 (1, '04) 4-16.

Sodom is the dominant Israelite tradition underlying Rom 1:18-32. After considering some other proposals, the article discusses the type of influence from Israelite tradition that one could reasonably expect to find in a letter intended for a largely illiterate audience, and presents the extant data relating to Sodom from the OT, early Jewish literature, and the NT as a tradition developing in a largely oral culture. Then it mounts the case from the course of the argument and details in Rom 1:18-32 that Sodom constitutes the multifaceted master image underlying this part of the letter: God's anger from heaven upon godlessness and injustice unto death, idolatry, same-sex relations, and the vice list. Finally it delineates the significance of this thesis within Paul's wider communicative strategy in Romans.—D.J.H.

Rom 7:1-6, § 48-1809.

1777. A. BUSCH, "The Figure of Eve in Romans 7:5-25," *BibInt* 12 (1, '04) 1-36.

While most Hellenistic biblical interpreters associated Eve with "feminine" passivity, Paul calls this simplistic association into question (see Gal 3:28) by drawing attention to an element of ("masculine") activity in her experience. In Rom 7:5-13 the Eve of the scene of the primeval transgression becomes a figure of passivity and activity paradoxically conflated. In 7:14-25 Paul manipulates this conflation in order to illustrate the ego or self split under sin. Once we see the unique way in which Paul understands and employs the figure of Eve in Rom 7:5-25, we will be able to read the passage as a meditation on the story of the primeval transgression and to discern its particular perspective on the relationship between the self under sin and the Law.—D.J.H.

1778. [Rom 7:7-25] R. VON BENDEMANN, "Die kritische Diastase von Wissen, Wollen und Handeln. Traditionsgeschichtliche Spurensuche eines hellenistischen Topos in Römer 7," *ZeitNTWiss* 95 (1-2, '04) 35-63.

Noting that the NT is a Greek book, the article explores Paul's description of the tensions between knowing, willing, and acting in Rom 7:7-25 in the context of *receptio hellenistica* in the NT. After discussing the place of the topos ("that which I…hate, that I do") in Romans 7, it considers the triumph of θυμός over βουλεύματα according to the final monologue in Euripides' *Medea* 1077-80; the drama of exaggerated affects (emotions)—the topos in the Roman poet Ovid's *Metamorphoses* 7.17-20; and the anthropologically optimistic reformulation of the problem in the Neo-Stoicism of the early Roman empire. It concludes with observations about how these Greek and Latin texts can illuminate Paul's line of thought in Rom 7:7-25.—D.J.H.

1779. P. F. ESLER, "Paul and Stoicism: Romans 12 as a Test Case," *NTStud* 50 (1, '04) 106-124.

Since Paul and Stoicism coexisted in the 1st-century Mediterranean world, a close comparison aimed at bringing out their differences seems to be a more appropriate strategy than T. Engberg-Pedersen's emphasis on their similarities in his *Paul and the Stoics* (2000). While Paul in Romans 12 works closely with ideas and language that have parallels in Stoicism, he thoroughly subverts them as he paints his own very distinctive picture. Paul's paramount concern with the nature of face-to-face contacts between Christ-followers who must treat one another with ἀγάπη and put the interests of others ahead of their own is so radically different from anything in Stoic thought that it brings into sharp focus his distinctive vision of moral life in Christ.—D.J.H.

1780. J. Lambrecht, "'It is for the Lord that we live and die': A Theological Reflection on Romans 14:7-9," *LouvStud* 28 (2, '03) 143-154. [See § 48-353.]

After a first reading of Rom 14:7-9 and a consideration of its context, the article investigates two other Pauline passages that also deal with life and death (2 Cor 5:14-17; Rom 6:1-4), looks at how Paul speaks of life and death elsewhere (Phil 1:20b-24; 2 Cor 7:3), and returns to Rom 14:7-9 and discusses Paul's surprising mode of reasoning. It concludes that Rom 14:7-9 is christological teaching: It is for the Lord that we now live and shall die; and it is with and to the Lord that we will live again forever.—D.J.H.

1781. [1–2 Cor] G. O. Kirner, "Apostolat und Patronage (II). Darstellungsteil: Weisheit, Rhetorik und Ruhm im Konflikt um die apostolische Praxis des Paulus in der frühchristlichen Gemeinde Korinth (1Kor 1-4 u. 9; 2Kor 10-13)," *ZeitAntChrist/JournAncChrist* 7 (1, '03) 27-72. [See § 47-1014.]

The article suggests that with respect to wisdom and rhetoric in the Corinthian letters two diverging yardsticks for the evaluation of the authority of the apostle are in conflict. Paul's opponents adhere to a traditional measure of status criteria analogous to ordinary social relations, while Paul in response places weight on a sacral type of authority that appeals to new religious-kerygmatic criteria and seeks legitimacy from them. If one takes a model of patron-client relations as a basis, it can be shown how Paul unties the criteria for the authority of the apostolate from the traditional yardsticks of secular social prestige and offers a sacral revaluation of patron-client relations according to his Christian understanding of salvation. This hypothesis is explained in three steps under the following headings: apostolate, *Bildungshabitus,* and social prestige; wisdom and fame, Paul in the criticism of his opponents (1 Corinthians 1–4; 9; 2 Corinthians 10–13); and apostolic authority and the revaluation of patron-client relations.—C.R.M.

1782. W. Rakocy, "Przyczynek do dyskusji na temat powstania 1 Kor na wiosnę (A contribution to the debate on 1 Cor having been written in spring)," *RoczTeol* 49 (1, '02) 111-122.

The hypothesis that Paul wrote 1 Corinthians in the spring of the year is not well founded. It is more likely that Paul wrote it in the autumn of the next to last year of his stay in Ephesus. This conclusion is based on what Paul says about the collection in 1 Cor 16:1-3 and the prolonging of his stay in Ephesus in 16:8-9.—D.J.H.

1 Cor 1–4, § 48-1781.

1783. [1 Cor 1:23] D. E. Green, "The Folly of the Cross," *MastSemJourn* 15 (1, '04) 59-69.

The historical background of 1 Cor 1:23 shows that Paul's message of "Christ crucified" directly collided with the cultural and spiritual wisdom of his day. The gospel was utter folly to the natural mind of both Jews and Greeks due to their abhorrence of crucifixion. Consequently, its success in the conversion of thousands during Paul's ministry can only be explained by the power of God.—D.J.H.

1784. W. Popkes, "1Kor 2,2 und die Anfänge der Christologie," *ZeitNTWiss* 95 (1-2, '04) 64-83.

After preliminary comments contrasting pre-Pauline christological materials with the near lack of Pauline statements on the earthly Jesus, the article considers Paul's statement in 1 Cor 2:2; the orientation of 1 Cor 2:2 in light of the use of cross terminology in 1–2 Corinthians, Galatians, and Philippians; the Jesus tradition in Corinth; christological conflicts in Corinth; the origin of christological differences already with the earthly Jesus; and Paul and the beginning of Christology. Paul made a conscious kerygmatic decision in the sense of a christological restriction and concentration in 1 Cor 2:2 over against what he viewed as christological and existential emphases by other Christian preachers that led away from the center of the Christ-event to religious self-confirmation and presumption. Paul's position may be understood most readily in the context of conflict theory.—C.R.M.

1785. E. C. Still, "Divisions Over Leaders and Food Offered to Idols: The Parallel Thematic Structures of 1 Corinthians 4:6-21 and 8:1–11:1," *TynBull* 55 (1, '04) 17-41.

After noting the "problem-paradigm-call for imitation" pattern of argumentation shared by 1 Corinthians 1:1–4:21 and 8:1–11:1, the article examines the particularly close thematic correspondence between 4:6-21 and 8:1–11:1. In both of these passages Paul develops five primary themes in essentially the same sequence: pride toward others (4:6-7; 8:1-3), eschatological presumption (4:8; 8:4-6), the pattern for imitation (4:9-13; 8:7–9:27), warnings of judgment (4:14, 18-21; 10:1-22), and the call to imitation (4:15-17; 10:33–11:1). It seems that Paul's application of the message of the cross to the problem of divisive loyalty to respective leaders (4:6-21) supplies the thematic outline for his argument on food offered to idols (8:1–11:1). At the most fundamental level both problems are pride problems, and both solutions are self-abnegation solutions.—C.R.M.

1786. J. Kloha, "1 Corinthians 6:5: A Proposal," *NovTest* 46 (2, '04) 132-142.

The grammatical difficulties posed by the phrase ἀνὰ μέσον τοῦ ἀδελφοῦ αὐτοῦ in 1 Cor 6:5 can be resolved by the restoration of a few words: e.g. ἀνὰ μέσον τοῦ ἀδελφοῦ <καὶ τοῦ ἀδελφοῦ> αὐτοῦ ("between a brother and his brother").—D.J.H.

1787. J. H. Elliott, "No Kingdom of God for Softies? or, What Was Paul Really Saying? 1 Corinthians 6:9-10 in Context," *BibTheolBull* 34 (1, '04) 17-40.

With respect to reading and interpreting 1 Cor 6:9-10 in the light of its various contexts (literary, historical, social, cultural-religious), the essay seeks to show (with the "ordinary, unprofessional Bible reader" in view) how one proceeds exegetically, what hermeneutical principles come into play, and how one assesses the hermeneutical relevance of this biblical text to current discussion concerning gays, lesbians, and transgendered persons, "heterosexual" and "homosexual" "orientation," and operative moral guidelines. It concludes that the claim that 1 Cor 6:9-10 speaks of and condemns "homosexuals" and "homosexuality" is unsubstantiated, erroneous, and methodologically misguided.—C.R.M.

1788. M. d'Agostino, "Un Paolo stoico o un Epitteto paolino? Ripensare gli slogan in 1Cor 6,12-20," *RivistBib* 52 (1, '04) 41-75.

While Paul may use slogans (see 1 Cor 6:12-13, 18) from philosophical schools in the Hellenistic world, the goal of his teaching is union in the paschal sacrifice of Christ. In 1 Cor

6:12-20 Paul passes from the paradigmatic “I” (6:12) to “us” (6:14), involving the community, and “you” (6:15-20). As Paul gradually disappears from the scene, he urges that the church “glorify God” in its life (6:20). Rather than giving moral commands, Paul lets moral values (6:18b, 20) come after Christology (6:14). What really counts is not Paul’s sources but the goal that he wants believers to reach. The specter of the prostitute (6:15) reminds us that belonging solely to God is not easy.—D.J.H.

1789. W. Binni, “1Cor 7,9: un ‘midrash’ paolino,” *RivistBib* 52 (1, ’04) 87-95.

After defending the value of using rabbinic traditions in NT interpretation, the article examines the text and context of Paul’s teaching about it being “better to marry than to burn” (1 Cor 7:9), and suggests that the text should be interpreted against the background of rabbinic traditions about the last judgment, “fire” (*ʾeš* in Hebrew), and “man” (*ʾîš*) and woman (*ʾiššâ*) having been created in the image and likeness of God.—D.J.H.

1 Cor 8:1–11:1, § 48-1785.

1 Cor 9, § 48-1781.

1790. A. G. Padgett, “Beginning with the End in 1 Cor. 11:2-16. Understanding the passage from the bottom up,” *Priscilla Papers* [Minneapolis, MN] 17 (3, ’03) 17-23.

Attention to Paul’s argument in 1 Cor 11:2-16 starting from Paul’s denial of the Corinthian custom in v. 16 and working back shows that 11:2-7 represents Corinthian theology and practices that are not Paul’s own. Paul taught that Christ was the head of the church, not the head of the male, and that all people were from God, not that the male was in the image and glory of God.—C.R.M.

1791. C. L. Rossetti, “‘*Vir caput mulieris*’ (1Cor 11,3-Ef 5,22)? Indagine teologica sul senso di una metafora circa il rapporto uomo-donna (prima parte),” *Anthropotes* [Vatican City] 19 (1, ’03) 145-183.

Both 1 Cor 11:3 and Eph 5:22 contain the image of the man (husband) as the “head” of the woman (wife). While these texts are sometimes explained away by declaring them historically and culturally conditioned, the presence of trinitarian and christological teachings in them suggests that they should be approached with careful discernment. This first installment situates them in the context of Pauline theology and in their present literary contexts in 1 Cor 11:1-16 and Eph 5:21-33, respectively. Then it considers how they have been interpreted in Christian thought from the Church Fathers to the 20th century (K. Barth, H. U. von Balthasar).—D.J.H.

1792. T. W. Martin, “Paul’s Argument from Nature for the Veil in 1 Corinthians 11:13-15: A Testicle Instead of a Head Covering,” *JournBibLit* 123 (1, ’04) 75-84.

The problem with Paul’s argument from nature for the veiling of women in public worship in 1 Cor 11:13-15 arises not from Paul’s convoluted logic or flawed argumentation but from the philological confusion of modern interpreters who fail to understand the ancient physiological conception of hair (κόμη) and confuse a testicle (περιβόλαιον) with a head covering. Hippocratic authors hold that long feminine hair assists the uterus in drawing semen upward and inward, while masculine testicles, which are connected to the brain where semen is stored by two channels, facilitate the drawing of semen downward and outward. Paul’s argument contrasts long hair in woman with testicles in men and states that appropriate to her nature a woman is not given an external testicle but rather hair instead. The long, hollow hair on a woman's head is her glory because it enhances her female nature, which is to draw in and retain semen. Informed by the Jewish tradition, which strictly forbids display of genitalia when engaged in God's service, Paul instructs women in the service of God to cover their hair since it is part of the female genitalia.—C.R.M.

1793. [1 Cor 11:17-34] M. GIELEN, "Mut zur Herrenmahlgemeinschaft. Ökumenische Impulse aus paulinischer Perspektive," *BibZeit* 48 (1, '04) 104-113.

The article first considers the primarily social misunderstandings about the celebration of the Lord's Supper that Paul tried to counter in 1 Cor 11:17-34. Then it reflects on the primarily theological and sacramental question of ecumenical participation in the Lord's Supper in the light of Paul's argument in 1 Cor 11:17-34. It contends that Roman Catholic objections based on the notions that eucharistic unity is based on church unity (and not vice versa), and that the validity of the Eucharist depends on ordination in apostolic succession, are not solidly rooted in the NT. It concludes that Paul set his hopes on the people of the church rather than on church administration.—D.J.H.

1794. J. PATRICK, "Insights from Cicero on Paul's Reasoning in 1 Corinthians 12–14. Love Sandwich or Five Course Meal?" *TynBull* 55 (1, '04) 43-64.

After introductory comments on rhetorical criticism, the article compares point by point the relevant material from Cicero's handbook on rhetoric *De partitione oratoria* 8–17 and the text of 1 Corinthians 12–14. It shows that in these chapters Paul has set out a coherent speech on the subject of *pneumatika* consisting of *exordium* (1 Cor 12:1-3), *narratio* (12:4-7, including *propositio* in 12:7), *confirmatio* (12:8–14:12), *refutatio* (14:13-33), and *peroratio* (14:36-40). Each of these five sections conform exactly to what we would expect in a deliberative speech written by intentionally following the same basic guidelines for the composition of a correct rhetorical speech as were taught by Cicero.—C.R.M.

1795. J. CORLEY, "The Pauline Authorship of 1 Corinthians 13," *CathBibQuart* 66 (2, '04) 256-274.

In response to W. O. Walker's contention that 1 Corinthians 13 is a non-Pauline interpolation [§ 43-1129], this article examines the chapter's genre, vocabulary, content and ideas, stylistic features, and the allusions to it in Christian texts prior to A.D. 150, and concludes that the passage is in fact a characteristic piece of Pauline writing. It notes that Walker virtually ignores three important aspects: possible allusions to the Septuagint, potential influences from the developing Jesus tradition, and the impact of the cultural context of Paul's writing.—D.J.H.

1796. D. J. HAMILTON, "Should Women Keep Silent? Part One of 1 Corinthians 14:26-40," *Priscilla Papers* [Minneapolis, MN] 17 (3, '03) 13-16.

The context and structure of 1 Cor 14:26-40 makes it clear that Paul was not teaching against women ministering publicly in the Corinthian church but was correcting the disorderly way in which the women were ministering.—C.R.M.

1797. J. BATTEN, "Autobiographical Sketches in 2 Corinthians," *Affirmation & Critique* [Anaheim, CA] 9 (1, '04) 70-75.

2 Corinthians is Paul's personal record of how God accomplishes his economy in a normal

believer. It describes the choice that Paul made, the way he was constituted, the experience he had, the work he carried out, his care, and his orientation.—D.J.H.

1798. W. Rakocy, "Czas powstania Drugiego Listu do Koryntian" [The Dating of Second Corinthians], *CollTheol* 73 (3, '03) 33-39.

Careful review of factors such as distances between cities, duration of a journey, weather conditions, and the like suggests that the most likely time of year for the composition of 2 Corinthians (at least chapters 1–9) is the turn of seasons from summer to fall, that is, September, A.D. 55. The commonly proposed season of early or later fall is less likely.—J.J.P.

1799. [2 Cor 10–13] J. Larson, "Paul's Masculinity," *JournBibLit* 123 (1, '04) 85-97.

Focusing primarily on 2 Corinthians 10–13, the article investigates how Paul's Corinthian opponents engaged cultural expectations about manliness and its relationship to authority in their criticisms, and how Paul replied. It first considers the Corinthians' criticisms under two main headings: Paul as public speaker, and Paul's personal character, respectively. Then it briefly examines Paul's response. It concludes that overall Paul seems to be attacking the tendency to equate masculinity (and therefore leadership ability) with outward demonstrations of dominance and power, suggesting that cultural assumptions about gender are at the foundation of the Corinthian opponents' attack. —C.R.M.

2 Cor 10–13, § 48-1781.

1800. J. A. Glancy, "Boasting of Beatings (2 Corinthians 11:23-25)," *JournBibLit* 123 (1, '04) 99-135.

Within the 1st-century Roman *habitus,* scars that established a man's virtue or virility were typically incurred in battle, not through flogging. In boasting of beatings (see 2 Cor 11:23-25), Paul boasts of things that show his weakness. He does so both for strategic reasons (his abused body was already the subject of discussion and even derision in Corinth) and for theological reasons (he believed that the story of Jesus' death is legible in the scar tissue that had formed over welts and lacerations inflicted by rod and whip). The Corinthians, habituated to a 1st-century corporal idiom, could not read a straightforward tale of manly valor in Paul's storytelling body.—D.J.H.

Galatians–Philemon

1801. T. Haraguchi, "Words of Blessing and Curse: A Rhetorical Study of Galatians," *AsiaJournTheol* 18 (1, '04) 33-50.

The article analyzes the rhetoric of blessing and curse that Paul employs in Galatians in light of recent OT rhetorical criticism. It treats the rhetorical situation—the rivalry of two competing gospels; a way to receive blessings—the gospel proclaimed by Paul's rival missionaries; and Paul's counterargument—reversal of blessing and curse. While the logic of Paul's opponents stands in the OT rhetorical tradition of blessing and curse, Paul employed the unique rhetoric of blessing based on faith in Christ.—C.R.M.

1802. F. R. McGuire, "Galatians as a Reply to Acts," *JournHighCrit* 10 (1, '03) 1-22. [See § 13-301.]

The article first summarizes 19th- and 20th-century discussions of the literary relation between Galatians and Acts. It argues that the dependence of Galatians 2 on Acts 15 is by no means the only argument against Pauline authorship. There is also evidence that Galatians and 2 Corinthians are not by the same writer, and that more than one "Paul" had a hand in the writing of Galatians. If Galatians was indeed unquestioned in the 1st century, it is because it was unknown until discovered by Marcion.—C.R.M.

1803r. M. D. NANOS, *The Irony of Galatians* [*NTA* 46, p. 170].

M. BACHMANN, "Nicht von aussen kommende 'Gegner', sondern galatisch-jüdische 'Beeinflusser'? Zu Mark D. Nanos' Dissertation und ihrer These vom synagogalen sozialen Kontext des Galaterbriefs," *BibZeit* 48 (1, '04) 97-103.—According to Nanos, those who were influencing Paul's addressees in his letter to the Galatians were members of the larger Jewish communities of Galatia entrusted with the responsibility of conducting Gentiles wishing for more than guest status within those communities through the ritual process of proselyte conversion. After describing Nanos's thesis, this article considers the strengths and weaknesses of his work, and concludes that while his insistence on the Jewish context of Galatians is an important development, the particular features of his scenario remain questionable.—D.J.H.

1804. L. WANG, "Jesus as Messiah in Galatians and Romans: A Response to John Gager's *Reinventing Paul*," *TorontoJournTheol* 19 (2, '03) 173-182.

The article takes issue with Gager's contention in *Reinventing Paul* (2000) that Paul did not expect Jews to find their salvation through Jesus Christ. On the basis of Paul's letters to the Galatians and Romans, it argues that Paul regarded both Jew and Gentile to be equally in need of redemption under the Law and equally in reach of that redemption in the person of Jesus Christ, and that the heart of Paul's gospel was that in Jesus Christ is to be found a new life for all humanity, whether Jew or Gentile.—D.J.H.

Galatians, § 48-1775.

1805. J.-P. DUPLANTIER, "Notes sur Galates 1, 11 - 2, 21," *SémiotBib* 113 ('04) 48-55.

With reference to the key moments of call, agreement, and conflict, the article shows how Paul's experience—the reception of a gospel not of human inspiration but through divine revelation—is the central perspective around which Gal 1:11–2:21 develops and unfolds. [To be continued]—D.J.H.

1806. [Gal 1:13-24] C. BURFEIND, "Paulus in Arabien," *ZeitNTWiss* 95 (1-2, '04) 129-130.

The weight of the statement of Paul's commission in Gal 1:16 lies on its territorial aspect "among the Gentiles" and not on some personal aspect in terms of dealing with individual Gentiles. Εὐαγγελίζωμαι ἐν τοῖς ἔθνεσιν means to preach the Gentile gospel to Gentiles outside the land of Israel. Thus Paul's missionary task is the negative foil of his former Pharisaic zeal (1:13-14). After his call he immediately departed from Israel and Judea, and went instead into the surrounding Gentile areas: Arabia in the south and east (1:17), and Syria and Cilicia in the north (1:21).—C.R.M.

1807. J. L. CABALLERO, "La promesa a Abrahán según Ga 3, 1-29," *ScriptTheol* 36 (1, '04) 259-272.

After reflecting on the problematic of Paul's letter to the Galatians with reference to Gal 3:29, the article presents a rhetorical analysis of the various parts of Galatians 3 (vv. 1-5, 6-9, 10-14, 15-18, 19-25, 26-29), and concludes that the filiation pertaining to Abraham is primarily spiritual and eschatological rather than historical.—D.J.H.

1808. D. F. TOLMIE, "Paulus se retoriese strategie in Galasiërs 3:15-25 (Paul's rhetorical strategy in Galatians 3:15-25)," *VerbEccl* 24 (2, '03) 515-532.

Over against an approach to the rhetorical analysis of Paul's letter to the Galatians that forces ancient rhetorical categories on the letter, the article proposes that Paul's rhetorical strategy should be analyzed in terms of a grounded theoretical approach. It engages in a systematic analysis of Paul's basic rhetorical strategy as well as of all the supportive persuasive techniques utilized in Gal 3:15-25.—C.R.M.

1809. A. STANDHARTINGER, "Geschlechterkonstruktionen bei Paulus: Feministische Zugänge zu Galater 3,27f und Römer 7,1-6," *UnaSanc* 58 (4, '03) 339-349.

The article first presents different feminist interpretations of the baptismal confession in Gal 3:27-28 and analyzes their hermeneutical approaches. Then it tests these interpretations with reference to Rom 7:1-6. It considers similarity and difference in Gal 3:28, and freedom from the law of the husband in Rom 7:1-6. It concludes that the Galatian baptismal formula expresses not only the social practice of women during Paul's time but also Paul's fundamental critique of the alleged "natural" construction of gender.—D.J.H.

1810. [Gal 4:28] T. W. MARTIN, "The Brother Body: Addressing and Describing the Galatians and the Agitators as 'Αδελφοί," *BibRes* 47 ('02) 5-18.

Even though the exegetical tradition interprets ἀδελφοί in Gal 4:28 and 5:13 as vocative, both grammar and context indicate that this term is more likely nominative in both instances. Interpreting ἀδελφοί as nominative in these two verses elucidates the situation in Galatia, where Paul labors to keep the "brother body" intact. Describing both Jewish Christians (4:28) and non-Jewish Christians (5:13) as brothers, Paul argues for their inherent unity that arises from the freedom provided by Christ and from the participation in a common table.—C.R.M.

Gal 5:13, § 48-1810.

1811. F. G. LANG, "Ebenmass im Epheserbrief: Stichometrische Kompositionsanalyse," *NovTest* 46 (2, '04) 143-163.

The article presents for the first time a detailed stichometric analysis of Ephesians to demonstrate that it has been composed with a sophisticated symmetrical structure. The exact middle is Eph 4:1-16, which treats ecclesiology and ethics, the former continuing the theme of the previous section and the latter leading into the theme of the following section. Using a fifteen-syllable stichos as a measure, it shows that the text sections surrounding the center (1:1–3:21; 4:17–6:24) are of precisely the same length, as are also the first two main parts (1:3–2:10; 2:11–3:21), while the final three main parts (4:17–5:14; 5:15–6:20; 6:21-24) stand exactly in the relationship 2:3. In each case components of twenty-one, thirteen, or eight stichoi are used. It is not improbable that the author of the letter understood the symmetrical structure of the letter as a literary image of his theological themes of the temple (2:20-22) and the body (4:15-16), both of which illustrate the church.—C.R.M.

Ephesians, § 48-1816.

Eph 5:22, § 48-1791.

1812. W. Rakocy, "List do Filipian a Pawłowe więzienie w Efezie (The Letter to the Philippians and Paul's Imprisonment in Ephesus)," *RoczTeol* 50 (1, '03) 79-96.

The article seeks to verify the hypothesis that Paul wrote his letter to the Philippians from prison in Ephesus by weighing the arguments for and against the proposal. It concludes that Paul wrote the letter from Ephesus several months before he wrote 1 Corinthians.—D.J.H.

1813. C. Böttrich, "Verkündigung aus 'Neid und Rivalität'? Beobachtungen zu Phil 1,12-18," *ZeitNTWiss* 95 (1-2, '04) 84-101.

The proclamation of Christ from "envy and rivalry" mentioned by Paul in Phil 1:15 does not primarily reflect theological controversy. Rather, it refers to a conflict in the social structure of the (Ephesian) community centering on issues of authority, honor, and influence, which exhibit their own theological implications. The article develops this thesis with attention to the text and context (principally 1:12-18), four models for explaining the envy of the "brothers" in Philippians 1, envy (φθόνος) as an indicator of social relations (a danger to be avoided under all circumstances), Paul and the anatomy of envy, and the conflict over authority and paraenesis. It concludes that the conflict in Philippians 1 shows that community structure is always bound up with the altogether everyday processes of social interaction.—C.R.M.

1814. J. Boonzaaier, "Vilifikasie: 'n Nuwe kyk op die bedreiging in Kolossense (Vilification: A new approach to the threat in Colossians)," *HTSTeolStud* 59 (4, '03) 1259-1286.

Despite the fact that the quest to identify the opponents in Colossians has long occupied research, there is still no consensus about the identity of the opponents or the level of threat that they posed. The article suggests an approach that understands the vague references to the opponents as part of a rhetorical strategy of vilification that sought to trivialize the opponents of a viewpoint in order to emphasize the author's own message. It describes the essential characteristics of vilification and traces the occurrences of this technique in Colossians. This approach to the study of Colossians permits a focus on the message of the text without any prerequisite study of the opponents and their ways.—C.R.M.

1815. T. D. Still, "Eschatology in Colossians: How Realized is It?" *NTStud* 50 (1, '04) 125-138.

The letter to the Colossians contains both realized and futurist eschatology. Indeed, the forward-looking character of so many of its verses makes it not only allowable but even advisable to speak of the "not yet" as well as the "already" when describing the eschatological contents of Colossians. Moreover, there is a basic congruity between the eschatology set forth in Colossians and that in the "genuine" Pauline letters.—D.J.H.

Colossians, § 48-1816.

1816. E. E. Popkes, "Die Bedeutung des zweiten Thessalonicherbriefs für das Verständnis paulinischer und deuteropaulinischer Eschatologie," *BibZeit* 48 (1, '04) 39-64.

After a brief summary of scholarly discussion about the status of 2 Thessalonians as a product of either Paul or a Pauline school, the article sketches the letter's endtime scenario (1 Thess 2:1-12 with reference to 1:3-10). Then it discusses the Pauline or Deuteropauline character of the teaching being attacked, and the Pauline or Deuteropauline character of the eschatology of 2 Thessalonians (the modification of imminent expectation of the parousia, the modification of the judgment and apostasy motifs, the enigmatic κατέχων [or κατέχον] as an indication of the post-Pauline location of 2 Thessalonians). 2 Thessalonians documents the drifting apart of the Pauline school and the difficulty of administering Paul's theological heritage in the post-Pauline period. Its author polemicizes against a written, established, and radically realized eschatology that explicitly appeals to Paul and may be found in Colossians and Ephesians. Thus it appears that 2 Thessalonians even as the Pastoral epistles (see 2 Tim 2:18) contends against gnostic tendencies that developed within the Pauline school.—C.R.M.

1817. P. G. R. de Villiers, "'Empty talk' in 1 Timothy in the light of its Graeco-Roman context," *Acta Patristica et Byzantina* [Pretoria] 14 ('03) 136-155.

The study highlights the significant role that the motif of "empty talk" (1:6) plays in 1 Timothy by clarifying its relationship with other words from the same semantic domain and outlining its link with Greco-Roman moral philosophical texts. The similarities between 1 Timothy and the Greco-Roman texts illuminate how the moral symbolic world of early Christianity overlaps with even as it differs from other symbolic worlds of that time.—C.R.M.

1818. L. L. Belleville, "Exegetical Fallacies in Interpreting 1 Timothy 2:11-15," *Priscilla Papers* [Minneapolis, MN] 17 (3, '03) 3-11.

The article discusses four exegetical fallacies encountered in the interpretation of 1 Tim 2:11-15: contextual/historical, lexical (silently, αὐθεντεῖν), grammatical (the Greek infinitive and correlative), and cultural (the Ephesian cult of Artemis). In this passage Paul prohibits teaching by women that tries to get the upper hand and not teaching per se.—C.R.M.

1819. D. Ruiz, "Se manifestó la gracia salvadora de Dios (Tit 2, 11-14)," *RevistBib* 65 (3-4, '03) 199-214.

This examination of the link between "salvation" and "epiphany" in the christological formula in Titus 2:11-14 seeks to highlight the text's contribution to biblical Christology. After placing the passage in its context, it focuses on its language of "manifestation" or "epiphany" (2:11, 13), the soteriological dimension of the text, and the abiding theological significance of the manifestation of Christ.—D.J.H.

1820. P. Arzt-Grabner, "Onesimus erro. Zur Vorgeschichte des Philemonbriefes," *ZeitNTWiss* 95 (1-2, '04) 131-143.

After reviewing research about the social status and character of Onesimus, the article examines the following indications of the *Vorgeschichte* of the letter to Philemon within the letter itself in the light of extrabiblical documentary and literary texts: τόν ποτέ σοι ἄχρηστον (v. 11); εἰ δέ τι ἠδίκησέν σε ἢ ὀφείλει (v. 18); and ἐχωρίσθη πρὸς ὥραν (v. 15). Behind Paul's description of Onesimus as formerly ἄχρηστος to Philemon in Phlm 11 may well have been Philemon's previous assessment of Onesimus as a notorious dawdler or loiterer (*erro*).—D.J.H.

1821. [Phlm] L. L. Sanders, "Equality and a Request for the Manumission of Onesimus," *RestorQuart* 46 (2, '04) 109-114.

The letter to Philemon is a situational example of brotherly love and Paul's request for it among the saints. It is likely that Onesimus was a slave because of debt (see vv. 18-19), sent by Philemon to care for Paul while he was in prison as a service in a partnership (a formal arrangement known to the Romans as *societas*) between them. While serving Paul on behalf of his master, Onesimus became a Christian, and Paul sent him back to Philemon with a letter asking for his acceptance as a brother and a partner and no longer as a debtor, therefore, necessitating his manumission.—C.R.M.

Hebrews

1822. G. J. Steyn, "Addressing an angelomorphic christological myth in Hebrews?" *HTSTeolStud* 59 (4, '03) 1107-1128.

The paper surveys evidence from early Jewish and early Christian literature regarding the existence of angelomorphic views current by the time Hebrews was written, considers whether the author of Hebrews reacted against an angelomorphic Christology, and identifies possible indications of such an underlying angelomorphic Christology in Hebrews 1. It concludes that although no explicit polemic against a viewpoint of Jesus as an angel is found in the text, certain angelomorphic elements were applied to him.—C.R.M.

Hebrews, § 48-1948.

Heb 1, § 48-1822.

1823. H. Witczyk, "Arcykapłan Nowego Przymierza — ukrzyżowany i zmartwychwstały Chrystus (Hbr 1, 5–2, 18) (The High Priest of the New Covenant — Crucified and Raised Christ [Heb 1, 5–2, 18])," *RoczTeol* 50 (1, '03) 97-115.

According to Hebrews, the crucified and resurrected Christ is an antitype of the high priest of the old covenant. Through his passion and death Jesus has been transformed into the perfect high priest. Having been "made perfect" (Heb 2:10), the crucified and resurrected Jesus was made the head of God's people and their leader into salvation.—D.J.H.

1824. G. J. Steyn, "Some observations about the *Vorlage* of Ps 8:5-7 in Heb 2:6-8," *Verb Eccl* 24 (2, '03) 493-514.

After noting the unresolved matter of the *Vorlage* of the approximately thirty quotations from the OT in Hebrews, the article discusses Psalm 8, its use by early Christians, and the combination of Ps 8:7 with Ps 110(109):1. Then it focuses on the origin and text form of the text of Ps 8:5-7 used in Heb 2:6-8. It concludes that the reading represented in the quotation in Hebrews is closer to the LXX than to the Hebrew, and that the author of Hebrews reworked and interpreted the quotation found in the tradition to fit within its newly given context.—C.R.M.

1825. K. McCruden, "Christ's Perfection in Hebrews: Divine Beneficence as an Exegetical Key to Hebrews 2:10," *BibRes* 47 ('02) 40-62.

The article proposes an exegesis of Heb 2:10 that interprets the motif of Christ's perfection as expressive of a deeper beneficent Christology. It suggests that the motif of Christ's perfection functions for the author of Hebrews as a commentary on the beneficent and philanthropic character of the Son who approaches the faithful of his community in a gesture of self-commitment and concern. It also contextualizes this beneficent Christology within the social setting of a 1st-century house church in Rome and within the literary character of Hebrews as a pastoral sermon.—D.J.H.

1826. S. M. COLEY, "Exegesis of Hebrews 6:4-12," *Faith & Mission* [Wake Forest, NC] 20 (3, '03) 99-102.

The article examines theories concerning the interpretation of Heb 6:4-12 and concludes that the situation in view (the possibility of loss of salvation by a Christian) is hypothetical. The people being examined are saved and will always be so.—C.R.M.

1827. S. HAŁAS, "'Uświęceni przez ofiarę Chrystusa raz na zawsze' (por. Hbr 10,10). Rozumienie kultu w Starym i Nowym Przymierzu ('Sanctified Through the Offering of the Body of Jesus Christ Once for All' (Hbr 10,10). The Understanding of the Cult in the Old and the New Covenant)," *CollTheol* 73 (1, '03) 95-116.

The article first identifies five component elements of cult: prayer (especially communal); sacrifice, the foundational element of cult; priests, or agents of cult; the Temple, the location of cult; and holy days or times, the privileged times of cult. Then it compares these elements in the old and new covenants, which highlights the relationship between both. While new covenant cult is rooted in the old, it is also something entirely new and different (see Heb 10:10).—J.J.P.

1828. J. PROCTOR, "Judgement or Vindication? Deuteronomy 32 in Hebrews 10:30," *TynBull* 55 (1, '04) 65-80.

The article suggests that the verb κρινεῖ in Heb 10:30 means "vindicate" or "judge in favor of" rather than "condemn" or "judge against." The verb often means "vindicate" in the Septuagint; Deut 32:35-36 has vindication in mind, which is confirmed by the Targums; and the reading "vindicate" sharpens our awareness of the author's persuasive strategy in this part of Hebrews.—D.J.H.

Catholic Epistles

1829. [Jas] L. T. JOHNSON, "Reading Wisdom Wisely," *LouvStud* 28 (2, '03) 99-112.

Wisdom literature requires the reader not only to seek knowledge about the text but also to seek wisdom in living by using the text. This article considers the letter of James as an example of a NT composition that demands wise readers if it is to be read wisely. With particular attention to Jas 4:4 and 3:1-2, it shows the limits of reading through *scientia* (historical criticism) alone and suggests how a reading through *sapientia* (aiming at personal transformation in the present) might proceed.—D.J.H.

1830. J. C. PAKALA, "A Librarian's Comments on Commentaries: 17. James," *Presbyterion* 30 (1, '04) 46-50.

After sketching the history of commentaries on the letter of James, the article describes several 20th-century commentaries and singles out those by P. H. Davids (1982), L. T. Johnson (1995), and D. J. Moo (2000) as the best in English today.—D.J.H.

1831. [Jas 1:27] P. Trudinger, "The Epistle of James: Down-to-Earth *and* Otherworldly?" *DownRev* 122 (426, '04) 61-63.

The call to "keep oneself unspotted from the world" in Jas 1:27 seems incongruous with the advice to "visit orphans and widows in their afflictions" in the first part of the verse and with the central thrusts of the letter as a whole. A variant reading in Bodmer Papyrus XVII (P^{74}) records James as having written "to visit orphans and widows and to guard them in their affliction from the world."—C.R.M.

1832. O. E. Alana, "A word with the rich (James 5:1-6) - Part II," *VerbEccl* 24 (2, '03) 292-308.

This installment [see § 48-1159] considers the social and historical environment of James, passages that deal with the selfish and rapacious use of wealth among some Christians as among some outsiders (Jas 1:9-11; 2:1-9; 4:13–5:6), and the implications of James' denunciation of the rich of his day for Christians in Nigeria.—C.R.M.

1833. J. Zwemstra and E. M. Cornelius, "Die kommunikatiewe funksie(s) van die gebruik van Psalm 34 in 1 Petrus" [The communicative function(s) of the use of Psalm 34 in 1 Peter], *Acta Patristica et Byzantina* [Pretoria] 14 ('03) 325-344.

The communicative function of the traces of Psalm 34 in 1 Pet 2:3 and 3:10-12 was to make the readers aware of that which they already accepted. In this way the author of 1 Peter could communicate his viewpoint effectively, because by reminding them of what they already believed he made the readers more receptive to his arguments.—D.J.H.

1834. F. Siegert, "Christus, der 'Eckstein,' und sein Unterbau: Eine Entdeckung an 1 Petr 2.6f.," *NTStud* 50 (1, '04) 139-146.

1 Peter contains a model for Christian-Jewish coexistence similar to that in Ephesians. But while in Eph 2:11-22 the two entities stand beside one another on a horizontal level, the model in 1 Peter envisions a vertical relationship. The building metaphor in 1 Pet 2:6-7 has a bottom level (Judaism) and a top level (the Christian community). The λίθος ἀκρογωνιαῖος of 1 Pet 2:6-7 belongs not to the bottom of the building but to its vault or roof (Hebrew *roʾš pinnâ*).—D.J.H.

1835. T. Callan, "Use of the Letter of Jude by the Second Letter of Peter," *Bib* 85 (1, '04) 42-64.

The author of 2 Pet 2:1–3:3 has not simply incorporated Jude 4-18, as is sometimes asserted. Rather, the author of 2 Peter has thoroughly reworked Jude to serve his own purposes. 2 Pet 2:1–3:3 is best described as a free paraphrase of Jude 4-18. Their relationship is similar to the one between *1 Clement* 36:2-5 and Heb 1:3-13.—D.J.H.

1–3 John, §§ 48-1715, 1718.

1836. H. Schmid, "How to Read the First Epistle of John Non-Polemically," *Bib* 85 (1, '04) 24-41.

The study first surveys polemical and nonpolemical readings of 1 John (the traditional polemical paradigm, nonpolemical approaches and their deficiencies). Next it suggests that intertextual readings of 1 John and the Fourth Gospel lead to the "Johannine system" as the reader's construction, which can be described with the help of systems theory. Then it considers the function of the "opponent texts" in 1 John. It observes that 1 John is not a polemical text in its whole but only in minor parts (1 Jn 2:18-27; 4:1-6), and that a nonpolemical reading demonstrates how the opponents' motif is related to the main ethical theme of 1 John. The pragmatic function of the opponent texts is to strengthen and reassure the readers with respect to their christological confession.—C.R.M.

1 John, § 48-1708.

1837. P. Coutsoumpos, "The Idolatry Dilemma in 1 John 5:21," *DavarLogos* [Libertador San Martín, Argentina] 2 (2, '03) 147-152.

The article discusses the warning against idolatry in 1 Jn 5:21 in the context of idolatry in the city of Ephesus and throughout the whole region of Asia Minor. John's main concern was to protect church members and caution them to avoid the dangers posed by idolatrous worship including the imperial cult.—C.R.M.

1838. D. J. Clark, "Discourse Structure in Jude," *BibTrans* 55 (1, '04) 125-137.

After noting various approaches to the discourse structure of Jude and identifying various discourse markers in it, the article suggests that besides the greeting (vv. 1-2) and doxology (24-25) the letter of Jude consists of a first main paragraph (3-6) with two subparagraphs (3-4, 5-6), a second main paragraph (7-16) with four subparagraphs (7-8, 9-10, 11-13, 14-16), and a third main paragraph (17-23) with two subparagraphs (17-19, 20-23). Then it discusses the structural analyses proposed by L. Thurén, C. Landon, and E. R. Wendland, respectively. An appendix (pp. 136-137) comments on Landon's text-critical proposals.—D.J.H.

1839. L. D. Smith, "Unlocking the Structure of Jude," *BibTrans* 55 (1, '04) 138-142.

The letter of Jude manifests a chiastic structure: A—introduction (vv. 1-2); B—purpose: contend for the faith (3-4); C—the character of the ungodly (5-19), consisting of five blocks (5-8, 9-10, 11-13, 14-16, 17-19); B'—conclusions: building godly character (20-23); and A'—benediction: doxology (24-25). In blocks 1 and 3 of C, the ungodly follow negative examples as if they did not remember those examples. In block 2 a positive example was not remembered. In blocks 4 and 5 the readers are reminded that such ungodly people were predicted long ago.—D.J.H.

Jude, § 48-1835.

Revelation

1840. L. Arcari, "*Apocalisse di Giovanni* e apocalittica 'danielico-storica' del I sec. e.v.: prospettive per una 'nuova' ipotesi," *VetChrist* 39 (1, '02) 115-132.

The article first identifies as a distinct apocalyptic ideological current the "Danielic-historical" tradition that is represented in the book of Daniel and in *4 Ezra* and *2 Baruch*. Then it explores the extent to which the book of Revelation continued this tradition with respect to law, purity, and justification-repentance and to the relationship between evil and the Roman empire.—D.J.H.

1841. G. CAMPBELL, "Antithetical Feminine-Urban Imagery and a Tale of Two Women-Cities in the Book of Revelation," *TynBull* 55 (1, '04) 81-108.

In Revelation's story the heavenly Jerusalem is a richly cumulative picture of God's saving involvement in the triumphs and tragedies of human history and civilization. As a place where an unblemished people sees God and the Lamb face to face in fulfillment of ancient promises (21:3), the New Jerusalem is therefore the perfecting of all that was defective in the experimental church-cities of Roman Asia. Although they will fall like Jezebel or Babylon-the-whore, God's city will be the realization of all that held promise in them. Such is the logic of the entire women-cities theme in Revelation.—D.J.H.

1842. J. A. DU RAND AND Y. M. SONG, "The ethos of the Book of Revelation," *VerbEccl* 24 (2, '03) 374-395.

The article investigates the ethos of Revelation through an integrated interpretation based on literary (apocalyptic rhetorical, narratological), historical (socioscientific), and theological (canonical, partial preterism, revelation history based on [christological] covenant eschatology) approaches. It concludes that the salient ethos of Revelation is that the eschatological coming of the kingdom of God can be accomplished by identifying Christians' eschatological identity with that of Christ in the new covenant.—C.R.M.

1843. F. M. GILLMAN, "A Catholic Reading of the Book of Revelation," *Living Light* [Washington, DC] 40 (2, '03) 6-14.

In situations of persecution Christians can run away, apostasize, or face torture and death. In Revelation John repeatedly exhorts his readers to bear witness to their faith and to draw strength from the future vindication promised them by God. Rather than reading Revelation as a road map of the final days of world history, Catholics take account of the book's historical setting, literary artistry, use of symbols, and theological message.—D.J.H.

1844. D. J. HAWKIN, "The Critique of Ideology in the Book of Revelation and its Implications for Ecology," *Ecotheology* [London] 8 (2, '03) 161-172.

The book of Revelation offers an economic and ecological critique of the Roman empire. Its author shows a remarkable grasp of the link between economic injustice and ecological exploitation, as well as an understanding of the damage that Rome's hegemony was doing to the environment. Since the Roman empire could not be reformed piecemeal, justice required that there be a new heaven and a new earth.—D.J.H.

1845. A. KIEJZA, "Bóg jako Ojciec według Apokalipsy św. Jana (Dio come Padre secondo Apocalisse di S. Giovanni)," *RoczTeol* 49 (1, '02) 129-146.

In Revelation God is called "Father" five times—three times the Father of Christ (Rev 2:28; 3:5, 21) and twice the Father of Christians (1:6; 14:1). At the end of the book those who "conquer" are called "sons" of God (21:7). God as Father carries out his saving plan in history and remains such even more clearly in the eschatological reality.—D.J.H.

1846. S. VAN TILBORG, "The Danger at Midday: Death Threats in the Apocalypse," *Bib* 85 (1, '04) 1-23.

The word μεσουράνημα ("midday") is used three times in Revelation (8:13; 14:6; 19:17) at significant points. These and many other texts in Revelation should be read against the background of the gladiatorial games that were organized as part of the *munera* by the rich as entertainments for their fellow citizens. At the end of the morning and during the break special fights were organized, and condemned persons were forced to fight against wild animals or against each other to be killed by the animals or by fire. In imitation of the Jewish martyrdom accounts, Revelation assists in ideologically changing into a victory what for the affected people was a painful death.—D.J.H.

1847. B. WIDŁA, "Opisy doznań emocjonalnych w Apokalipsie Janowej i ich funkcja kerygmatyczna" [The Kerygmatic Function of Some Emotional States in St. John's Revelation], *StudTeolVars* 41 (2, '03) 129-148.

The article first presents an exegetical-phenomenological analysis of emotional experiences of the characters in Revelation: fear; terror; death wish; tears or crying; sorrow, grief, lament; astonishment, awe; expectation; bitterness; and blasphemy. Then it conducts a theological-kerygmatic analysis of the fate of two specific groups in the light of their reported emotional states: "the inhabitants of the earth," and "those who follow the Lamb." They manifest varied and diametrically different experiences (e.g. with respect to the state of their souls and their existential situations).—J.J.P.

Revelation, §§ 48-1706, 1715.

1848. M. J. SVIGEL, "Christ as Ἀρχή in Revelation 3:14," *BiblSac* 161 (642, '04) 215-231.

The article examines the interpretative issues essential to discovering the most probable rendering of the phrase "the ἀρχή of the creation of God" in Rev 3:14. After surveying the meanings suggested for ἀρχή by modern commentators and translations, it discusses the lexical, syntactical, contextual, and historical theological issues, respectively, related to the interpretation of Rev 3:14. It concludes that the evidence strongly suggests that viewing ἀρχή in Rev 3:14 as governmental is most probable, and the rendering "the supreme Authority over the creation of God" seems to be the most accurate translation.—C.R.M.

1849. J. SCHMIDT, "Νοῦς und σοφία in Offb 17," *NovTest* 46 (2, '04) 164-189.

After noting the use of νοῦς and σοφία in both Rev 13:18 [see § 46-1113] and 17:9, the article focuses on the comments about developments in the history of the Roman empire in Revelation 17, and argues that the author saw a time of a new persecution on the political horizon. It contends on the basis of the cryptic geography in Revelation 17 and Revelation 11 as well as numismatic evidence that the author's historical setting was the time of Vespasian and his geographical setting was the city of Rome.—D.J.H.

BIBLICAL THEOLOGY

Christology

1850. M. BARKER, "The Second Person," *Way* 43 (1, '04) 109-128.

Recent research suggests that Jesus and the early Christians were drawing on ideas of God as Father with a Second God who was his Son that go back to Jerusalem Temple rituals before the exile. Traces of the conflict over the plurality of divinity can be seen in early

Christian understandings of the OT, in Jewish sources, and in the development of texts of Scripture. Judaism was not monotheistic in the sense that we understand that term today. Several key elements in NT Christology have their roots in the royal and priestly rituals carried out in the Temple.—D.J.H.

1851. F. Selman, "His ascension into glory," *Priests & People* 18 (5, '04) 193-197.

The NT presents two traditions about Jesus' ascension. According to John and Luke 24, Jesus ascended to his Father on the same day that he rose from the dead, while according to Acts 1 the resurrection and ascension are two separate events separated by forty days. These traditions may be reconciled by distinguishing between the invisible and the visible aspect of one and the same mystery. The ascension marks the return of Christ to his Father and is the ground of our hope of coming to where Christ has gone ahead. It should be a cause of joy and a motive for giving witness to others.—D.J.H.

1852. S. Uemura, "The Origin of the 'Son of Man' as a Messianic Title: A Philological and Tradition-Historical Study," *Annual of the Japanese Biblical Institute* [Tokyo] 28 ('02) 3-32.

The titular use of "Son of Man" developed as a result of a Greek literal translation of the Aramaic *brnš*ʾ ("that man"). Then the Greek ὁ υἱὸς τοῦ ἀνθρώπου, which was unfamiliar to Greek-speaking Christians, must have been (mis-)understood as a special self-designation of Jesus the Messiah. Once the Greek expression became a messianic title, it was applied to the "now at work Son of Man" traditions, which were reinterpreted (or misunderstood) in a messianic sense. Mark (or his church) created the "suffering and resurrecting Son of Man" traditions, and Matthew and Luke regarded "Son of Man" as a messianic self-designation of Jesus.—D.J.H.

Church and Ministry

1853. E. de la Lama, "La eucaristía y 'los doce'. Propedéutica para un estudio sobre el sacerdote y la eucaristía," *ScriptTheol* 36 (1, '04) 131-147.

This reflection on the Eucharist and "the Twelve" in the NT and their significance for understanding the priesthood and the Eucharist today proceeds under the following headings: "configured" with the Lord, the *protokletoi,* the Eucharist in the nucleus of the apostolic kerygma, and the Eucharist as the "supersubstantial bread" that nourishes and vitalizes the church until he comes again.—D.J.H.

1854. K. N. Giles, "The Biblical Case for Women in Leadership," *Priscilla Papers* [Minneapolis, MN] 17 (3, '03) 24-25.

The article develops the biblical case for women in leadership in eleven points, featuring Jesus' positive stance toward women and Paul's nondiscriminatory practice of ministry.—C.R.M.

1855. A. Kuyper, "Missions According to Scripture," *CalvTheolJourn* 38 (2, '03) 237-247.

Taking as its starting point Jn 20:21b ("As the Father has sent me, I am sending you"), the article reflects on three questions pertaining to mission: Who has the right to send? Who should be sent? and What is the goal that alone gives this sending its glory and strength?—D.J.H.

1856. C. LIENEMANN-PERRIN, "The Biblical Foundations for a Feminist and Participatory Theology of Mission," *International Review of Mission* [Geneva] 93 (368, '04) 17-34.

After surveying women's opportunities for participation in the early Christian communities, the article discusses Gal 3:26-28 as the hermeneutical key for a feminist and participatory understanding of mission, the ousting of women from public functions and mission in the Pastorals, perspectives on a feminist and participatory paradigm for mission, and women in mission in the early church. It concludes that even though participatory mission in the spirit of Gal 3:28 was in the end denied to women in the early church, we may be grateful for the courage of women in the early church and afterwards who prepared the way for feminist-participatory missions.—D.J.H.

1857. D. R. MCCRABB, "Exercising Leadership in the Bible," *BibToday* 42 (2, '04) 78-83.

With reference to the stories of Nathan in the OT and of the Samaritan woman in Jn 4:1-42, the article considers who is the leader and who is the follower, the task at hand, the demands placed on the leader, what the leader teaches about responding to those demands, and how the leader addresses the demand of vision.—D.J.H.

1858. J. A. MINDLING, "Biblical Reflections on Leadership," *BibToday* 42 (2, '04) 73-77.

In the Bible's treatment of leadership two themes stand out: God's self-revelation as a leader, and how human leadership is assessed in light of that divine model. The article discusses God as the supreme leader, human leadership in the Bible, and Jesus as divine and human leader.—D.J.H.

1859. M. RACE, "Women Leaders in Scripture," *BibToday* 42 (2, '04) 85-89.

The article considers the following women as true models of leadership in the biblical story: Miriam who helped her people face the chaos and create a new metanarrative; Ruth and Naomi whose positive vision produced a future full of promise; and Lydia who was a builder and sustainer of community.—D.J.H.

Church and Ministry, §§ 48-1560, 1769.

Various Themes

1860. K. ALFSVÅG, "Tradisjon og modernitet. En vurderingen av argumentasjonen for endring av det kirkelige standpunkt til homofili (Tradition and modernity. An evaluation of the arguments for a change in the church's position on homosexuality)," *TidsTeolKirk* 75 (1, '04) 20-34.

In accord with the teaching of the OT and the NT, the church has never found same-sex sexual activity ethically acceptable. While this view has been challenged by the modern concept of homosexuality and its growing cultural acceptance, and while various strategies have been employed to make homosexuality defensible even theologically, neither of these strategies is compatible with the basic rule that a doctrine of the church should be based on a natural reading of the biblical text with the confession of faith and the love commandment as hermeneutical principles. Thus acceptance of homosexuality seems incompatible with the Christian faith.—D.J.H.

1861. D. BARTHÉLEMY, "Révélation progressive du thème des épousailles dans le Nouveau Testament," *Anthropotes* [Vatican City] 19 (1, '03) 185-210.

The article first compares the parables of people invited to a feast that are attributed to Rabban Yohanan ben Zakkai in the rabbinic tradition (*b. Shabbat* 153a) and to Jesus in the Gospels (Mt 22:1-14; Lk 14:15-24), with particular attention to who is invited. Then it considers Jesus' role as the one who issues the invitation, the identity of the spouse whom he seeks out, and the nature of the wedding feast at which he becomes engaged to humankind.—D.J.H.

1862. D. BERGANT, "Agents of Reconciliation," *BibToday* 42 (2, '04) 102-109.

The article considers biblical narratives and figures who serve as agents of reconciliation: Jacob and Esau, Joseph and his brothers, Jesus (see Mt 5:38-48), and Paul (see 2 Cor 5:17-20). It attempts to discover the values that undergird them and the influence that these values might exert on the lives of contemporary believers.—D.J.H.

1863. M. G. BORGERT, "Bibliography of Biblical and Pastoral Resources on Lament," *CalvTheolJourn* 38 (2, '03) 335-340.

After brief introductory remarks, the article provides bibliographical information for books, book chapters, and journal articles published in English mainly during the past twenty-five years on the biblical laments and their pastoral implications.—D.J.H.

1864. J. B. BRANTSCHEN, "Der grausame Gott der Bibel. Einige Lesehilfen für Nichttheologen," *FreibZeitPhilTheol* 50 (3, '03) 376-387.

After reviewing F. Buggle's complaints about the "cruelty" of God in the Bible, the article responds in three steps by appealing to the hermeneutical rule of the "hierarchy of truths," by summarizing the approach taken by the Catholic OT scholar M. Görg in *Der unheilvolle Gott. Die Bibel im Bann der Gewalt* (1995), and by reflecting on how Jesus in word and deed really understood his allegedly violence-loving Father.—D.J.H.

1865. R. S. BRIGGS, "Gender and God-Talk: Can We Call God 'Mother'?" *Themelios* 29 (2, '04) 15-25.

The goal of this article is to clarify the different levels on which the discussion about gender and God-talk needs to be carried out, and thus to provide a framework for the debate. It presents a dialogue regarding whether we can call God "mother" on three levels: what the Bible says; what the Bible says when it is viewed in its historical context; and what the Bible could possibly say (i.e. how language about God works).—D.J.H.

1866. R. H. BULZACCHELLI, "The 'Agape Feast' thesis," *HomPastRev* 104 (5, '04) 24-31.

The available literary and archaeological evidence undermines the claim that the early church celebrated the Eucharist as an "Agape feast" led by the head of the hosting household. When critically evaluated, this evidence suggests that the Eucharist was celebrated in a distinct, dedicated environment, led by special ministers ordained for that purpose.—D.J.H.

1867. R. CASSIDY, "The Clear Teaching of the Bible on Homosexual Practice. A Response to Ian K. Duffield (*Expository Times,* January 2004, 109-15)," *ExpTimes* 115 (9, '04) 298-301.

Brave and commendable through Duffield's motives are [§ 48-1225], he has not overthrown the negative attitude of the Bible toward homosexual practice. The cumulative impression gained by reading Duffield and others is that the interpretations of the key passages are forced and unnatural, and would never have seen the light of day had there not been the ulterior motive of softening the Bible's rejection of homosexual practice as a legitimate Christian lifestyle.—D.J.H.

1868. J. CERVANTES GABARRÓN, "Legislación bíblica sobre el inmigrante," *EstBib* 61 (3, '03) 319-349.

Analysis of biblical texts pertaining to immigrants shows that in both the OT and the NT God takes their side, proclaims their rights, and demands from the people care and generosity toward immigrants on the basis of love and justice.—D.J.H.

1869. T. J. CHAKKUVARACKAL, "Theology of 'The Land': Biblical Perspectives in the Indian Context," *BibBhashyam* 30 (1, '04) 61-78.

The article considers the etymological meaning of "land" in the OT and NT, the use of the concept in the OT, its employment in the NT, and land issues in the Indian context. In an age of globalization, land accumulation, and exploitation, the biblical theology of "the land" has immense relevance.—C.R.M.

1870. J. CHAPA, "La antropología teológica de Rudolf Bultmann," *ScriptTheol* 36 (1, '04) 231-257.

According to Bultmann, speaking about God is possible only by speaking about the human condition. After raising the question whether the human person is the real "object" of theology, the article discusses the human person as "existence" (the Greek and NT understandings of the human person), biblical anthropology according to Paul and John, and inauthentic existence and authentic existence.—D.J.H.

1871. W. CHROSTOWSKI, "Dokument Papieskiej Komisji Biblijnej 'Naród żydowski i jego Święte Pisma w Biblii chrześcijańskiej'. XIII Sympozjum Teologiczne 'Kościół a Żydzi i Judaizm', Warszawa, 22 V 2002 (The Pontifical Biblical Commission's Document 'The Jewish People and Her Holy Scriptures in the Christian Bible'. XIII Theological Symposium 'The Church, Jews, and Judaism', Warsaw, May 22, 2002)," *CollTheol* 73 (2, '03) 5-12.

The article reports on a symposium sponsored by the Institute of Catholic-Judaic Dialogue at the University of Cardinal Stefan Wyszyński, Warsaw, on May 22, 2002. The featured speakers were R. Rubinkiewicz (on the Christian Bible and the Jewish Bible), H. Witczyk (on the old and new covenants), and Chrostowski (on Jews as our "older brothers"—some indispensable addenda). Coined by Pope John Paul II in 1986, the phrase "older brothers" was never intended to include atheist or agnostic Jews. Its reference is religious and not political. Second, the religion of contemporary Judaism is rabbinic, talmudic, and postbiblical, and not identical with the religion of biblical Israel. In the discussions that ensued at this conference, it became clear that the dialogue may be at an impasse or a stage of lessened enthusiasm. Too often the dialogue has been a one-way street at worst (Judaism demanding understanding), or a dialogue of the deaf at best.—J.J.P.

1872. W. CHROSTOWSKI, "Kościół a Izrael (The Church and Israel)," *CollTheol* 73 (1, '03) 73-94.

The Pontifical Biblical Commission's document on the Jewish people [*NTA* 47, p. 177] rightly distinguishes between biblical Israel, and rabbinic or talmudic Israel. The church relates differently to each. With regard to biblical Israel, the church recognizes that it emerged from these same sacred traditions. Most of biblical Israel chose to reject Jesus as Messiah, thus breaking the continuity of tradition that the church retained. Biblical Israel's decision to neglect the Septuagint while the Church adopted it added to the discontinuity. Regarding the relationship of church to synagogue (rabbinic or talmudic Israel), four tendencies have emerged in recent years, each having strengths but more weaknesses. The relationship between church and synagogue and their common scriptural heritage is both continuous and radically new. The critical requirement is acceptance of Jesus' messianic and divine identity already accepted by the remnant, which divine mercy will somehow effect for the rest.—J.J.P.

1873. J. J. Collins, "The Bible and the Legitimation of Violence," *Reflections* [New Haven, CT] 91 (1, '04) 4-7. [See § 47-1844.]

Religious violence is deeply embedded in the Scriptures that are the wellsprings of Judaism and Christianity. This phenomenon has been explained away through allegory, and relativized by pointing to the diversity of viewpoints in the Bible. But perhaps the most constructive thing that a biblical interpreter can do toward lessening the contribution of the Bible to violence in the world is to show that certitude on ethical matters is an illusion.—D.J.H.

1874. M. Diddams et al., "Implications of Biblical Principles of Rhythm and Rest for Individual and Organizational Practices," *ChristScholRev* 33 (3, '04) 311-332.

The Bible provides numerous examples of God's rhythmic design of rest and work that are applicable to modern life, including places of employment. By integrating biblical passages relating to Sabbath observance with psychological and organizational empirical literature, the article seeks (1) to describe the principles of rest, reflection, and relationships underlying biblical notions of rhythm; (2) to identify their associated influence on psychological wellness; and (3) to discuss how organizations can embrace a rhythmic "Sabbath" culture. The article was prepared in collaboration with L. Surdyk, D. Daniels, and J. Van Duzer.—D.J.H.

1875. J. Farwell, "Baptism, Eucharist, and the Hospitality of Jesus: On the Practice of 'Open Communion,'" *AnglTheolRev* 86 (2, '04) 215-238.

It has become commonplace in some circles of the Episcopal church to argue that communion ought to be offered to the unbaptized in public worship as an expression of the radical hospitality of Jesus. However, this practice raises some serious historical and theological questions with respect to its reliance on the claim that Jesus would not have shared a ritual meal with his disciples alone; its departure from the paschal ecclesiology at the heart of contemporary liturgical renewal, which links baptism and Eucharist to a post-Constantinian understanding of mission; its failure both to appreciate the pastoral value of longing and to avoid a modernist commitment to the immediate gratification of individual desire; its naive assumption that boundaries are necessarily inhospitable; and its taking the place of genuine evangelism and public ecclesial witness.—D.J.H.

1876. A. Fumagalli, "La Sacra Scrittura fonte dell'agire morale. Prospettive di etica biblica," *ScuolCatt* 131 (4, '03) 715-744.

The article first surveys models for describing the relationship of Sacred Scripture to ethics: Scripture as the commandment of God, as the memorandum of natural law, as the paradigm of liberation, as the repertory of hermeneutical symbols, as the story of Jesus, and as the witness to the love of Jesus. Then it considers Sacred Scripture as biblical "poetics" with reference to the relationship between poetry and biblical ethics, biblical identity, and the formation of Christian moral identity.—D.J.H.

1877. R. Good, "The Tree of Life," *Affirmation & Critique* [Anaheim, CA] 9 (1, '04) 52-55.

Moving from Genesis 2 to Revelation 22, the article traces the symbol of the tree of life, with particular attention to the reopening of the way to the tree of life through redemption after the fall, the growth of the tree of life, and its ultimate consummation in the New Jerusalem.—D.J.H.

1878. J.-P. Heldt, "Revisiting the *'Whole Gospel'*: Toward a Biblical Model of Holistic Mission in the 21st Century," *Missiology* 32 (2, '04) 149-172.

In the light of Lk 4:18-19 (see Isa 61:1-2) it appears that Jesus' ministry is grounded in the Hebrew Scriptures and led by the Holy Spirit. His model of mission involves physical, mental, social, and spiritual dimensions. It integrates mission and development, evangelism and social action, inheriting mansions in heaven and building houses on earth, and healing the sick and saving their souls.—D.J.H.

1879. R. Hille, "A Biblical-Theological Response to the Problem of Theodicy in the Context of the Modern Criticism of Religion," *EvangRevTheol* 28 (1, '04) 21-37.

After surveying modern philosophical and literary attempts to solve the problem of theodicy, the article notes the OT emphasis on the connection between sin and suffering. Then it focuses on the NT's radicalization of sin (see Rom 3:23) and its call to repentance (see Lk 13:5) as a turning away from theodicy to the justification of the sinner *coram Deo*. It concludes that God in Christ is the only possible answer to the problem of theodicy.—D.J.H.

1880. A. Hui, "The Pneumatology of Watchman Nee: A New Testament Perspective," *EvangQuart* 76 (1, '04) 3-29.

The article examines Nee's (Nee-duosheng) understanding of the Holy Spirit from the perspective of NT studies. After introductory comments on his pneumatology, it discusses five questions raised by it (e.g. whether the NT distinguishes between being "filled with the Spirit" and being "full of the Spirit"; whether the NT distinguishes between the outpoured Spirit and the indwelling Spirit). It concludes that Nee's pneumatology exhibits major disagreements with NT scholarship even though much of what he said about the Holy Spirit should be affirmed.—C.R.M.

1881. R. Hütter, "'In.' Some Incipient Reflections on *The Jewish People and Their Sacred Scriptures in the Christian Bible*," *Pro Ecclesia* [Delhi, NY] 13 (1, '04) 13-24.

The Pontifical Biblical Commission's 2001 document on "The Jewish People and Their Sacred Scriptures in the Christian Bible" [*NTA* 47, p. 177] offers a reading of Scripture that is as faithful to the rule of faith as it is to the results of historical-critical research. The keyword in the title is "in," since the document affirms the church "in" Israel and Israel "in" the church. The mutual indwelling of Israel and church has its ground and source in the unity of God's salvific economy. Moreover, the "in" is of equal importance for a range of theological matters.—D.J.H.

1882. J. ISAAK, "Baptism Among the Early Christians," *Direction* 33 (1, '04) 3-20.

The article surveys the practice of baptism known to the early Christians and probes the significance of this material for contemporary Mennonite Brethren baptismal practice and theology. It discusses baptism in the Mediterranean world, baptism in early Christianity, and Christian baptism in the 2nd through 4th centuries, and raises five questions for discussion (regarding hermeneutics, soteriology, readiness for baptism, ecclesiology, and liturgy) and makes three proposals regarding baptism and church membership.—C.R.M.

1883. J. B. JEYARAJ, "Charity and Stewardship: Biblical Perspectives," *Vidyajyoti* 67 (12, '03) 1016-1024.

While the word "charity" sometimes carries a negative connotation, charity does reveal the positive aspect of wealth (the call to share it with the needy) and underlines the Christian concept of giving and stewardship. The body of the article discusses examples of charitable service in the OT and the NT.—D.J.H.

1884. L. T. JOHNSON, "Making Connections. The Material Expression of Friendship in the New Testament," *Interpretation* 58 (2, '04) 158-171.

After noting the network of associations contained in the Greco-Roman topos on friendship, the article surveys NT passages where friendship themes are critical to the full interpretation and expresses itself in body language through various forms of sharing: the Jerusalem church in Acts, Paul and the Philippian church, Paul's collection, John's community of friends, and friendship with God in James. It concludes that recognition of the communal and political connections in friendship in the ancient world enables readers today to appreciate better Christianity's development into a coherent and organic "church" within a remarkably short time span.—D.J.H.

1885. L. T. JOHNSON, "Reconciliation in the New Testament," *Priests & People* 18 (3, '04) 87-91.

After noting the variety of images and metaphors used in the NT to express something of what God has done for humans in Jesus Christ, the article discusses distinctive aspects of the language of reconciliation and its centrality for many contemporary Christians. Then it focuses on Paul's understanding of reconciliation in Romans and especially in 2 Corinthians where the most dramatic language concerning reconciliation in the NT comes to expression.—C.R.M.

1886. P. KEIM, "Watch Your Back. Ruminations on the Biblical Poetics of Hope," *Cross Curr* 53 (4, '04) 548-554.

The language of prophetic hope in the Bible is not so much quantitative as qualitative. The perceived proximity of a given age to "the end" gives expression not just to an expectation but often provides the impetus to meet, embrace, and bring about the successive transformations of culture that we in retrospect call "history."—D.J.H.

1887. A. T. KHOURY, "Abraham — ein Segen für die Völker nach der jüdischen, christlichen und islamischen Tradition," *BibKirch* 59 (1, '04) 9-17.

After noting both exclusivist and universalist interpretations of the blessing of Abraham (Gen 12:1-3) in the Jewish tradition, the article traces how early Christians understood the figure of Abraham with reference to Christ and the church, and reflects on Abraham's significance in the Islamic tradition. It concludes that the figure of Abraham can become the basis for serious dialogue and fruitful cooperation among the three Abrahamic faiths.—D.J.H.

1888. M. LEVERING, "The Pontifical Biblical Commission and Aquinas' Exegesis," *Pro Ecclesia* [Delhi, NY] 13 (1, '04) 25-38.

In its 2001 document "The Jewish People and Their Sacred Scriptures in the Christian Bible" [*NTA* 47, p. 177], the Pontifical Biblical Commission's careful historical sifting of texts, valuable though it is, does not engage deeply enough either the Jewish or the Christian exegetical traditions. What is lacking is a sense for the communal and contemplative wisdom-practices by which Jewish and Christian believers have sought for centuries to participate in God's sacred teaching (*sacra doctrina*) revealed in Scripture. As an example of such wisdom-practices in scriptural interpretation, the article examines Thomas Aquinas's commentary on John 6.—D.J.H.

1889. P. LISZKA, "Chrystologiczne aspekty nowotestamentalnego rozumienia czasu (The Christological Aspects of the Understanding of Time in the New Testament)," *Rocz Teol* 49 (2, '02) 123-139.

In the NT time is a tool by which Providence carries out nontemporal values, above all salvation. The NT distinguishes three epochs: before creation, from creation to parousia, and eternity. The focal point of Christian time is the event and person of Jesus Christ, who is the perfect model of time.—D.J.H.

1890. G. W. LOREIN, "The Antichrist in the Fathers and their Exegetical Basis," *Sacris Erudiri* [Turnhout] 42 ('03) 5-60.

The article provides a chronological presentation of the main passages from the OT and NT that served as the basis for the thinking of the Church Fathers about the Antichrist, and of the patristic texts that describe the nature of the Antichrist. In general, the Antichrist is considered as a once-and-for-all eschatological figure who is completely possessed by Satan, and is deceitful politically and religiously. While the Fathers have systematized, they have not departed from the biblical basis, and so there seems to be one concept in the NT and the patristic sources.—D.J.H.

1891. A. MALINA, "Jedność Bożego planu zbawienia (The Unity of God's Plan of Salvation)," *CollTheol* 73 (1, '03) 139-150.

The first part of the article concludes that up to the present, interpretation of texts from the OT and NT does not adequately highlight the unity of God's plan of salvation as described in the Pontifical Biblical Commission's document on "The Jewish People and Their Sacred Scriptures in the Christian Bible" [*NTA* 47, p. 177]. The second part examines the difficulties posed by affirming the christological foundation of this unity claimed by the PBC document. The "parallel" reading of the Hebrew Scriptures by Jews and Christians highlights the fact that their fulfillment is both a process (for Jews) and an event (for Christians), yet Christians can also profitably adopt the Jewish method of reading and learn the process.—J.J.P.

1892. J. M. MCDERMOTT, "The Jews, Jesus, and the Church," *Josephinum Journal of Theology* [Columbus, OH] 11 (1, '04) 26-48.

The witness of the Gospels to Jesus, who demands absolute adherence to himself, supplanting the Law as the way to the Father, cannot be overlooked. However allergic some scholars may be to the term "supersessionism," it upholds the fundamental truth that in view of Christ the Law no longer can raise a claim to be the definitive expression of God's salvific will. If the Law were to remain alongside Jesus as a valid way to God, Jesus would have been wrong in demanding from his contemporaries absolute adherence to himself. The NT recognizes only Jesus as the one mediator between God and humankind.—D.J.H.

1893. M. Mikołajczak, "The Origin, Symbolism and Meaning of Altar in the Biblical History of Salvation," *Polish Journal of Biblical Research* [Krakow—Mogilany] 3 (1, '03) 25-35.

After general comments on worship and sacrifice, the article discusses altars in the OT (etymology, position and role in patriarchal times, types, etc.), references to altars in the NT, and the role and function of altars today.—D.J.H.

1894. J. Navone, "Divine and Human Hospitality," *NewBlackfr* 85 (997, '04) 329-340.

We are all guests of God's hospitality, and God is the host exemplar of all his guests. With reference to various OT and NT texts, the article discusses hospitality in the ancient world, God as host, God's banquet of salvation, the last day and the Last Supper, God's hospitality in baptism and the Eucharist, and the theme of "blessed to be a blessing."—D.J.H.

1895. É. Nodet, "Jews and Christians Confronted with Evil: An Abyss," *Concilium* (1, '04) 49-56.

Human life has a tragic dimension, since human beings, confronted with evil and their own finitude, are capable of being disturbed by it (see Genesis 1–11). The Christian tradition has conceived and developed the concept of "original sin" that illustrates this chronic reality while offering a way out. This new development, which blossoms in the NT, is alien to the rabbinic tradition but has roots in the Bible and ancient Judaism.—D.J.H.

1896. R. Rubinkiewicz, "Główne linie dokumentu Papieskiej Komisji Biblijnej *Naród żydowski i jego Święte Pisma w Biblii chrześcjańskiej* (The Main Guidelines of the Pontifical Biblical Commission's Document 'The Jewish People and Her Holy Scriptures in the Christian Bible')," *CollTheol* 73 (1, '03) 9-18.

A member of the Pontifical Biblical Commission which produced this document [*NTA* 47, p. 177], Rubinkiewicz translated it into Polish and edited it for publication. These brief reflections on some concepts in the document (relationship between the OT and NT, continuity and discontinuity between the OT and NT, appropriateness of the terminology "Old" Testament and "New" Testament) constitute the keynote address at a meeting of Polish biblical scholars who reviewed the document in Lublin, Sept. 19-20, 2002.—J.J.P.

1897. S. F. Sanborn, "The Old and New Covenants and the Law: Was the Mosaic Covenant a Redemptive Covenant of Grace? A Dialogue," *Kerux* [Lynnwood, WA] 19 (1, '04) 3-38.

Taking the form of a dialogue between "Smith" and "Cleaver," the article reviews the pertinent biblical evidence and concludes that the Mosaic covenant was a redemptive covenant of grace. It contends that the Mosaic covenant revealed Christ not just by way of negation (the law contrasted to Christ) but by way of positive affirmation. It argues that the Mosaic covenant was a real vertical intrusion of the eschatological life of Jesus Christ to come, that in it Israel was possessed by the world to come, and that Christ Jesus possessed Israel as his bride.—D.J.H.

1898. J. A. SAYÉS, "Jesucristo y la Moral," *Burgense* 44 (2, '03) 393-463.

Taking its starting point from Col 1:15-20 and Eph 1:3-14, this investigation of the foundations of Christian morality in the person of Jesus discusses the role of the "old Law" with reference to the covenant, the prophets, and the wisdom books. Next it treats Christ and morality under these headings: the reign of God, the beatitudes, and Jesus and the Law. Then it considers Paul and the Law: the concept of justice/righteousness, justification, and the Jewish Law. Next it deals with the new law: the human tendency toward happiness, and Christocentricism in Christian life. Then it treats the dynamism of the virtues: the passions, and the natural virtues. Next it takes up the theological virtues: faith, hope, and love. Finally it asks whether there is a specifically Christian morality.—D.J.H.

1899. K. SCHOLTISSEK, "Zwischentexte — Lieder im Neuen Testament," *BibLiturg* 77 (1, '04) 27-34.

This consideration of songs in the NT treats the *Gattung* of NT canticles, whether the hymns integrated into the various NT writings once existed independently as songs in early Christian communities (the case of Phil 2:6-11), whether the *Sitz im Leben* of the NT hymns is to be found in worship (see 1 Cor 14:26; Col 3:16-17; Eph 5:19-20; Acts 16:25; Jas 5:13), the canticles of Luke's infancy narrative (Lk 1–2), and biblical theology as doxology.—C.R.M.

1900. S. D. SNYMAN, "Oor die inspirasie van die Bybel — 'n Perspektief van 'n Ou Testamentikus (On the inspiration of the Bible — a perspective from an Old Testament scholar)," *VerbEccl* 24 (2, '03) 459-473.

Current theories on the inspiration of the Bible, including recourse to 2 Tim 3:16 and 2 Pet 1:21, can no longer be maintained in the light of our knowledge of the origin and growth of the OT. Because the OT came into being over a considerable period of time, the idea of inspiration should be broadened to include the whole process of canonization and even the translation and preaching of the Bible.—C.R.M.

1901. J. T. STEWART, "The Biblical Theology Regarding Homosexuality," *Faith & Mission* [Wake Forest, NC] 20 (3, '03) 14-22.

The paper reviews the scriptural passages in the OT and NT dealing with homosexuality, and defends the view that all homosexual practices are contrary to the will of God for humanity.—C.R.M.

1902. D. M. SWANSON, "International Preterist Association: Reformation or Retrogression?" *MastSemJourn* 15 (1, '04) 39-58.

"Hyper-Preterism" is the view that all biblical prophecy saw its fulfillment at the time of the destruction of Jerusalem in A.D. 70. Written from a premillennial perspective, this article presents a critical evaluation of the view's motivation, methodology, claims, and consequences. It concludes that this movement represents a retrogression to the error of Hymenaeus and Philetus that Paul roundly condemned in 2 Tim 2:18.—D.J.H.

1903. A. TRONINA, "Judaism a chrześcijaństwo w I wieku. Koegzystencja czy konfrontacja? (Judaism and Christianity in the I-st Century. Coexistence or confrontation?)," *CollTheol* 73 (1, '03) 117-137.

To the historical information offered in the Pontifical Biblical Commission's document on the Jewish people [*NTA* 47, p. 177], the article offers a geographical element in the confrontation. Judeans were tightly knit to their land and the Temple, and confronted even other segments of their ethnic group. Samaritans were similarly connected to their region and Temple, and equally confrontational. Galileans were not so myopic, but their universalizing tendencies generated confrontations similar to those with Judeans and Samaritans. Still, early Christianity cannot be characterized as a form of Galileanism. Early coexistence between Christianity and Galilean Judaism soon turned into confrontation. Nevertheless, dialogue can continue.—J.J.P.

1904. B. VAN MEENEN, "Bible et violence," *Études* 399 (5, '03) 495-506.

In approaching the issue of violence and the Bible, we must not ignore the scandalous presence of violence in the Bible. Indeed, its violent episodes make it possible to appreciate its grounding in real human existence, its narrative of salvation, and Christ's passage through violence.—D.J.H.

1905. K. WAAIJMAN, "The Way, Root Metaphor for Spirituality. A Biblical Exposition," *Studies in Spirituality* [Leuven] 13 ('03) 63-79.

With reference to various OT texts, the article discusses the motif of the "way" as a root metaphor for spirituality in the sense of a divine-human relational process. It treats the topic under five headings: the way everlasting, the way of conversion, the way of direction, the way of integrity or wholeness, and the way beyond the end.—D.J.H.

1906. H. WITCZYK, "Przymierze zawarte na Synaju a Nowe Przymierze w Chrystusie (The Covenant at Sinai and the New Covenant in Christ)," *CollTheol* 73 (1, '03) 37-72.

The concept of the covenant is a suitable way for Jews and Christians to clarify their identities and show their similarities and differences. The first part of the article examines five different contemporary approaches to understanding the covenant: a substitution model; the model of two covenants; the model of a single covenant (Sinai) for Jews and Christians; a model of a single covenant in Christ, first for Jews and then for pagans; and the model of a christologically transformed Sinai Covenant. The second part analyzes the relationship between the Sinai and New Covenant in the Pontifical Biblical Commission's document on "The Jewish People and Their Sacred Scriptures in the Christian Bible" [*NTA* 47, p. 177]. The key statement is in paragraph 40: the New Testament understands the covenant in terms of fulfillment. There is continuity but definite progress which at certain points makes a break with the Old Covenant. In brief, while refusing to believe in Christ places the Jewish people in a situation of disobedience, this is not the final state. God's plan for Israel is positive, and God offers a covenant of love (Rom 11:26-32). From this perspective, the last mentioned model seems most fitting.—J.J.P.

THE WORLD OF THE NEW TESTAMENT

1907. K. FLEMING-ERTL, "Figs Forever," *BibToday* 42 (2, '04) 123-124.

The article first provides basic information about fig trees in the Holy Land: size and shape, crops per year, and fruit. Then it surveys references to figs in the Bible. [A photograph of a fig tree and its fruit and leaf appears on p. 122.]—D.J.H.

1908. H.-J. Klauck, "Himmlisches Haus und irdische Bleibe: Eschatologische Metaphorik in Antike und Christentum," *NTStud* 50 (1, '04) 5-35.

After noting the role of spatial metaphors used in developing eschatological themes, the article examines four examples of ancient texts that employ images of dwelling or lodging places: Euripides' *Alcestis,* where life and death is the main theme, and the "house" is the main character; Plato's *Phaedo,* where spatial categories serve the thesis of the immortality of the soul; John 14 (especially vv. 2-4 and 23), with its talk about many dwelling places and heaven as Jesus' home; and the second act in *Acts of Thomas,* where the heavenly palace is a Platonizing development of the model in John 14. It concludes by situating this imagery in the ancient memory culture.—D.J.H.

1909. M. Nel, "Zoroastranisme en die ontstaan van apokaliptiese denke (Zoroastrianism and the origin of apocalyptic thinking)," *HTSTeolStud* 59 (4, '03) 1425-1442.

The Vedic Indians in the Indus Valley preserved the ancient doctrine of a changeless universe marked by the ongoing battle between good and evil and between order and chaos, while an Iranian prophet named Zarathustra (Zoroaster) started teaching that this world will come to end. While subscribing to the ancient belief of an ongoing battle, Zarathustra for the first time formulated the belief that a final victory of good over evil will lead to a new earth and a new heaven.—D.J.H.

1910. J. B. Tsirkin, "Some Considerations about the Second Book by Philo of Byblos," *AulaOr* 21 (1, '03) 79-86.

The second book in the work by Philo of Byblos most likely contained stories about "young gods" who died and were resurrected, who were associated with certain female deities, and who were the lords of particular cities (even though they were common to the whole Phoenician world).—D.J.H.

Archaeology

1911. L.-A. Bedal, "Desert Oasis: Water Consumption and Display in the Nabataean Capital," *NearEastArch* 65 (4, '02) 225-234.

Excavations at Petra in 1998 uncovered the remains of an open-air pool overlooking a substantial garden terrace. The pool's interior measures 43 by 23 by 2.5 meters. At the center of the pool is an island-pavilion perched on top of a massive stone plinth. An elaborate water distribution system was incorporated into the design and construction of the pool. This discovery is profound evidence that the Nabataeans were indeed "masters of the desert." Their skills in hydraulic engineering went far beyond providing for the fundamental needs of a large urban population. By collecting and storing every drop of water, they were able to supply a variety of ornamental and recreational facilities that played an important role in promoting Petra's image as the political and cultural center of the independent kingdom of Nabataea. [In the same issue (pp. 220-224) T. S. Akasheh discusses ancient and modern watershed management in Petra.]—C.R.M.

1912. J. Bodel and S. K. Reid, "A Dedicatory Inscription to the Emperor Trajan from the Small Temple at Petra, Jordan," *NearEastArch* 65 (4, '02) 249-250.

The article reports on an inscription found on a fragment of a rectangular plaque of white marble discovered in 2001 inside the building called the Small Temple in the center of Petra.

The text records a dedication, probably of a statue erected on one of the bases found nearby, to the emperor Trajan during the latter half of his reign between A.D. 106 and 114.—C.R.M.

1913. G. W. BUCHANAN, "Running Water at the Temple of Zion," *ExpTimes* 115 (9, '04) 289-292.

It is clear from the literary testimony (Ezek 47:1; 11QTemple xxxii 11-15; *m. Middot* 3:2; etc.) that there had to be water flowing through the Jerusalem Temple area. The topography and geography of Ezekiel's vision fit perfectly once it is recognized that the Temple was closely associated with the Spring of Siloam. The article explains how the water from the Spring of Siloam got up to the Temple area. There was no such water available in the area of the Dome of the Rock.—D.J.H.

1914. R. EISENMAN, "The James Ossuary — Is It Authentic?" *Folia Orientalia* [Krakow] 38 ('02) 233-236.

The authenticity of the inscription on the James ossuary [see § 47-508] is dubious. It seems to be pointed not at an ancient audience but a modern one. Almost no ancient source calls James "the brother of Jesus." This is what we moderns call him. James was well enough known in the Jerusalem of his day not to have needed such an identity boost.—D.J.H.

1915. A. FANTALKIN AND O. TAL, "The 'Yannai Line' (*BJ* I, 99-100; *AJ* XIII, 390-91): Reality or Fiction?" *PalExplQuart* 135 (2, '03) 108-123.

In accord with Josephus' accounts (*War* 1:99-100; *Ant.* 13:390-391), J. Kaplan attempted to identify archaeological remains discovered in Tel Aviv and Bene Braq as belonging to Alexander Jannaeus' defensive line erected ca. 86/85 B.C. against Antiochus XII Dionysus. But the archaeological remains related to the "Yannai Line" are not sufficient to suggest a military character and may be explained in terms of civilian occupation, most probably related to farming activities. Moreover, Josephus' report (copied from Nicolaus of Damascus) cannot be regarded as entirely reliable. Therefore, the term "Yannai Line" should be excluded from future scholarly works.—D.J.H.

1916. P. V. M. FLESHER, "The Aramaic Dialect of the James Ossuary Inscription," *Aramaic Studies* [London—New York] 2 (1, '04) 37-55.

Examination of Aramaic forms in the phrase *ʾḥwy dyšwʿ* ("the brother of Jesus") in the inscription on the James ossuary [see § 47-508] indicates that they are standard forms in Jewish Palestinian Aramaic, a dialect used in Galilee and southern Judea from the late 2nd century A.D. onward, but rare in the Aramaic used in Judea in the 1st centuries B.C./A.D. Therefore the inscription is most likely later than the period claimed by those who promote a 1st-century A.D. dating. The ossuary could be from an area where ossilegium was practiced in later centuries than in the Jerusalem area; or the inscription, or at least its second half, could have been added to a 1st-century ossuary later in antiquity; or the inscription, or its second half, could be a modern forgery. [In the same fascicle (pp. 56-62) M. Folmer raises methodological objections to Flesher's article, and concludes that on linguistic grounds the phrase could come from the 2nd century A.D., though possibly earlier.]—D.J.H.

1917. D. M. JACOBSON, "Marisa Tomb Paintings. Recently Discovered Photos Show Long-Lost Details," *BibArchRev* 30 (2, '04) 24-39.

The article describes the recent rediscovery of the original black-and-white photographs in the archives of the Palestine Exploration Fund in London of two painted tombs discovered in 1902 about a half mile southeast of a mound called Tell Sandahannah (identified with biblical Maresha, called Marisa in the Hellenistic period), which was less than forty miles southwest of Jerusalem. The subjects depicted in the wall paintings, especially the animals of the Nile, and their Dionysiac imagery point to the late 3rd century B.C. as the time when they were created. These tomb paintings graphically illustrate the extent to which Hellenization had taken hold on a community close to Jerusalem only a few decades before the Maccabean rebellion.—C.R.M.

1918. M. S. JOUKOWSKY, "The Petra Great Temple: A Nabataean Architectural Miracle," *NearEastArch* 65 (4, '02) 235-248.

The Great Temple precinct represents one of the major archaeological and architectural components of central Petra. The article offers a detailed description of the Great Temple, its decoration, and its artifacts, based on the excavation and reconstruction carried out since 1993 under the sponsorship of Brown University and the Jordanian Department of Antiquities. [In the same issue (pp. 255-258) J. J. Basile discusses aniconic and representational sculpture of the Great Temple at Petra.]—C.R.M.

1919. C. KANELLOPOULOS, "A New Plan of Petra's City Center," *NearEastArch* 65 (4, '02) 251-254.

The map of Petra presented here was created by the Hashemite University of Jordan and the American Center of Oriental Research, and takes into account the past decade of archaeological activity. It adds architectural reconstructions of the major monuments to the base city plan. The presentation of structures from all periods in the map allows for the interpretation of the city plan of various periods.—C.R.M.

1920. A.-M. KNOBLAUCH, "Archaeology as the History of Cultural Property," *ClassWorld* 97 (2, '04) 179-193.

The article describes a course that encourages students to take often familiar monuments of the ancient Mediterranean world (Italy, Egypt, Greece, etc.), and to examine the role and value of these monuments through the centuries since they were created, and the changing meanings and values that have been imposed upon them. Through their contextualizing as part of a historical continuum, these monuments acquire a new depth, becoming active participants in an ongoing process. Students also learn to recognize the role that physical monuments have played and continue to play in the formation of cultural identity.—D.J.H.

1921. B. KOLB, "Excavating a Nabataean Mansion," *NearEastArch* 65 (4, '02) 260-264.

The article reports on the excavation at Petra between 1996 and 2001 of an upper-class residence on a terraced site in the area of ez-Zantur. It considers the building's history and the wall decorations in room 1. Erected in the 1st century A.D., this richly furnished mansion of about 1,100 square meters towered above the surrounding buildings and offered its inhabitants spectacular views of the southern landscape of Petra.—C.R.M.

1922. P. LAMPE, "Die 2002-Kampagne des archäologischen Phrygien-Surveys der Universität Heidelberg. Ein kurzer Vorausbericht," *ZeitAntChrist/JournAncChrist* 7 (1, '03) 156-159.

This preliminary report on the 2002 archaeological campaign of the University of Heidelberg in Phrygia treats measurements and cartography, individual buildings, small finds, ethno-archaeology, and planning for the 2003-2004 season.—C.R.M.

1923. M. LEHTINEN, "The Petra Papyri," *NearEastArch* 65 (4, '02) 277-278.

The discovery in 1993 of 140 papyrus rolls in the ruins of St. Mary's church on the slopes of downtown Petra is one of the most important finds of ancient documentary texts outside of Egypt. The papyri were carbonized by the fire that destroyed the church in the early 7th century and preserved under the building rubble. The documents can be dated to the 6th century and all are written in Greek, though the spoken language in the area was likely pre-Islamic Arabic. The texts deal with various kinds of property transactions, the taxation of a wealthy archdeacon, an accusation of theft by a priest, etc. [In the same issue (pp. 271-276) P. M. Bikai discusses the churches of Byzantine Petra.]—C.R.M.

1924. J. MURPHY-O'CONNOR, "Badania archeologiczne na Wzgórzu Świątynnym Haram al-Sharif (On the Archaeological Research Temple Mount/Haram al-Sharif)," *RoczTeol* 50 (1, '03) 5-14.

Solomon's Temple was rebuilt twice before Herod the Great extended it on the northern, western, and southern sides. After being destroyed by the Romans, the Temple remained in ruins until the site was appropriated by the Caliph Omar in A.D. 628. Both Herod and his Muslim successors used religious structures to make political statements.—D.J.H.

1925. Y. NAGAR AND H. TORGEË, "Biological Characteristics of Jewish Burial in the Hellenistic and Early Roman Periods," *IsrExplJourn* 53 (2, '03) 164-171.

The article reports on the study of human skeletal remains of at least 227 individuals from eight Jewish burial caves in the northern Shephelah and Samaria dated to the Hellenistic and early Roman periods. The study concentrated on a paleodemographic description of the populations, an analysis of epigenetic traits, and a description of pathologies. It concludes that (1) the caves were used as family-owned burial places, (2) the number of individuals buried in each cave was between twenty and fifty, (3) women and infants were treated equally after death, (4) the mean adult age at death was thirty-eight years, and (5) the average stature of the dead was 166 cm. for males and 147 cm. for females.—D.J.H.

1926. M. PATELLA, "Seers' Corner: Caesarea Philippi," *BibToday* 42 (2, '04) 97-101.

The location of Caesarea Philippi, along with its characteristics, furnishes necessary background for understanding Mt 16:13-20 parr. The article discusses the various temples and shrines excavated there, as well as the palace of Herod Philip. Four photographs are included.—D.J.H.

1927. M. A. PERRY, "Life and Death in Nabataea: The North Ridge Tombs and Nabataean Burial Practices," *NearEastArch* 65 (4, '02) 265-270.

Recent excavations of two Nabataean tombs on the North Ridge of Petra suggest that less elaborate funerary structures than the monumental rock-cut tombs also can provide considerable data on Nabataean mortuary customs and the ancient inhabitants of their capital. The article treats Nabataean cemeteries in Petra, and Nabataean cemeteries outside of Petra, respectively.—C.R.M.

1928. É. Puech, "James the Just, or just James? The 'James Ossuary' on Trial," *Bulletin of the Anglo-Israel Archaeological Society* [London] 21 ('03) 45-53. [See § 48-545.]

Referring to James the first bishop of Jerusalem, stoned and executed in A.D. 62, A. Lemaire's astonishingly precise conclusion about the James ossuary [see § 47-508] went far beyond the basic archaeological and epigraphic data—as was immediately pointed out by a number of scholars, notably Israeli. The only legitimate conclusion is that the archaeological data (the ossuary itself), paleography, linguistics, and onomastics provide a great number of possibilities within a century at least.—D.J.H.

1929. C. Ratté and R. R. R. Smith, "Archaeological Research at Aphrodisias in Caria, 1999-2001," *AmJournArch* 108 (2, '04) 145-186. [See § 45-590.]

Survey, documentation, and excavation projects carried out at Aphrodisias between 1999 and 2001 focused on the study of the city plan, and on the city wall, the stadium, the north agora, the bouleuterion, the bishop's palace, and the basilica. Research outside the city consisted of limited excavation in three areas just northeast of the city wall, and a brief survey of known extramural tombs and other structures. Site conservation projects included the beginning of a long-term program for the conservation of the bouleuterion, and a series of emergency repairs to the stadium. Sculpture conservation projects continued with trial restorations of two of the Sebasteion reliefs, and the restoration and installation in the Aphrodisias Museum of two portrait statues of boxers found in the theater in the 1970s. New finds of sculpture included seven sarcophagi from the southeast necropolis and an important late antique portrait head.—D.J.H.

1930. R. Reich, "Baking and Cooking at Masada," *ZeitDeutschPalVer* 119 (2, '03) 140-158.

Study of the extensive installations and materials for cooking and baking at Masada in the 70s of the 1st century A.D. affirms the conclusion [see § 46-1212] that the displaced persons who found refuge on the rock were not a uniform group of people in respect to their habits and even religious convictions. It points also to the fact that the site was run as an organized camp, maintaining a certain routine, and directed by some camp directorship.—D.J.H.

1931. S. G. Rosenberg, "Qasr al-Abd: A Mausoleum of the Tobiad Family?" *Bulletin of the Anglo-Israel Archaeological Society* [London] 19-20 ('01-'02) 157-175.

The Qasr al-Abd ("Castle of the Slave") is the chief ruin in a village of scattered ancient monuments known today as Airaq al-Amir, which lies fifteen kilometers west of Amman. While accepting a Hellenistic dating and a connection with the Tobiad family (see Josephus, *Ant.* 12:160-236), the article takes issue with E. Will and F. Larché's contention that the Qasr al-Abd served as a palace or château for Hyrcanus the Tobiad, and argues that it was built as a funerary monument or mausoleum by Hyrcanus to reflect the glory that he perceived in the powerful clan of the Tobiads.—D.J.H.

1932. H. Shanks, "Lying Scholars?" *BibArchRev* 30 (3, '04) 48-52, 61-62.

The article examines critically the rumor that J. Zias and another epigraphist had seen the James ossuary [§ 47-508] without any reference to Jesus in the mid-1990s or earlier in the shop of a Jerusalem antiquities dealer named Mahmoud. It contends that the whole theory that a forger started with an authentic inscription that read "James, son of Joseph" is suspect, unrealistic, and unconvincing. [The same issue (pp. 53-57, 62) presents an imaginary transcript of the "trial" of O. Golan, the antiquities collector who owns the ossuary.]—D.J.H.

1933. H. SHANKS, "The Seventh Sample. IAA Report Shows Evidence for Authenticity of 'Jesus,'" *BibArchRev* 30 (2, '04) 44-47.

There is new reason to believe that at least the word "Jesus" on the James ossuary is authentic. In the seven tests done by geologists for the Israel Antiquities Authority on the coating from the letters, the seventh inscription sample (from the word "Jesus") was well within the range of results from authentic patina elsewhere on the James ossuary.—D.J.H.

1934. H. SHANKS, "A Tale of Two Meetings. Issue of Antiquities Splits Scholars in Atlanta," *BibArchRev* 30 (2, '04) 40-43, 60, 62.

With reference mainly to the 2003 meetings of the American Schools of Oriental Research and the Society of Biblical Literature held in Atlanta, the article reports on the lively discussions about the criminality of antiquities collecting (ASOR) and the authenticity of the James ossuary (SBL, Near Eastern Archaeological Society).—D.J.H.

1935. R. TAYLOR, "Hadrian's Serapeum in Rome," *AmJournArch* 108 (2, '04) 223-266.

After reviewing the architectural evidence for the great temple that stood on the western slope of the Quirinal Hill in Rome, the article considers the hypotheses of R. Lanciani (Temple of Sol) and C. Hülsen (Temple of Sarapis) concerning the temple's identity, and recent hypotheses. Then after noting that there is no need to discard the temple's identification with Sarapis and affirming the Quirinal temple's ties to a Hadrianic and early Antonine school of architecture, it discusses the two phases of the building's construction, its columnar order, Hadrian's motive and opportunity in dedicating the Quirinal temple to Sarapis, the promotion and reception of the temple, the arrangement of its statuary (all related thematically either to the Egyptian cult or to Hadrian personally), the temple under the Antonines and Severans, and the temple's early dissolution.—C.R.M.

1936. P. W. VAN DER HORST, "Nogmaals: het grafschrift van Jakobus, de broervan Jezus (Once More: The Epitaph of James, Brother of Jesus)," *NedTheolTijd* 58 (1, '04) 18-27.

In reviewing recent debates about the James ossuary [§ 47-508], the article contends that the report of the Israel Antiquities Authority with its unanimous verdict of nonauthenticity on the Aramaic inscription is deeply flawed. Without claiming authenticity for the inscription, it argues that as yet no compelling reason has been put forward to reject it as a fake.—D.J.H.

1937. J. ZANGENBERG, "Materielle Hinterlassenschaften. Archäologie und Neues Testament," *Herder Korrespondenz* [Freiburg] 58 (2, '04) 92-96.

After general comments on the significance of the material remains of early Christian faith and life, the article places what is sometimes called "NT archaeology" in the context of the archaeology of cultures, notes that there are few objects or places that are unambiguously identifiable as early Christian much before A.D. 200, and suggests that NT archaeology be integrated into the wider framework of the Mediterranean world.—D.J.H.

Archaeology, § 48-1557.

1938. Y. BARZILAY, "ʾwpyyh hmqwry wʾrykth hmšnyt šl twrt hmlk bmgylt hmqdš (The Law of the King in the Temple Scroll: Its Original Characteristics and Later Redaction)," *Tarbiz* [Jerusalem] 72 (1-2, '02-'03) 59-84.

Textual analysis of the "law of the king' in 11QTemple lvii–lix reveals duplications and misplaced additions, and indicates that there are at least two main compositional levels within this section. The original, early law related to the king with great sympathy and placed him at the head of the government hierarchy in Israel, particularly in military and legal matters. The second level is a later editing that generally sought to rein in the king and to subject him to frameworks that derive from the Torah and the priesthood, perhaps in the light of events during the early days of the Hasmonean dynasty.—D.J.H.

1939. S. L. BERRIN, "The Use of Secondary Biblical Sources in Pesher Nahum," *Dead SeaDisc* 11 (1, '04) 1-11.

This investigation of the implicit employment of biblical texts in *Pesher Nahum* examines how apparent lapses in lemma/pesher correspondence may function to signal the pesher's dependence on a secondary biblical source. It gives particular attention to cases in *Pesher Nahum* (frgs. 1-2, lines 5-9; 3-4 i 8-12–ii 1; 3-4 ii 3-6, 7-10; 3-4 iii 1-5) in which the historical context is unclear and in which "cross-references" to biblical texts may shed light on the matter.—D.J.H.

1940. J. E. BURNS, "Practical Wisdom in 4QInstruction," *DeadSeaDisc* 11 (1, '04) 12-42.

The advice about financial transactions, and especially their interactive aspects, in 4QInstruction is starkly incongruous with the milieu of the rest of the document. The article suggests that the advice extended to the "mangled *mevin*" is, if nothing else, reflective of the dangerous position of the indebted in Roman-era Judea contemporary to the settlement of the Dead Sea sect. After discussing the "mangled *mevin*" of 4QInstruction, it considers social legislation in the Qumran legal codes, debt-bondage as a legal means of restitution, sects and violence, corporeal punishment in civil legal procedure, and the bearing of civil law upon the eschaton.—D.J.H.

1941. I. CARBAJOSA, "11QPs^a and the Hebrew Vorlage of the Peshitta Psalter," *Aramaic Studies* [London—New York] 2 (1, '04) 3-24.

Analysis of the "Psalms of Ascent" (Psalms 120–134) shows that the Hebrew *Vorlage* of the Peshitta does not follow the textual tradition attested in 11QPs^a. Rather, it reveals a close relationship between the Hebrew *Vorlage* of the Peshitta and the Masoretic text. Despite the common readings, a textual relationship cannot be verified between 11QPs^a and the Peshitta Psalter.—D.J.H.

1942. R. CLEMENTS AND S. ZILBERFARB-ESHKOLI, "Orion Center Bibliography of the Dead Sea Scrolls (March 2003 - July 2003)," *RevQum* 21 (82, '03) 331-361.

This installment [see § 48-1318] provides bibliographical information for recently published books and articles on the Dead Sea scrolls and related topics. The list is arranged alphabetically according to the authors' surnames from M. G. Abegg to E. Zurli.—D.J.H.

1943. B. W. W. Dombrowski, "Qumranologica IX," *Folia Orientalia* [Krakow] 37 ('01) 205-220.

The article discusses the editions and translations of Qumran psalms and prayers contained in J. H. Charlesworth (ed.), *The Dead Sea Scrolls,* vol. 4A [*NTA* 42, p. 608] and Charlesworth and C. A. Newsom (eds.), *The Dead Sea Scrolls,* vol. 4B [*NTA* 44, p. 417], as well as P. Zdun's *Pieśni Ofiary Szabatowej z Qumran i Masady* (1996).—D.J.H.

1944. B. W. W. Dombrowski, "Qumranologica X. Four Books of Virtual Importance for Studies in Matters Qumran," *Folia Orientalia* [Krakow] 37 ('01) 221-234.

The article first lists the essays contained in four collections devoted to Qumran texts and related matters: D. W. Parry and E. Ulrich (eds.), *The Provo International Conference on the Dead Sea Scrolls* (1999); E. G. Chazon and M. Stone with A. Pinnick (eds.), *Pseudepigraphic Perspectives* (1999); P. W. Flint and J. C. VanderKam with A. E. Alvarez (eds.), *The Dead Sea Scrolls After Fifty Years* (1999); and B. Ego, A. Lange, and P. Pilhofer with K. Ehlers (eds.), *Gemeinde ohne Tempel/Community Without Temple* (1999). Then it focuses on VanderKam's article on the identity and history of the Qumran community, and provides an appendix on Josephus' description of the Essenes.—D.J.H.

1945. R. Eisenman, "An Esoteric Relation Between Qumran's 'New Covenant in the Land of Damascus' and the New Testament's 'Cup of the New Covenant in (His) Blood'?" *JournHighCrit* 10 (1, '03) 121-136.

At the root of the Greek form of the word "Damascus" are the two Hebrew words for "blood" (*dām*) and "cup" (*kôs*). These words became the essence of the NT theological formulation "the new covenant"—now not "in the land of Damascus" as in *Damascus Document* but "in the cup of (Christ's) blood" in the NT.—D.J.H.

1946. C. D. Elledge, "Exegetical Styles at Qumran: A Cumulative Index and Commentary," *RevQum* 21 (82, '03) 165-208.

This cumulative index and commentary on Qumran manuscripts that employ exegetical terminology emphasizes the diversity of exegetical styles and the use of analogous interpretive styles in other ancient writings. The index-commentary is structured according to basic patterns of vocabulary: citation formulas (the word *ʾmr,* the word *ktwb,* names of persons and books, other formulas and titles), and commentary formulas (the word *pšr,* pronominal formulas, the phrase *ʾḥryt hymym*).—D.J.H.

1947. C. E. Fonrobert, "From Separatism to Urbanism: The Dead Sea Scrolls and the Origins of the Rabbinic ʿEruv," *DeadSeaDisc* 11 (1, '04) 43-71.

The article contends that the sages of the Mishnah, as they developed the concept of the *ʿeruv* (see Exod 16:29), drew on concepts developed in the Dead Sea scrolls and more specifically in *Rule of the Community,* but then translated them into the context of tannaitic Sabbath law. What was the economic "community of goods" at Qumran was reconstituted by the rabbis as the symbolic *ʿeruv*-community of a shared domain in the urban neighborhood.—D.J.H.

1948. P. Garuti, "Melchisedek, figura chiave nelle dispute sulla legittimità del sacerdozio gerosolimitano ai tempi di Gesù: la Bibbia, Qumran, gli apocrifi," *Angelicum* 81 (1, '04) 7-27.

The article suggests that the various Melchizedek texts—1QapGen xxii 12-17; *Jubilees*

13:24-28; Ps 110[109]:4; 4QAmram^b; 4QShirShabb^b; Heb 7:11-17; and 11QMelchizedek—should be read in the context of the dynastic struggles between the Zadokite priests of the Qumran sect and the Jerusalem priesthood. It concludes that even though theories tracing Hebrews to Qumran have been abandoned, it is likely that an ideology common to marginal groups and the shared mentality of the time could lead Essenes and Christians to similar exegesis of their traditional literary heritage.—D.J.H.

1949. D. HENSHKE, "Ltwldwt pršnwtn šl pršywt mʿśr: byn mgylt hmqdš lhz"l (On the History of Exegesis of the Pericopes Concerning Tithes: From the Temple Scroll to the Sages)," *Tarbiz* [Jerusalem] 72 (1-2, '02-'03) 85-111.

11QTemple 60:6-7 contains a striking interpretation of the pericope concerning tithes as originally consecrated to God but transferred by God to the Levites as compensation for their service in the Temple (see Lev 27:30-31; Num 18:21-24). This interpretation also appears in an important group of tannaitic sources, and finds explicit expression in the halakic midrashim of the school of Rabbi Ishmael.—D.J.H.

1950. D.-H. KIM, "Free Orthography in a Strict Society: Reconsidering Tov's 'Qumran Orthography,'" *DeadSeaDisc* 11 (1, '04) 72-81.

In 1986 E. Tov [§ 31-1341] successfully demonstrated the exclusive usage of the full "Qumran orthography" in the sectarian texts then available. But this hypothesis should now be revised. While the majority of the sectarian scrolls were written in the "Qumran orthography," three of the newly published sectarian texts—*Rule of the Community* in 4Q258 and 4Q264, and *Damascus Document* in 4Q270—were clearly written in the short "MT orthography."—D.J.H.

1951. I. KOTTSIEPER, "Zur Syntax von *1QS* II 24f. und seiner Bedeutung in *1QS* II 19–III 12," *RevQum* 21 (82, '03) 285-295.

The article attempts to clarify the syntax of 1QS ii 24-25 by comparison with 1QS v 23-25 and v 3-4 and by analysis of the passage's context. It argues that 1QS ii 19–iii 12 is a well composed unit that in three parts describes how in the time of affliction the community can become eternal by the annual reestablishment of its order, and how by right conduct and conversion of conduct one can participate in this holy and eternal community.—D.J.H.

1952. A. LUKASZEWSKI, "An Alternative Reading of *11Q18* Fragment 17 (*11Q New Jerusalem*)," *RevQum* 21 (82, '03) 321-323.

The article proposes that the first Aramaic word in 11Q18 17 ii 4 be read as *trʿyn* ("doors") rather than as *trtyn* ("two").—D.J.H.

1953. É. PUECH, "Un autre manuscrit du *Lévitique*," *RevQum* 21 (82, '03) 311-313.

Belonging to private collections in Europe, the fragments published here form two columns containing Lev 26:3-9 and 26:33-37, respectively. The text belongs to the Masoretic text-type, and the manuscript was most likely from Judean Desert caves other than at Qumran and from between the two Jewish revolts. The article provides a photograph, a material description, a transcription, and a list of Leviticus manuscripts from Qumran.—D.J.H.

1954. É. **Puech**, “Notes sur le manuscrit des *Juges 4Q50a*,” *RevQum* 21 (82, ’03) 315-319.

The article presents transcriptions and notes on the readings for fragmentary Qumran texts of Judg 1:10-12; 3:22-24; and 4:5-9, respectively.—D.J.H.

1955. É. **Puech**, “Notes sur le *Testament de Lévi* de la grotte 1 (*1Q21*),” *RevQum* 21 (82, ’03) 297-310.

The copy of *Testament of Levi* in Aramaic found in Qumran Cave 1 (1Q21) is preserved only in sixty very small fragments. In light of the publication of the copies from Cave 4, this article corrects some readings, proposes new identifications, and notes variants in 1Q21.—D.J.H.

1956. E. **Regev**, “ʿl hbdly htpyswt byn hhlkh hqwmrʾnyt lhlkwt hz″l: qdwšh dynmyt mwl qdwšh sṭṭyt (Differences in Halakhic Perceptions between the Qumran Sectarians and the Pharisees-Rabbis: Dynamic Holiness versus Static Holiness),” *Tarbiz* [Jerusalem] 72 (1-2, ’02-’03) 113-132.

11QTemple and 4QMMT view holiness as dynamic, sensitive, and dangerous, and maintain that access to the sacred should be limited. However, in Pharisaic and rabbinic halakah holiness is static, and access to the sacred is far less restricted (since it is not dangerous or threatening). This fundamental difference in the understanding of holiness explains many of the specific halakic differences regarding cultic laws in these sources.—D.J.H.

1957. E. **Regev**, “The *yaḥad* and the *Damascus Covenant*: Structure, Organization and Relationship,” *RevQum* 21 (82, ’03) 233-262.

Examination of the functions of institutions and structures in *Rule of the Community* and *Damascus Document* reveals that although both the *yaḥad* and the Damascus Covenant were divided into subgroups (“councils” or “camps”), they had very different organizational systems. The *yaḥad* was semi-egalitarian, whereas the Damascus Covenant was strongly hierarchical. Functional analysis of the sects’ structure indicates that the *yaḥad* preceded the Damascus Covenant.—D.J.H.

1958. H. **Sefer**, “Hhlkh ‘hprwszyt’ b‘mqṣt m‘śy htwrh’ whštqpwth bpqwdt ʾntywkws hšlyšy (The Priestly Leadership According to 4QMMT and the Decrees of Antiochus III),” *Zion* [Jerusalem] 69 (1, ’04) 5-24.

The halakic polemics about the Temple in 4QMMT are instructive concerning the history of “Pharisaic” views and the date when the founders of the Qumran sect separated themselves from the Temple. The second decree of Antiochus III according to Josephus’ *Antiquities* 12:145-146 reflects certain halakic practices that can be ascribed to the authorities in the Temple and in Jerusalem. The halakic practices described in the decree seem to be identical to those ascribed to the priestly leadership by the writers of 4QMMT.—D.J.H.

1959. A. **Tronina**, “Etymologia nazwy ‘Esseńczycy’ (Etimologia del nome ‘Esseni’),” *RoczTeol* 49 (1, ’02) 49-55.

The article explains the etymology of the name “Essenes” with reference to the hypothesis that the Teacher of Righteousness, the founder of the Essene movement, was the Zadokite high priest who was deposed from office by Jonathan Maccabeus. The Essenes took their name from the priestly breastplate (*hosen* in Hebrew, εσσην in Greek) that the teacher brought with him into exile. From this breastplate came the reputation of the Essenes as "seers" and prophets.—D.J.H.

1960. J. VÁZQUEZ ALLEGUE, "Qumrán y la apocalíptica en la literatura intertestamentaria," *EstBib* 61 (4, '03) 499-526.

After explaining what is meant by intertestamental literature, the article describes the different kinds of texts found among the Qumran manuscripts. Then it discusses the apocalyptic current at Qumran, resurrection at Qumran (between apocalyptic and eschatology), apocalyptic as a genre of intertestamental literature, apocalyptic as the mother of Christian theology, and sapiential literature as the penultimate chapter of biblical literature.—D.J.H.

1961. P. M. VENTER, "Historical review in the Damascus Document," *VerbEccl* 24 (2, '03) 598-622.

The study investigates passages in *Damascus Document* (i 3-12; ii 14–iv 2; iv 12–v 16; v 15b–vi 4) in which biblical narratives are used and retold in the form of historical reviews in order to reconstruct the ideology of the author(s). The *Damascus Document* represents just one particular form of Judaism found at Qumran whose most obvious characteristic is its sharp differentiation of itself from the majority of other Israelites.—C.R.M.

1962. B. Z. WACHOLDER, "The Righteous Teacher in the Pesherite Commentaries," *HebUnCollAnn* 73 ('02) 1-27.

With particular attention to *Damascus Document* and the Qumran Pesharim, the article contends that the Righteous Teacher and the Wicked Priest are messianic rather than historical figures. The passages that use verbs in the perfect to describe their actions need to be taken as are many prophetic passages—as intermingling past and future. The search for historical figures has been futile, since the available texts never presume that they existed. They will arise, however, as will Elijah who will announce the coming of the Shoot of David, the Messiah.—D.J.H.

1963. J. Z. WEE, "A Model for the Composition and Purpose of Columns XV-XIX of the *War Scroll* (*1QM*)," *RevQum* 21 (82, '03) 263-283.

On the basis of coherent redactional emphases in 1QM xv–xix, the article contends that cols. xv–xix are a later version of an earlier liturgical work represented by cols. x–xiv. In comparison with cols. x–xiv, cols. xv–xix tend to play down human efforts and to attribute victory more exclusively to God. Cols. xv–xix constitute a literary-liturgical work in which rubrics and battle narratives play a subsidiary role to the hymns.—D.J.H.

1964. C. WERMAN, "Qiṣym wqṣ bsprwt byt šny (The *Eschaton* in Second Temple Judaism)," *Tarbiz* [Jerusalem] 72 (1-2, '02-'03) 37-57.

While 4Q385, 4Q387, 4Q388, and 4Q389 all belong to a nonsectarian composition that should be entitled *Apocryphon of Jeremiah,* 4Q390 belongs to a sectarian composition that could be entitled *Pseudo-Moses.* Both Daniel and *Apocryphon of Jeremiah* assume 490 years of exile but differ in how they explain the success of Antiochus IV. In *Pseudo-Moses* the 490 years is the time between the destruction of the First Temple and the coming of the end of days.—D.J.H.

Dead Sea Scrolls, §§ 48-1724, 1972, 1997, 2004, 2096.

1965. D. C. ALLISON, "Resurrecting a Calf. The Origin of *Testament of Abraham* 6:5," *JournTheolStud* 55 (1, '04) 103-116.

In *Testament of Abraham* 6:5 Sarah's recollection that the calf served in Gen 18:8 came back to life is based in part on a tendentious reading of the Hebrew biblical text: "and it (the calf) rose up by them under the tree." But it also seems to reflect the story of a slain animal or prepared meal returning to life that was at home in Greco-Roman mythology (e.g. Ovid's *Metamorphoses* 7.297-349).—D.J.H.

1966. H. AVALOS, "Did the Lost Ten Tribes Go to Germany? Terry M. Blodgett's Theory of Hebrew Influences on the Germanic Languages," *JournHighCrit* 10 (1, '03) 48-65.

Blodgett contends that the ten northern tribes of Israel moved to Germany ca. 721 B.C. or sometime between 700 and 400 B.C. This article examines critically Blodgett's textual (see *4 Ezra* 13:43-45), historical, linguistic, manuscript, and philological arguments, and concludes that the ten tribes are as lost as ever to modern historians.—D.J.H.

1967. U. BERGES, "'Kan er vrede zijn tussen een rijke en een arme?' (Sir. 13, 18): Armoede en rijkdom in de wijsheidsliteratuur" ['What peace is there between the rich and the poor?' (Sir. 13, 18): Poverty and Riches in the Wisdom Literature], *TijdTheol* 44 (1, '04) 14-27.

In dealing with the topic of "rich and poor" the OT wisdom writings rely on human knowledge rather than theological themes, and do not try to resolve the problem of the social divisions between rich and poor. In the Jewish wisdom literature poverty and wealth are social situations that must be described and explained in part, but cannot be eliminated. Poverty as an ascetic ideal is completely foreign, as is the utopia of a society without classes or rulers/masters. Similarly the sages do not say that wealth is the highest ideal, but emphasize repeatedly that a life of plenty can present dangers (including pride, callousness, and denial of God and his creatures). Material possessions remain subordinate to higher values such as wisdom, fear of the Lord, and justice.—D.J.H.

1968. D. BERNAT, "Josephus' Portrayal of Phinehas," *JournStudPseud* 13 (2, '02) 137-149.

With his alterations of the biblical narratives about Phinehas in *Antiquities,* Josephus advanced his views on issues such as penitence, ritual atonement, and priestly succession. Moreover, by casting Phinehas as priest, diplomat, general, and prophet, Josephus inserted himself into the scriptural setting and re-created Phinehas according to his own self-image.—D.J.H.

1969. A. BOSCH-VECIANA, "Missatge Intercultural d'Arísteas," *EstFran* 105 (436, '04) 199-213.

After describing the work of the Fundació Bíblica Catalana, this article focuses on F. Raurell's *Carta d'Arísteas* (2002), which contains an introduction, Greek text, Catalan translation, and notes for *Letter of Aristeas.* It gives particular attention to how Raurell brings out the intercultural character of this writing and deals with the inculturation of the Jewish community at Alexandria.—D.J.H.

1970. P. J. J. BOTHA, "Die Fariseërs (The Pharisees)," *HTSTeolStud* 59 (4, '03) 1129-1168.

After noting that conventional depictions of the historical Pharisees are problematic, the article focuses on the proper use of the sources for studying the historical Pharisees. It considers the use of rabbinic texts, apocryphal and pseudepigraphical writings, Josephus, Qumran, and the NT (Paul the ex-Pharisee, the Gospels). It observes that the question "What do we know about the Pharisees?" presupposes an answer to the question "How do we know what we know?" As with so many other aspects of 1st-century Judaism, questions rather than answers abound.—C.R.M.

1971. J. BYRON, "Noble Lineage as a Response to Enslavement in the Testament of Naphtali 1.9-12," *JournJewStud* 55 (1, '04) 45-57.

The article contends that the fabricated lineage in Greek *T. Naph.* 1:9-12 represents more than just a way to provide a concubine with a Semitic background; it was a way to legitimize offspring produced with a slave. In order to present the children of Zilpah and Bilhah as legitimate heirs to the Abraham-Isaac-Jacob line, the notion of εὐγένεια was adopted to prove that Dan, Asher, Gad, and Naphtali were able to claim a famous ancestor and that to label them as "sons of slaves" would be inconsistent with their identification as nobly born.—C.R.M.

1972. A. E. CAIRUS, "Works-Righteousness in the Biblical Narrative of Josephus," *Exp Times* 115 (8, '04) 257-259.

According to Josephus in *Antiquities* 1:183, God's commendation of Abraham's righteousness arises not as in MT Gen 15:6 from Abraham's wholehearted trust in Yahweh but rather (as in the Targums) from the good works of Abraham. The presence of such theology in Josephus' narrative, taken together with 4QMMT, argues for the currency of a "works righteousness" mentality in 1st-century Judaism, though not necessarily for its uniform acceptance in that milieu.—D.J.H.

1973r. D. A. CARSON, P. T. O'BRIEN, AND M. A. SEIFRID (EDS.), *Justification and Variegated Nomism.* Vol. 1, *The Complexities of Second Temple Judaism* [*NTA* 46, p. 188].

S. J. GATHERCOLE, "Early Judaism and Covenantal Nomism: A Review Article," *Evang Quart* 76 (2, '04) 153-162.—After outlining the contents of the volume, the article discusses six areas in which it disputes E. P. Sanders's summary of early Judaism as covenantal nomism (obedience to the Law and acceptance within the covenant, repentance and obedience to the Law, continuing obedience, etc.). Then it points out some areas neglected by the volume (the soteriological dimensions of Pharisaic thought, Josephus' accounts of Pharisaic and Essene soteriology, the LXX, the NT for reconstruction of 1st-century Judaism). It concludes that while the volume is successful in problematizing Sanders's unified picture of early Judaism, the results are quite diverse and even adherents of the New Perspective will find plenty of grist for their mill.—C.R.M.

1974. S. CHEON, "Josephus and the Story of Plagues: An Appraisal of a Moralising Interpretation," *AsiaJournTheol* 18 (1, '04) 220-230.

In rewriting the biblical story of the ten plagues (Exod 7:14–12:36 parr.), Josephus in *Antiquities* 2:293-314 shows how God punishes the foolish and wicked, Pharaoh and his people. He exaggerates some unusual phenomena and their effects in the biblical story, portrays Moses as a prophet who speaks to his people on behalf of God and is the commander and sovereign leader of his people, portrays Pharaoh as a typical wicked man, and presents the Israelites as righteous by removing negative points about them in the biblical exodus story.—D.J.H.

1975. S. DELAMARTER, "The Death of Josiah in Scripture and Tradition: Wrestling with the Problem of Evil?" *VetTest* 54 (1, '04) 29-60.

Besides the accounts of Josiah's death in 2 Kings 23 and 2 Chronicles 35, there are creative accounts of his death in the Septuagint, 1 Esdras, Sirach, Josephus, *2 Baruch,* the Vetus Latina, Jerome's Vulgate, the Peshitta, the Targum of 2 Chronicles, and various rabbinic texts in the Babylonian Talmud. The evidence suggests that the tradents were wrestling with profound theological issues and especially how this most righteous king could have died such an ignominious death.—D.J.H.

1976r. A.-M. DENIS ET AL., *Introduction à la littérature religieuse judéo-hellénistique* [*NTA* 45, p. 617].

J.-M. ROESSLI, "Étude Critique: l'*Introduction à la littérature religieuse judéo-hellénistique* d'Albert-Marie Denis et collaborateurs," *Apocrypha* 13 ('02) 257-278.—After preliminary reflections on the closure of the canon of the Jewish Bible and the writings that existed on the margins of that canon, the article discusses the perspective and contents of this two-volume introduction to the pseudepigrapha of the Greek OT. Next it offers various evaluative comments (e.g. noting the lack of general bibliography on the subject) and observes that the conception of the work as an introduction appears to have been lost in its execution, since it is really a remarkable reference tool for specialists. Then it focuses on the treatments of *Sibylline Oracles* and the ps.-Orphic poem, respectively. It concludes that these volumes render an incontestable service not only to exegetes of the OT and the NT but also more generally to historians of antiquity interested in the religious literature of the Mediterranean and the Christian orient.—C.R.M.

1977. J. DILLERY, "Putting Him Back Together Again: Apion Historian, Apion *Grammatikos,*" *ClassPhilol* 98 (4, '03) 383-390.

Josephus not only criticized Apion's account of the Jews from the *Aegyptiaca* in his own *Contra Apionem,* but also commented on Apion as a Homeric scholar. Aware that much of Apion's fame was due to his lexical work and in order to make his criticism succeed, Josephus mounted an attack on Apion's reputation as a *grammatikos* as well, even though this did not really concern his main target, namely, Apion's historical writing. Since it seems that Apion the *grammatikos* was notorious for idiosyncratic and largely unreliable etymologies of Homeric terms, this reputation would help Josephus undermine his authority as a historian as well, especially if his unreliability were signaled early on in the treatment of him, as it in fact is.—C.R.M.

1978. J. DILLERY, "The θεατὴς θεῶν: Josephus *CAp* 1.232 (*FGrHist* 609 F 10) Reconsidered," *ClassJourn* 99 (3, '04) 239-252.

According to Josephus (*Against Apion* 1:232), Manetho reported that Pharaoh Amenophis desired to become a θεατής ("observer, spectator") of the gods. On the basis of parallel texts it seems that we should include in our definition of θεατής "voyeur" (*vel sim.*) when the term has a clearly negative connotation and "contemplator" when it is clearly positive.—D.J.H.

1979. S. DOCHERTY, "*Joseph and Aseneth*: Rewritten Bible or Narrative Expansion?" *JournStudJud* 35 (1, '04) 27-48.

Joseph and Aseneth is more integrally connected to the Joseph story in Genesis than has been recognized by most commentators. In fact, it should be included in the genre of "rewritten Bible." Such a classification affords new insight into its close relationship to the text of Genesis, into the author's purpose in retelling this portion of Scripture in a way appropriate for his contemporaries, into the characteristics of the genre, and into attitudes to the authority of the Hebrew Scriptures current at the time when it was written.—D.J.H.

1980. B. EGO, "Gottes Lob als Existenzerschliessung. Aspekte der Doxologie in der Tobiterzählung," *BibLiturg* 77 (1, '04) 20-26.

After an overview of the content of the book of Tobit, the article focuses on the angel Raphael as the teacher of the praise of God in chapter 12, praise of God as the hermeneutical key to understanding reality, and the disclosure of a future full of salvation in the praise of God in the hymn in chapter 13.—D.J.H.

1981. B. EMBRY, "The *Psalms of Solomon* and the New Testament: Intertextuality and the Need for a Re-Evaluation," *JournStudPseud* 13 (2, '02) 99-136.

The "voice" of *Psalms of Solomon* is too often dampened by a myopic desire to explain existing NT perspectives, or to depict pre-Christian Jewish messianic expectations, or to explain selections from the document in light of NT categories and concepts. The article aims to show that far from being an ad hoc composition, *Psalms of Solomon* is a thematically and structurally coherent composition. It discusses the use and appropriation of OT texts by the NT; *Psalms of Solomon* and NT research—Christology (M. de Jonge; H. J. de Jonge and W. A. Meeks) and Paul (M. Winninge); and *Psalms of Solomon* research (R. Wright, K. Atkinson). It concludes that the intratextual narrative of these psalms ought to be taken more seriously, and that from the perspective of specialist studies in the Pseudepigrapha a fresh reading of *Psalms of Solomon* in light of its overall continuity would be very useful.—C.R.M.

1982. L. H. FELDMAN, "Philo's Version of the Biblical Episode of the Spies," *HebUnColl Ann* 73 ('02) 29-48.

Philo in his version (*De vita Mosis* 1:220-236) of the biblical episode of the spies (Numbers 13–14) is particularly concerned to emphasize Moses' qualities as a military leader and his independence of judgment, to stress the importance of unanimity, and to answer charges against Moses that might have arisen in the minds of the audience, which in *De vita Mosis* consisted primarily of Gentiles.—D.J.H.

1983. P. J. GENTRY, "The Relationship of Aquila and Theodotion to the Old Greek of Ecclesiastes in the Marginal Notes of the Syro-Hexapla," *Aramaic Studies* [London—New York] 2 (1, '04) 63-84.

Investigation of the marginal notes in the Syro-Hexapla of Ecclesiastes indicates that the notes originated from a manuscript that did not have a Hexaplaric text. The excerptor was concerned about agreements between the Old Greek text of Ecclesiastes and the Third Column of Origen's Hexapla attributed to Aquila. From this perspective, scrutiny of the notes indicates that the relationship between the Old Greek of Ecclesiastes and Theodotion is closer than that between the Old Greek and Aquila.—D.J.H.

1984. M. GILBERT, “À l’école de la sagesse. La pédagogie des sages dans l’ancien Israël,” *Gregorianum* 85 (1, ’04) 20-42.

The OT wisdom books exhibit a pedagogy, but each in a different way. The master-disciple relationship appears especially in Proverbs and Sirach, while it is implicit in Wisdom and not at all prominent in Job and Ecclesiastes. The master must acquire competence so as to direct disciples toward concrete values and show them the inevitable consequences of a choice of life. The disciple is invited to listen to and act upon the teaching of the master who manifests his authority through experience and openness to Wisdom in person.—D.J.H.

1985. S. HONIGMAN, “Abraham in Egypt: Hebrew and Jewish-Aramaic Names in Egypt and Judaea in Hellenistic and Early Roman Times,” *ZeitPapEpig* 146 (’04) 279-297.

After preliminary remarks about the relevant databases, the article considers Jewish names in Ptolemaic (and occasionally Roman) Egypt with particular attention to Aaron and Solomon as “Jewish ghost names” in Greco-Roman documents and to some differences in the choices of Hebrew names between Palestinian and Egyptian Jews. Then using Ptolemaic documents to supplement Palestinian data, it focuses on the names of “secondary biblical characters,” and raises the question whether this label is accurate in historical terms. Finally it treats the geographical and chronological distribution of Jewish names in Egypt, with special reference to documents from the village of Trikomia in the Fayum and to the name Abram (Abraham) in the Hellenistic and Roman period.—D.J.H.

1986. K. D. JENNER ET AL., “The New English Annotated Translation of the Syriac Bible (NEATSB): Retrospect and Prospect,” *Aramaic Studies* [London—New York] 2 (1, ’04) 85-106. [See § 47-1981.]

The article recapitulates the preparations for and the actual setup of the New English Annotated Translation of the Syriac Bible (“Syriac Bible” here stands for Peshitta). It treats the initial phase (1994-99), the NEATSB Seminar of February 1999, aspects of translation techniques, and an illustrative example (translations of 1 Sam 1:1-10; 2:1-10). A. Salvesen, R. B. ter Haar Romeny, and W. T. van Peursen authored the article with Jenner.—C.R.M.

1987. A. KASHER, “L’ ʿwd ʾgdh hysṭwrywgrpyt: gylwyym ḥdšym ʿl pôlytēʾûmāh yhwdyt nškht bmṣrym mhmʾh hšnyyh lpsh″n (No Longer a Historiographic Legend: New Papyri from a Forgotten Jewish *Politeuma* in Ptolemaic Egypt),” *Tarbiz* 72 (1-2, ’02-’03) 5-36.

New papyrus documents dated 143-132 B.C. under the reign of Ptolemy VIII (Euergetes II) clearly indicate the existence of a Jewish *politeuma* in Herakleopolis in the Fayum under the leadership of archons and a politarch. As in Alexandria and Leontopolis, the Jewish *politeuma* of Herakleopolis was established and functioned as a military colony in the service of the Ptolemaic dynasty, and it too flourished in the mid-2nd century B.C. The many parallels between the three communities mean that the *politeuma* theory concerning the status of Jewish communities in ancient Egypt is not merely a historiographical legend.—D.J.H.

1988. A. KULIK, “Interpretation and Reconstruction: Retroverting the *Apocalypse of Abraham*,” *Apocrypha* 13 (’02) 203-226.

One of the most significant ancient documents to have been preserved solely in translation into Slavonic is the pseudepigraphon *Apocalypse of Abraham*. Its lost Hebrew original may be defined as the earliest mystical writing of Judeo-Christian civilization and as representative of a missing link between early apocalyptic and medieval *Hekhalot* traditions. The only way to improve our understanding of the extraordinary obscurity of the text of *Apocalypse of Abraham* is to retrovert its Greek *Vorlage* and, sometimes, even the Semitic original. The article deals with separate problems of interpretation, trying to solve them by means of retroversion, and shows that after retroversion some fragments receive totally new meanings. This exercise makes the first contribution to the systematic accumulation of such interpretation solutions and thus paves the way toward a developed general methodology of retroversion of Slavonic pseudepigrapha.—C.R.M.

1989. D. LAMBERT, "Last Testaments in the Book of Jubilees," *DeadSeaDisc* 11 (1, '04) 82-107.

The study examines how *Jubilees* developed the notion of last testaments on the basis of the book of Genesis (despite their apparent absence there) and how exegesis of Genesis (especially the series of interpretive questions that Gen 18:19 might have raised for the ancient biblical interpreter) constitutes the main criterion of inclusion in the composition of those testaments. It also considers how oral last testaments in *Jubilees* seem to join written books in the transmission of law from generation to generation.—C.R.M.

1990. J. LATORRE I CASTILLO, "La *Halakah* sacerdotal de TLev 9,9-14," *EstBíb* 61 (3, '03) 399-417.

Testament of Levi provides a selective rereading of the priestly provisions in Leviticus, and inserts in 9:9-14 the law of the priesthood transmitted to Levi by Isaac. While there are links with *Aramaic Levi* and *Jubilees* (but not with the Mishnah), the passage differs from other texts in its permissiveness in sacrificing any "clean" animal. The unique and explicit point of contact between the law of the priesthood and the rest of *Testament of Levi* is the prohibition against the sons of Levi marrying Gentile women. This halakah was inserted into the primitive nucleus of *Testament of Levi* to give an explicit cultic content to the priesthood of Levi.—D.J.H.

1991. J. P. MARTÍN, "Proyecto de una traducción al castellano de Filón de Alejandría," *RevistBíb* 65 (3-4, '03) 235-239.

After general considerations, the article describes Philo's significance, and the existing editions and translations of his writings. Then it offers a proposal for a new eleven-volume Spanish translation of Philo's works, and explains how the project has been organized thus far.—D.J.H.

1992. K. MÜLLER, "Die Halacha der Väter und das Gesetz des Mose. Beobachtungen zur Autorisierung der Halacha im Buch der Jubiläen," *BibNotiz* 116 ('03) 56-68.

In *Jubilees* the halakah of the "fathers" is of higher authority than that of the Torah of Moses. This phenomenon is illustrated with reference to what *Jubilees* teaches about Sabbath observance, circumcision, mixed marriages, and incest. *Jubilees* shows that there were early Jewish movements in which the text of the Pentateuch and Moses were not the only or even the most important halakic authorities.—D.J.H.

1993. J. N. NOVOA, "The Appropriation of Jewish Thought by Christianity. The Cases of Philo of Alexandria and Leone Ebreo," *SciEsp* 55 (3, '03) 285-296.

Both Philo and Leone Ebreo (also known as Judah Abravanel, ca. 1460-1530) were convinced Jews who felt that their intellectual pursuits could help further the cause of the Jewish religion by making it intelligible to non-Jews. By adopting categories of thought incompatible with those prevalent in their Jewish communities, their thought was lost on their coreligionists. Paradoxically it was Christians who took advantage of their efforts, without understanding the reason why these efforts were undertaken in the first place.—D.J.H.

1994. M. Papoutsakis, "Ostriches into Sirens: Towards an Understanding of a Septuagint Crux," *JournJewStud* 55 (1, '04) 25-36.

Na'amah, the sister of Tubal-cain (see Gen 4:19-22), was renowned in Jewish tradition for her musical skills, and so the Aramaic versions ascribed to her qualities of the Greek σειρῆνες, the Homeric songstresses who sat in a meadow and with their sweet songs lured passing sailors to their death (*Odyssey* 12). The article suggests that exegetical traditions about Na'amah are behind the six Septuagint passages that refer to σειρῆνες (Isa 13:21; 34:13; 43:20; Job 30:29; Jer 27[50]:39; Mic 1:8) and perhaps *1 Enoch* 19:2.—D.J.H.

1995. M. Penn, "Identity Transformation and Authorial Identification in *Joseph and Aseneth*," *JournStudPseud* 13 (2, '02) 171-183.

The study first examines how *Joseph and Aseneth* uses a very specific action, kissing, to establish and transform identity. It focuses on how kissing functions within the narrative itself and how the story's depiction of kissing draws on wider Greco-Roman discussions and practices of the kiss. Then it examines how parallels between various appearances of the kiss in *Joseph and Aseneth* and early Christian discussions of ritual kissing may provide clues regarding the author's religious affiliation. It concludes that kissing is the central narrative device for facilitating Aseneth's transformation from an impure daughter of a pagan priest into an acceptable mate for Joseph, and that Christian authorship would explain the similarities between kissing in *Joseph and Aseneth* and contemporary Christian practice.—C.R.M.

1996. B. Poniży, "Ethnicity of the Tradition and the Problem of Religious Universality in the Book of Wisdom," *Polish Journal of Biblical Research* [Krakow—Mogilany] 3 (1, '03) 3-23.

The originality of the book of Wisdom lies in its attempt to break the closed traditional circle of believers in the one God, and in its "missionary" value coming from the conviction that the God of Israel is also the God of all peoples and nations to which the revelation should be brought and to whom the book is addressed. The universality of the book emerges especially from the author's practice of not giving proper names to places and persons, even though what or who is meant is easy to recognize from the biblical tradition.—D.J.H.

1997. É. Puech, "La conception de la vie future dans le livre de la *Sagesse* et les manuscrits de la mer Morte: un aperçu," *RevQum* 21 (82, '03) 209-232.

The article first presents the data on Israelite and Jewish presence in Egypt until the time of the composition of the book of Wisdom near the end of the 1st century B.C. in order to situate the inculturation of the group and to understand better the history of its belief in everlasting life. Then it shows that Wisdom and the Dead Sea scrolls do not differ on the matter of eternal life, though each group expresses its anthropological and cosmological concepts in its own specific language.—D.J.H.

1998. P. ROTA SCALABRINI, "Il 'Libro': l'Angelo necessario. Teologia della *scrittura* nel libro di Tobia," *StudPat* 50 (3, '03) 865-885.

The article shows how Tob 12:20 and 13:1 can contribute to a theology of "scripture," with reference to the angel's order to Tobit to write, the healing power of the book and its ability to accompany a mature itinerary of faith, the "double scripture" motif (see Deuteronomy 31 and 32) leading the reader to a point analogous to that of the reader of the Law of Moses, and the return to the "fathers" reaching its climax in the canticle of Tobit in chapter 13.—D.J.H.

1999. A. SCHENKER, "Das fürbittend sühnende Martyrium 2 Makk 7,37-38 und das Kelchwort Jesu," *FreibZeitPhilTheol* 50 (3, '03) 283-292.

The petition of the youngest and last son as he faces martyrdom and prays that his death may atone for the sins of his people in 2 Macc 7:37-38 is the closest theological parallel to Jesus' words over the cup at the Last Supper.—D.J.H.

2000. B. SCHMITZ, "Zwischen Achikar und Demaratos — die Bedeutung Achiors in der Juditerzählung," *BibZeit* 48 (1, '04) 19-38.

After surveying Ahiqar traditions in ancient literature and in the book of Tobit in particular, the article appeals to structural parallels in the book of Judith to show that Achior is an independent adaptation of the figure of Ahiqar. Then it examines parallels between the Judith narrative and Herodotus' *Histories*, and gives special attention to Herodotus' account of the conversation between Xerxes and Demaratos (7.101-104) and its similarities to Achior's conversation with Holofernes. It concludes that the first readers of Judith were conversant with both biblical and Greek-Hellenistic cultures.—D.J.H.

2001. S. SCHREIBER, "Der Mensch im Tod nach der *Apokalypse des Mose.* Eine frühjüdische Anthropologie in der Zeit des Paulus," *JournStudJud* 35 (1, '04) 49-69.

Against the background of the use of key anthropological terms in the Septuagint, it appears that the author of *Apocalypse of Moses* does not provide a clear anthropological system but rather articulates a concept of the "self" or "life" as owed to God. Avoiding the dualistic picture common in Greek philosophy, the author was guided by the biblical view of the human person as a unity in order to strengthen the reader's hope in a life after death in the face of negative earthly conditions.—D.J.H.

2002. S. J. SCHWEITZER, "Mythology in the Old Greek of Isaiah: The Technique of Translation," *CathBibQuart* 66 (2, '04) 214-230.

The translator of the Old Greek version of Isaiah did not delete the mythological elements from the Hebrew text. Rather, he represented the mythological elements in his Hebrew *Vorlage* in the majority of cases by using similar concepts from the Hellenistic mythological milieu. This procedure indicates an intention to communicate the meaning of the original text to the audience in equivalent terminology without slavishly reproducing the exemplar.—D.J.H.

2003. S. SEKINE, "Research Note: Proverbs as a Catalogue of Virtues: A Comparison with Nicomachean Ethics," *Annual of the Japanese Biblical Institute* [Tokyo] 28 ('02) 55-86.

Of the twelve virtues listed in books 3–6 in Aristotle's *Nicomachean Ethics,* eight of them—the mean, moderation, truth, affection, good temper, justice, wit, and wisdom—appear in Proverbs as well. But there are few instances of courage and magnanimity, and virtually none of magnificence and pride in Proverbs. The virtues of humility and faith in God are particular to the Hebrews, who also give special attention to divine retribution.—D.J.H.

2004. A. Sparks, "The Influence of Messianic Expectations on the Masoretic Text, Qumran Scrolls and Septuagint," *Kesher* [New Albany, OH] 15 ('02) 2-21.

The exploration of messianic concepts and contexts within the major witnesses to the Hebrew Bible—Masoretic text, Qumran scrolls, and Septuagint—reveals a heightened degree of "messianizing" and other forms of exegesis. In fact, the major witnesses display the messianic manifestations of their respective communities.—D.J.H.

2005. H.-J. Stipp, "Bemerkungen zum griechischen Michabuch aus Anlass des deutschen LXX-Übersetzungsprojekts," *JournNWSemLang* 29 (2, '03) 103-132.

In the context of the organization of several committees over the last few years to oversee the translation of the Septuagint into modern languages, the article engages H. Utzschneider's discussion of theoretical matters regarding translations of the LXX (based on his own German rendition of LXX Micah) that appears in *Im Brennpunkt: Die Septuaginta,* edited by H.-J. Fabry and U. Offerhaus [*NTA* 45, p. 617]. It treats Utzschneider's contribution with respect to the issues of the textual base, the style appropriate to modern translations of the LXX, the LXX's *Vorlage,* and theological concepts of the LXX translators that influenced their work.—C.R.M.

2006. A. Tal, "The So-called Cuthean Words in the Samaritan Aramaic Vocabulary," *Aramaic Studies* [London—New York] 2 (1, '04) 107-117.

Incomprehensible words with no reasonable etymology in the Samaritan Targum have been characterized as "Cuthean." Many of these words are intentional changes that emanate from euphemistic reasons [see § 47-2007]. However, a small number these words might be called "Mesopotamian," since the corresponding terms occur in Akkadian.—D.J.H.

2007. C. Thoma, "Frühjüdische Martyrer. Glaube an Auferstehung und Gericht," *Freiburger Rundbrief* [Freiburg] 11 (2, '04) 82-93.

After discussing Antiochus IV and the Hasmonean rebels, the article reflects (with particular attention to the book of Daniel) on the Jewish understanding of martyrdom as a sacrifice to God and for his people, and on martyrdom as a way to resurrection and judgment. Then it focuses on the accounts of the martyrdoms of Eleazar the scribe and of the seven sons and their mother in 2 Maccabees 6–7. [The same fascicle (pp. 94-97) contains an article by J. Berger on how the Maccabees became Catholic saints.]—D.J.H.

2008. P. W. van der Horst, "Pseudo-Phocylides on the Afterlife: A Rejoinder to John J. Collins," *JournStudJud* 35 (1, '04) 70-75.

The article responds to Collins's critique in the A. Hilhorst *Festschrift* [see *NTA* 48, pp. 456-457] of some statements made in van der Horst's commentary (1978) on *Pseudo-Phocylides* 103-115. It concludes that Collins's criticisms can in some cases be refuted and in other cases can be shown to be less convincing than he thinks.—C.R.M.

2009. J. C. VanderKam, "Viewed from Another Angle: Purity and Impurity in the Book of *Jubilees,*" *JournStudPseud* 13 (2, '02) 209-215.

The principal objection to L. Ravid's attempt [§ 47-1966] at reading the approach of

Jubilees to purity/impurity in the light of 2nd century B.C. concerns is that *Jubilees* is deeply influenced by the Scripture that it was rewriting. The author tried to reflect the situation in Genesis and the first half of Exodus when there was no sanctuary and thus no ritual prescriptions regarding purity to accompany it. Therefore *Jubilees* should not be read in the first instance as a rejection of 2nd-century B.C. Temple cult with its laws of purity and means for purification.—D.J.H.

2010. J. M. ZAMORA CALVO, "La Prudencia en el Tratado *Sobre José* de Filón de Alejandría," *Revista Agustiniana* [Madrid] *Agust* 44 (135, '03) 623-642.

In *De Iosepho* Philo presents the patriarch Joseph as a prudent man, a friend of justice, who remains immune from the sexual demands of Potiphar's wife and so from the seduction of political power. After general observations about Philo's *De Iosepho,* the article discusses Joseph's prudence (*phronesis*) and his ability to interpret dreams, and considers Philo's views on the relationship between prudence and the ethical ideal of *apatheia.* It concludes that Joseph incarnates the life of the political-prudent person, on a middle way between the world of truth and the world of appearance but capable of being raised to the contemplative life or of being submerged in the depths of the body and of the senses.—D.J.H.

2011. L. T. ZOLLSCHAN, "The Earliest Jewish Embassy to the Romans: 2 Macc. 4:11?" *JournStudJud* 55 (1, '04) 37-44.

Since 1 Macc 8:17 reports Eupolemus as an ambassador to Rome in 161 B.C., modern scholars have assumed that the embassy to the Romans in 2 Macc 4:11 refers to the embassy in 161 B.C. On close examination, however, the grammar of the sentence is capable of meaning that John and not Eupolemus went as ambassador to the Romans. An embassy to the Romans at Antioch in 174 B.C. is a plausible resolution of the ambiguity over the identity of the ambassador found in 2 Macc 4:11.—C.R.M.

Jewish World, §§ 48-1590, 1683, 1743, 1756, 1840, 1850, 1915, 1941, 1956, 1958, 2082–2083.

Rabbinics

2012. E. S. ALEXANDER, "Art, Argument, and Ambiguity in the Talmud. Conflicting Conceptions of the Evil Impulse in *b.Sukkah* 51b-52a," *HebUnCollAnn* 73 ('02) 97-132.

The ambiguity at the heart of the *sugya* in *b. Sukkah* 51b–52a concerns the "evil impulse." When incorporating sources into the fabric of its own argument, the Bavli preserves the formulation that depicts the evil impulse as a goad to sin but additionally reconfigures the source to allow for the opposite perspective as well. Ambiguity about the nature of the evil impulse permeates the latter part of the *sugya.*—D.J.H.

2013. A. AMIT, "Mqwmm šl ktby hyd htymnyym bmswrt hnwsḥ šl bbly psḥym (The Place of the Yemenite Manuscripts in the Transmission-History of *b. Pesaḥim*)," *HebUn CollAnn* 73 ('02) lʾ-ʿz.

The two textual traditions in the manuscripts of *b. Pesaḥim* are represented in their purest forms by MS Vatican 125 and MS Munich 6, respectively. The Yemenite manuscript tradition of *b. Pesaḥim* by contrast is a later development.—D.J.H.

2014. ANON., "Bibliography of the Aramaic Bible," *Aramaic Studies* [London—New York] 2 (1, '04) 131-138.

This list [see § 48-621] provides bibliographical information (with keywords) for recent books, articles, and reviews on the Aramaic Bible and related topics according to the authors' surnames from S. G. D. Adnams to M. A. Zipor. It was compiled by the staff of the Peshitta Institute in Leiden and the Targum Institute in Kampen.—D.J.H.

2015r. J. R. BASKIN, *Midrashic Women. Formations of the Feminine in Rabbinic Literature* (Hanover, NH: University Press of New England for Brandeis University Press, 2002).

J. HAMMER, *Sisters at Sinai. New Tales of Biblical Women* (Philadelphia: Jewish Publication Society, 2001).

N. GRAETZ, "A Midrashic Lens on Biblical Women. A Review Essay," *ConsJud* 56 (2, '04) 77-85.—After noting that midrash flourishes today largely due to feminism, the article observes that both Baskin and Hammer offer implicit and explicit critiques and honest readings of biblical and rabbinic texts, and both represent the hermeneutical stances of suspicion and liberation. It also contends that Baskin's agenda is not to speak to our souls, whereas Hammer manages to strike the anvil into our minds and hearts.—D.J.H.

2016. A. BUTTERWECK, "Die Begegnung zwischen Esau und Jakob (Gen. 33,1-18) im Spiegel rabbinischer Ausdeutungen," *BibNotiz* 116 ('03) 15-27.

After describing the story of the meeting between Esau and Jacob in Gen 33:1-18 as one of the most impressive scenes of reconciliation in the Hebrew Bible, the article investigates how this passage was interpreted in rabbinic literature in the sense of an ongoing hostile relationship, variations in the image of the enemy, different ways of behaving by Jacob/Israel vis-à-vis Esau/Edom/Rome, and the eschatological "solution" of the conflict between Jacob/Israel and Esau/Edom/Rome. It concludes with remarks on the present significance of this biblical text and the history of its interpretation.—D.J.H.

2017. M. COHEN, "La critique biblique tributaire à son insu de la tradition rabbinique," *ZeitAltWiss* 116 (1, '04) 82-98.

The article discusses three cases in the interpretation of OT texts in which modern critics, in siding with the Septuagint, have failed in their exegetical task and thereby found themselves indirectly and unwittingly dependent upon traditional Jewish (rabbinic) exegesis.—D.J.H.

2018. C. A. DRAY, "Is Subtlety in Translation the Reason for the Targumic Use of Various Verbs of Fleeing?" *Aramaic Studies* [London—New York] 2 (1, '04) 25-35.

Tempting as it might be to try to discern a motive of subtle translation relating to the context of fleeing *en masse* before an enemy or of individual flight for the targumic use of *ʾpk* and *ʿrq,* respectively, generally this is not a viable conclusion in *Targum of the Former Prophets.* Indeed, no other contextual reason for the use of one root over the other has been discerned.—D.J.H.

2019. E. FELD, "Genre and Halakhah," *ConsJud* 56 (2, '04) 47-54.

Different genres fit the need of different eras in Jewish life and history. In the Torah narrative is the ground for law, and the giving and receiving of the Law becomes a high point of the narrative. The Mishnah is ordered topically and approximates the form of legal codes. The Talmud restores the flow between narrative and law, and uses stories to tell how the mishnaic teaching is connected to biblical and rabbinic materials. In medieval times the codes and *responsa* were two characteristic forms of legal presentation. The halakic essay is one of the characteristic forms of Jewish legal expression today.—D.J.H.

2020. J. Fleishman, "Shechem and Dinah — in the Light of Non-Biblical and Biblical Sources," *ZeitAltWiss* 116 (1, '04) 12-32.

Although Shechem abducted Dinah (see Genesis 34) at a festival of the "daughters of the land," he did so for the purpose of marriage and not rape. After examining the main characteristics of marriage by abduction in nonbiblical and biblical sources, the article analyzes the Shechem-Dinah story in light of the findings. Attention is given to the light shed on abduction marriage by the classical rabbinic evidence.—D.J.H.

2021. R. Fontana, "Lo statuto noachide," *EstBib* 61 (3, '03) 419-435.

This analysis of Jewish (ancient, medieval, modern) sources examines the relationship between the fundamental obligations of all humans (obligations that the rabbinic tradition codified in the seven laws of Noah) and the Sinai revelation. It reveals an intent to consider the Sinai event as relevant for all humans, even to the point of granting to Gentiles a place at Sinai.—D.J.H.

2022. R. Goldenberg, "Jewish Visions of the End," *Midstream* [New York] 50 (1, '04) 16-18.

After describing various approaches to eschatology in the Hebrew Bible and noting Philo's "non-eschatology," the article surveys rabbinic approaches to eschatology, and observes that rabbinic religion was inescapably eschatological because the world in which the rabbis lived could make sense on no other basis.—D.J.H.

2023. S. Goldsmith, "The Role of the *Tanya Nami Hakhi Baraita,*" *HebUnCollAnn* 73 ('02) 133-156.

The technical term *tanna nami hakhi* is used in the Babylonian Talmud to introduce a *baraita* that follows a *memra.* The TNH *baraitot* were inserted into *sugyot* at a later date in order to corroborate the *memrot* or to footnote the tannaitic origin of the *memra.* They served no dialectical purpose and did not contribute to the thematic content.—D.J.H.

2024. E. Goodman-Thau, "Im Widerstand gegen den politischen Missbrauch religiöser Motive — Aus den Quellen des Judentums," *UnaSanc* 59 (1, '04) 20-38.

After reflecting on the political misuse of religious motives today, the article discusses this topic with reference to biblical and rabbinic texts on Adam as created in God's image and on Abraham in relation to other humans. Then it considers Jewish traditions associated with the themes of covenant, land, and promise, and concludes with comments on the Tower of Babel incident in Genesis 11 and on the Iraq War.—D.J.H.

2025. D. Herman, "Hbdly hgyšwt byn ḥkmy ybnh lwd whglyl lywm tšʿh bʾb whštqpwtm bdyny hywm (The Different Approaches of the Rabbis in Yavneh, Lod, and Galilee regarding the Ninth of Av as Reflected in the Laws of the Day)," *HebUnCollAnn* 73 ('02) ʾ-kṭ.

It is uncertain whether the observance of the Ninth of Av was formulated in the Second Temple period, or only after the destruction of the Second Temple. Laws pertaining to the day were copied from those governing the public fast days, to which were added the family mourning laws, to impart a dimension of personal grief to the destruction of the Temple. The early tannaitic laws were generally stricter than those enacted by the later tannaim. But orientations varied with regard to individual rabbis and specific places. Those tannaim who represented a lenient position may have feared that giving serious expression to mourning on the Ninth of Av might arouse messianic agitation and aspirations for freedom.—D.J.H.

2026. A. KADARI, "ʿl prwt mzmrwt wšʾlt qdwšt hʾrwn (On Singing Cows and the Sanctity of the Ark)," *Tarbiz* [Jerusalem] 72 (1-2, '02-'03) 177-196.

The article considers the midrashic interpretations of the "return of the ark" narrative in 1 Sam 6:1–7:2 in *Genesis Rabbah, Seder Eliyahu Rabbah,* and *Midrash Tanhuma.* It argues that the rabbinic interpreters not only sought to explain the biblical text but also had in mind concerns related to the holy ark of the synagogue.—D.J.H.

2027. H. KAMSLER, "Minhag in Judaism," *JewBibQuart* 32 (1, '04) 44-45.

A *minhag* ("custom") in Judaism refers to a time hallowed, authorized practice as valid and binding as Torah (see *b. Menahot* 20b; *m. Baba Mesia* 7:1). These customs may safeguard against inadvertent violations of a law, inspire Jews who might have become indifferent to the teaching of Torah, or provide an embellishment for Jews who express their love for the commandments.—D.J.H.

2028. L. H. KANT, "Restorative Thoughts on an Agonizing Text: Abraham's Binding of Isaac and the Horror on Mt. Moriah (Genesis 22)," *LexTheolQuart* 38 (2, '03) 77-109; (3, '03) 161-194.

The first installment explains how Genesis 22 has served as both a source of inspiration for many and a source of anguish, consternation, and disappointment for others, especially when it is read as a precedent for possible child sacrifice. Then after presenting a close reading of Genesis 22, the second installment notes the abiding value of traditional Jewish interpretations (midrash), and observes that God tells Abraham to bring Isaac for "an offering up" (with the ascent of a mountain) but never tells him to kill Isaac. The test that God devised for Abraham was intended to determine whether Abraham would study and ponder God's words sufficiently.—D.J.H.

2029. A. KOSMAN, "The Story of a Giant Story. The Winding Way of Og King of Bashan in the Jewish Haggadic Tradition," *HebUnCollAnn* 73 ('02) 157-190.

Og, the king of Bashan, who is depicted in the Bible as a giant of realistic dimensions, and who is portrayed in a similar light by the sages of the midrash in the tannaitic period and by Josephus, became a figure of monstrous proportions in the amoraic exegeses that appear in quite distinct fashion in the Babylonian Talmud, possibly under the influence of views that appear in the Apocrypha. In the Middle Ages, Og returned to his human dimensions, and commentators struggled to explain the exaggerated expositions as allegory.—D.J.H.

2030. L. MOSCOVITZ, "'Designation is Significant': An Analysis of the Conceptual Sugya in bSan 47b–48b," *AJSRev* 27 (2, '03) 227-252.

After noting parallels in the Palestinian Talmud, this investigation of the principle that "designation is/is not significant" in *b. Sanhedrin* 47b-48b seeks to account for the textual and conceptual difficulties in the passage, to describe the evolution of the sugya, and to analyze the literary and conceptual character of the sugya and the relationship between them. This sugya attempts to subsume all the diverse cases under a single common principle of exceptionally broad scope, and reflects rabbinic conceptual thought and the Babylonian Talmud's compositional and redactional techniques at their most sophisticated.—D.J.H.

2031r. R. NEUDECKER, *The Voice of God on Mount Sinai. Rabbinic Commentaries on Exodus 20:1 in the Light of Sufi and Zen-Buddhist Texts,* Subsidia Biblica 22 (Rome: Editrice Pontificio Istituto Biblico, 2002).

I. TESHIMA, "On: Reinhard Neudecker's *The Voice of God on Mount Sinai,*" *Annual of the Japanese Biblical Institute* [Tokyo] 28 ('02) 87-94.—Neudecker's work pioneers a new and promising field of interdisciplinary efforts in Judaism (and Christianity), Islam, and Buddhism with regard to religious philosophies of scriptural interpretation. He understands Judaism, Sufism, and Zen Buddhism as three mystical approaches to text and language. Although more caution is needed in drawing parallels, this book represents a fresh approach that many readers will find helpful.—D.J.H.

2032. J. NEUSNER, "Reading the Halakhah as a religious statement. Part Two," *Religion* 34 (1, '04) 15-39.

This installment [see § 48-1416] continues to illustrate the halakah's description of interior Israel first with reference to the halakah of *Sanhedrin–Makkot*—Israel's (theoretical) criminal justice system (within Israel's social order). Then it considers issues posed to the interior life of the individual Israelite household: the halakah of *Shabbat-Erubin*—time and space sanctified on the Sabbath; the halakah of *Pesahim*—the Passover festival; and the halakah of *Sukkah*—the festival of Tabernacles. When the haggadah's account of the exteriority of matters and the halakah's account of their interiority ultimately join, then we see the coherence of the one whole Torah of Moses.—C.R.M.

2033. V. NOAM, "'Hwyy dmwsypyn wmḥdšyn rbnn btrʾyyʾ': lglgwlyh šl swgyyt nzyqyn ('The Later Rabbis Add and Innovate': On the Development of a Talmudic *Sugya*)," *Tarbiz* [Jerusalem] 72 (1-2, '02-'03) 151-175.

The evolution of the sugya in *b. Baba Qamma* 31a-b illustrates the importance of post-amoraic reworkings of the basic structures produced in the amoraic period. There is a clear demarcation between a basic amoraic layer which is relatively straightforward, and two later anonymous reworkings which are highly complex, brilliant, and difficult.—D.J.H.

2034. V. NOAM, "The Miracle of the Cruse of Oil. The Metamorphosis of a Legend," *HebUnCollAnn* 73 ('02) 191-226.

A careful examination of the traditions about Hanukkah in the scholium of *Megillat Taanit* demonstrates that the story of the cruse of oil as it appears in the Babylonian Talmud is a secondary form. The Babylonian Talmud is in fact the only source for the legend of the bit of oil that lasted eight days. The supernatural basis of this story, as well as its introduction as the only explanation for the celebration of Hanukkah, is a Babylonian manipulation motivated by literary rather than historical purposes.—D.J.H.

2035. J. SCHOFER, "The Redaction of Desire. Structure and Editing of Rabbinic Teachings Concerning *Yeṣer* ('Inclination')," *Journal of Jewish Thought & Philosophy* [Oxford] 12 (1, '03) 19-53.

This examination of chapter 16 in Version A of *Fathers According to Rabbi Nathan* identifies editorial work in the selection and arrangement of material, shows that the unit has a relative internal consistency regarding what the *yeṣer* is and how one responds to it, and notes a distinct literary structure that has homiletic significance. It concludes that chapter 16 is a sustained literary composition presenting the (bad) *yeṣer* as a complex and dynamic locus of transgressive desires, and calling for its transformation through Torah and in relation to God.—D.J.H.

2036. J. SCHOFER, "Spiritual Exercises in Rabbinic Culture," *AJSRev* 27 (2, '03) 203-225.

P. Hadot's formulation of "spiritual exercises" provides a valuable heuristic tool through which we can examine certain teachings in rabbinic literature. After providing basic information about *m. Abot* and *Abot deRabbi Nathan,* the article discusses examples of "spiritual exercises" in those works: directing attention, internal speech, and "be" a servant before the master. The ideal result is that a rabbi would have a God-centered consciousness characterized by humility, spiritual anxiety, reverence, and love.—D.J.H.

2037. A. SHEMESH, "Ltwldwt msmʿm šl hmwšgym mşwwt ʿśh wmşwwt lʾ tʿśh (The Development of the Terms 'Positive' and 'Negative' Commandments)," *Tarbiz* [Jerusalem] 72 (1-2, '02-'03) 133-150.

The division of the commandments into positive (*mşwwt ʿśh*) and negative (*mşwwt lʾ tʿśh*) occupies a prominent place in rabbinic literature. Early tannaitic sources used pragmatic definitions: If a commandment is to be fulfilled actively, it is a positive commandment; but if the Torah warns against doing something, then it is a negative commandment. In later tannaitic sources, however, the commandments were defined according to linguistic usage, that is, whether the Torah phrases the commandment positively or negatively (with "not" or a synonym).—D.J.H.

2038. S. SPERO, "'And These are the Judgments That You Shall Set Before Them' (Ex. 21:1): 'As a Set Table' (*Mekhilta*)," *JewBibQuart* 32 (1, '04) 16-19.

The metaphor of the "set table" (*šûlhān ʿărûk*) is employed by Rabbi Aqiba in *Mekilta* to explain the manner in which Moses is instructed to present God's "judgments" to the people in Exod 21:1. The article reflects on the meaning of this metaphor in Jewish history and Jewish life today.—D.J.H.

2039. D. STEINMETZ, "Crimes and Punishments, Part I: Mitot Beit Din as a Reflection of Rabbinic Jurisprudence," *JournJewStud* 55 (1, '04) 81-101.

Based mainly on passages from the Babylonian Talmud, the article contends that references to modes of execution (*mitot beit din*), while bound by biblical sources, reflect fundamental ideas of rabbinic Judaism and jurisprudence. With particular attention to execution by strangulation (*ḥeneq*), this installment explains *ḥeneq* as the realization by a human court of the criminal's relinquishing of the life-force that God had granted. Then it suggests that *ḥeneq* may reflect the rabbinic conception of the nature of the legal system for violation of which the person is punished, and the rabbinic understanding of the Sinaitic legal system as based in divine command.—D.J.H.

2040. D. Steinmetz, "Distancing and Bringing Near. A New Look at Mishnah Tractates *ʿEduyyot* and *ʾAbot,*" *HebUnCollAnn* 73 ('02) 49-96.

Looking at *m. Eduyyot* and *m. Abot* in juxtaposition enables us to come to new insights about each tractate and to see *m. Abot* as responding to the problems foregrounded in *m. Eduyyot,* perhaps even responding to *m. Eduyyot* itself. The two tractates stand in counterpoint to each other, offering portraits of a real and an imagined community and seeking ways to construct a community bound by Torah and inclusive of all who want to belong.—D.J.H.

2041. G. Stemberger, "'Wende und wende sie. . .' (mAvot 5,22)," *BibNotiz* 116 ('03) 87-94.

After comments on the sayings attributed to Ben Bag Bag and Ben He He in *m. Abot* 5:22 and 5:23, respectively, the article compares the text of Ben Bag Bag's saying in various manuscripts and discusses his statement ("turn it over and over because everything is in it . . .") in the light of other rabbinic texts. It concludes that Ben Bag Bag's saying is a late quintessence of rabbinic thinking about the Torah, not its early basis.—D.J.H.

2042. P. J. Terbuyken, "Levi, Jochebed und Pinhas in der rabbinischen Tradition. Genealogische Anmerkungen," *BibNotiz* 116 ('03) 95-104.

After surveying the biblical evidence pertaining to Levi, Jochebed, and Phinehas, the article examines how these three figures are treated in the rabbinic writings and how they are placed in relationship to one another. It concludes that the rabbinic writings show no interest in those traditions that try with the help of the figure of Levi to establish the antiquity and preeminence of certain priestly circles.—D.J.H.

2043. H. Viviers, "Die waarom en waartoe van rabbi Akiba se allegoriese verstaan van Hooglied (The why and whereto of rabbi Akiba's allegorical understanding of the Song of Songs)," *VerbEccl* 24 (2, '03) 623-635.

The allegorical understanding of Song of Songs by Rabbi Akiba and his contemporaries may owe more to a political agenda than to spiritual need. The early rabbinic understanding of the body was guided by a mild dualism in which women were associated with the lower body (nature, animal) and men with the upper body (mind). Allegory provided the means to control the threat posed by the forward woman of the Song to the fabric of early Jewish patriarchal society.—C.R.M.

2044. D. Weisberg, "Insiders or Outsiders: Women and Rabbinic Literature," *Judaism* 52 (3-4, '03) 203-215.

There is no question that rabbinic texts reflect a world in which men were central and women peripheral. No mode of interpretation can alter that fact. However, the growing number of women entering the field of rabbinics and an increased sensitivity to the male-centeredness of these texts have provided us with new ways of looking at rabbinics. What is crucial is the proper balance between comfort and discomfort, the feeling that one has become an insider and the feeling that one is still an outsider.—D.J.H.

Rabbinics, §§ 48-1530, 1590, 1620, 1947, 1949, 1956.

2045. E. Aston, "Asclepius and the legacy of Thessaly," *ClassQuart* 54 (1, '04) 18-32.

The article investigates an important characteristic of Asclepius and his cult in antiquity, namely, the special relationship between Asclepius and location, and suggests that it was an influential legacy of the preexisting form of the cult in Thessaly. In his early Thessalian form, Asclepius was a hero whose death-experience and residence in the earth were intimately intertwined. In later manifestations of his worship a sense of his physical residency was essential in establishing and maintaining the status and authenticity of a sanctuary. The earth-residency of the god allowed direct consultation.—C.R.M.

2046. M. Beard, "Hot properties," *Times Literary Supplement* [London] April 16 ('04) 3-4.

After noting Nero's building projects in Rome and related topics, the article discusses the contributions made by L. F. Ball's *The Domus Aurea and the Roman Architectural Revolution,* K. J. Hartswick's *The Gardens of Sallust,* and S. Hales's *The Roman House and Social Identity.*—D.J.H.

2047. S. Citroni Marchetti, "'I Could Not Love Caesar More': Roman Friendship and the Beginning of the Principate," *ClassJourn* 99 (3, '03) 281-299.

With reference especially to the writings of Cicero and Ovid, the article shows that the end of the Roman republic constituted a change in those relationships within the Roman elite that went under the name of friendship. The will of friends retreated before the will of Caesar. This shift reflects the process by which people become subjects: by accepting domination, and accepting it as the care that a friend has for us, for our own happiness.—D.J.H.

2048. E. W. Clayton, "The Audience for Aristotle's *Rhetoric,*" *Rhetorica* 22 (2, '04) 183-203.

The article examines the four most widely accepted theories about the intended audience of Aristotle's *Rhetoric*: that Aristotle was writing for the legislator of an ideal city, that he was writing for the Athenian public or an elite subset of that public, that he was writing for his students, or that the *Rhetoric* was written for multiple audiences over an extended period of time. It concludes that Aristotle's students made up his intended audience. They would have been the most talented speakers, the ones who would gain the most from the study of the subject, and the ones who would have been most likely to use it for good ends.—D.J.H.

2049. E. Dickey, "Literal and Extended Use of Kinship Terms in Documentary Papyri," *Mnemosyne* [Leiden] 57 (2, '04) 133-176.

Kinship terms in papyrus letters do not always refer to actual relatives, and so they pose many problems for modern readers. However, by examining all the kinship terms in six centuries of letters it is possible to discover some rules governing the use of kinship terms. In some situations they appear to be always literal, and in others they appear to be almost always extended, though a third group of contexts remains ambiguous. The rules are complex and depend on the particular kinship term involved, the date of writing, the use of names, the position of the kinship term in the letter, and the person to whom it connects the referent.—D.J.H.

2050. J. HALL, "Cicero and Quintilian on the Oratorical Use of Hand Gestures," *ClassQuart* 54 (1, '04) 143-160.

Cicero does not describe all the gestures that he regularly used, largely because he chooses to follow the standard approach to gesture that he found in the existing rhetorical tradition. Quintilian's precepts in *Institutio oratorica* 11.3 are best viewed as a catalogue of the hand gestures regularly used by the orators of his day, many of which had a close relationship to gestures spontaneously used in less formal contexts. This catalogue is prescriptive in that it attempts to establish a set of gestures appropriate for the orator to use and distinguishes these from others that are not suitable. However, most of the recommended movements would already have been familiar to the student, and to this extent the catalogue is essentially a descriptive one that delineates existing practices.—D.J.H.

2051. E. A. HEMELRIJK, "Masculinity and Femininity in the *Laudatio Turiae*," *ClassQuart* 54 (1, '04) 185-197.

The article examines the way in which the author of the funerary inscription known as the *Laudatio Turiae* presents his wife as well as himself in order to investigate the attribution of masculinity and femininity in the inscription and to consider the relation between norms and daily practice in the Augustan period. It concludes that the *Laudatio Turiae* shows that in daily life the distinction between public life as the typical male domain and the private sphere as that of women was not as strictly observed as the moralistic sources want us to believe, and that the stress in contemporary sources on the domestic virtues of women should perhaps be explained not as reflecting the actual restrictions of their lives but rather as a conservative reaction against their increasing presence in public life.—C.R.M.

2052. J. E. LENDON, "The Roman Army Now," *ClassJourn* 99 (4, '04) 441-449.

Descriptions and evaluations of three recent books on the Roman army: J. Spaul, *Cohors^2. The Evidence for and a Short History of the Auxiliary Infantry Units of the Imperial Roman Army* (2000); A. Goldsworthy and I. Haynes (eds.), *The Roman Army as a Community* (1999); and J. B. McCall, *The Cavalry of the Roman Republic* (2002).—C.R.M.

2053. E. LYTLE, "Apuleius' *Metamorphoses* and the *Spurcum additamentum* (10.21)," *ClassPhilol* 98 (4, '03) 349-365.

The designation *spurcum additamentum* is the modern and unwarranted description of a much-abbreviated passage that appears in the margin of manuscript ϕ of Apuleius' *Metamorphoses* at 10.21. Against the majority view that the *additamentum* is not the work of Apuleius, the article demonstrates that it preserves a vital gap in a scene that parallels directly the difficult breeding of an ass with a mare.—C.R.M.

2054r. I. MALKIN (ED.), *Ancient Perceptions of Greek Ethnicity,* Center for Hellenic Studies Colloquia 5 (Cambridge, MA—London: Harvard University Press, 2001).

D. E. MCCOSKEY, "By Any Other Name? Ethnicity and the Study of Ancient Identity," *ClassBull* 79 (1, '03) 93-109.—This collection of fourteen essays encompasses an emphatically interdisciplinary corpus that highlights by its breadth the numerous ways in which the term "ethnicity" has been employed by scholars in the study of antiquity. It presents a welcome opportunity to reflect on the reasons why "ethnicity" has become so popular in recent ancient studies, as well as to identify a serious consequence of its (over)use, namely the term's waning ability to reference a specific set of origins and operations. After summarizing the volume's content, the essay examines some of the imprecisions and contradictions inherent in classicists' current use of the term "ethnicity" and highlights a series of issues that must be taken more seriously in shaping its future use, especially the relation between "ethnicity" and other terms of collective identity, such as race and cultural identity.—C.R.M.

2055. P. MURGATROYD, "The Ending of Apuleius' *Metamorphoses,*" *ClassQuart* 54 (1, '04) 319-321.

Book 11 of Apuleius' *Metamorphoses* offers the most elaborate (and climactic) tease in the whole work. Although many will be swept along by and take at face value the solemnity, religiosity, and mass of cultic detail, more alert readers will entertain doubts about the sincerity of all this but be kept on tenterhooks, unable to tell for sure until 11.26ff., where the parody at last becomes plain as in particular all the visions and initiations and expense reach ridiculous proportions amid an amusing succession of false endings.—C.R.M.

2056. S. NOEGEL, "Apollonius' *Argonautika* and Egyptian Solar Mythology," *ClassWorld* 97 (2, '04) 123-136.

The article discusses examples of the poetic interplay between Greek and Egyptian traditions in Apollonius' *Argonautika* in three categories: the golden fleece, the Argo and its crew, and the journey and mission of the Argonauts. It argues that each example exploits the mythological imagery associated with the cult of Re, the god whom the Greeks equated with Zeus in the form of Amun-Re. It gives particular attention to the work's many deliberate allusions to Egyptian solar mythology.—D.J.H.

2057. S. PAPAIOANNOU, "Founder, Civilizer and Leader: Vergil's Evander and His Role in the Origins of Rome," *Mnemosyne* [Leiden] 56 (6, '03) 680-702.

Virgil's characterization of Evander as founder of proto-Rome in *Aeneid* 8 and the emphasis on his Greek background celebrates the Greek exile's contribution to the cultural and political advancement of Rome and acknowledges the positive impact of Hellenic influence upon Italy. Evander's conspicuous role in the events of the early days of Rome constitutes a significant Virgilian innovation and major turning point in Roman legendary tradition. Romanized Evander helps Trojan Aeneas make his peace with the Greek world, and instructs him on how to become the model Roman.—C.R.M.

2058. J. SCOTT, "The Lyrics of Horace: Augustan or Benedictine?" *JournHighCrit* 10 (1, '03) 86-99.

Shortly before his death in 1729 the Jesuit J. Hardouin contended that Horace's *Odes, Epodes, Art of Poetry,* and *Carmen Saeculare* were 14th century forgeries, and that the Benedictines had forged these and many other classical, patristic, and scholastic works to subvert the church's teaching and to introduce heresy. While Hardouin has made no impression on the scholarship of classical text transmission, his innovation was not just the incredible claim of cultural counterfeit but also his defense of orthodoxy and sacred tradition through the very means by which he believed that the impious cohort was conspiring to subvert them.—D.J.H.

2059. J. E. THORBURN, "*Lixae* and *Calones:* Following the Roman Army," *ClassBull* 79 (1, '03) 47-61.

The nonmilitary personnel known as *lixae* and *calones* served the Roman army in a variety of ways. The *lixae,* generally free merchants, sold goods to the soldiers, while the *calones,* usually considered slaves, were primarily engaged in menial labor such as collecting wood, digging ditches, foraging for grain, and transporting various items. In following the Roman army they were often exposed to life-threatening situations, and sometimes assisted the army in strategic ways, occasionally even bearing arms. In exchange for these services the *lixae* probably received some money, while *calones* probably received food and whatever recompense that the soldiers might be willing to offer. Both would have profited from the acquisition of booty. Their widespread presence calls into question the almost superhuman endurance and strength with which the Roman soldiers are often credited.—D.J.H.

2060. K. THRAEDE, "Noch einmal: Plinius d. J. und die Christen," *ZeitNTWiss* 95 (1-2, '04) 102-128.

After noting that A. Reichert [§ 47-1396] has placed on a whole new footing the interpretation of the exchange of letters between Pliny and the emperor Trajan about how to deal with the Christians in Bithynia, the article presents detailed comments (with extensive notes below) on individual phrases and sentences in the Latin text of Pliny's *Epistles* 10:96 as a contribution toward a more precise understanding of the situation and of the procedures that Pliny was employing.—D.J.H.

2061. M. WIFSTRAND SCHIEBE, "Sind die epikureischen Götter 'Thought-Constructs'?" *Mnemosyne* 56 (6, '03) 703-727.

The article examines critically the implications of the theory proposed by A. A. Long and D. N. Sedley according to which Epicurus did not believe that the gods were eternal living beings consisting of body and soul but assumed instead that they are created in the human mind by the very act of imagination. Thus they are eternal as imagined living beings and as concepts, not as living beings. It argues that not only do the primary sources speak against this theory but also the proposal does not do away with the problem. While there is a conflict if the Epicureans held the gods to consist of some kind of body and soul, this conflict is easier to live with than the difficulties accompanying the proposed solution.—D.J.H.

2062. E. WILSON, "First, serve the children," *Times Literary Supplement* [London] April 16 ('04) 4-6.

After sketching the differing 20th-century evaluations of Seneca and his writings, the article discusses five recent books on his writings that are all variants on the classical commentary. They include two editions of texts (by G. D. Williams and R. Ferri) and three close meditations on particular Senecan texts (by A. Schiesaro, P. J. Davis, and J. Henderson), and show how rich and diverse the interpretive genre of commentary can be.—D.J.H.

Greco-Roman World, §§ 48-1583, 1778–1779, 1794, 1817, 1965, 1978, 2000, 2003.

Early Christianity

2063. L. BAYNES, "Christ as Text: Odes of Solomon 23 and the Letter Shot from Heaven," *BibRes* 47 ('02) 63-72.

Odes of Solomon 23 is dominated by a mysterious heavenly letter shot like an arrow from on high. Arguing that this letter represents Christ, the article analyzes the hymn's bizarre imagery with attention to its scriptural allusions and presentation of the incarnation of Christ as a written word. Then it explains why the author envisioned Christ as a letter and reflects on what this might have meant in the early church.—C.R.M.

2064. D. J. BILLY, "Eucharist in The Martyrdom of Polycarp," *Emmanuel* 110 (3, '04) 196-204.

The references to the "cup of Christ," "sacrifice," and Jesus as "high priest" in *Martyrdom of Polycarp* 14:1-3 indicate that Polycarp identified his approaching death not only with Jesus' passion and death but also with the Eucharist. His final speech resembles in content and form the eucharistic prayers in the church of mid-2nd-century Smyrna.—D.J.H.

2065. J. P. BURGESS, "Going creedless. Alternative Christianities," *ChristCent* 121 (11, '04) 24-28.

The article discusses some common approaches and concerns in four recent (2003) books on early Christianity: E. Pagels, *Beyond Belief. The Secret Gospel of Thomas;* B. D. Ehrman, *Lost Christianities* and *Lost Scriptures;* and K. L. King, *The Gospel of Mary of Magdala. Jesus and the First Woman Apostle.* It observes that the three authors take the descriptive claim that early Christianity contained a variety of forms, and make it a prescription that there should be a variety of Christianities. However, members of orthodox churches should hesitate about following them, even as they learn from Pagels and company. In fact, Nicene Christianity over the centuries has not ignored the insights that these three scholars try to mine from the alternative Scriptures.—D.J.H.

2066. A. M. C. CASIDAY, "St Aldhelm on Apocrypha," *JournTheolStud* 55 (1, '04) 147-157.

With attention to Aldhelm of Malmesbury's (ca. 639-709) treatment of John the Evangelist, Thomas Didymus, Paul, and Melchizedek in his treatise *On Virginity,* the article argues from his use and discussion of apocryphal sources (e.g. *Revelation of Paul, Virtues of John*) that Aldhelm considered apocryphal writings to be merely ambivalent, not necessarily bad; and that he reserved for himself considerable discretion in determining which apocrypha were acceptable and which were not.—C.R.M.

2067r. A. D'ANNA, *Pseudo-Giustino, Sulla resurrezione* (Brescia: Morcelliana, 2001).

B. POUDERON, "Étude Critique: À propos de l'ouvrage récent d'Alberto D'Anna, *Pseudo-Giustino, Sulla resurrezione,*" *Apocrypha* 13 ('02) 245-256.—The article first describes the outline and content of D'Anna's book (edition of *De resurrectione,* the content of the fragments and their structure, the historical-literary situation of the text, etc.) and evaluates his positions on the major issues (e.g. the historical identity of the author of the treatise and that of his adversaries). Then it discusses the argumentation of ps.-Justin, and the tentative identification of the adversaries, respectively.—C.R.M.

2068. J. K. ELLIOTT, "The Relevance of the Christian Apocrypha," *UnSemQuartRev* 57 (1-2, '03) 118-130.

After introductory comments on the popularity of Christian apocryphal writings in the early Christian centuries and their neglect by scholarship until the 20th century, the article discusses specific areas in which these texts have been influential under the following headings: Christian theology, painting and the arts, archaeology, and textual criticism. It concludes that the Christian apocryphal texts provide the researcher plotting the history of Christianity with a rich seam that only nowadays is being recognized as the origin of much that is firmly fixed in its traditions.—C.R.M.

2069. H. FÖRSTER, "'Ich habe dich dem Johannes gegeben, den ich liebe.' Edition von P. Vindob. K. 2644," *ZeitAntChrist/JournAncChrist* 7 (1, '03) 3-13.

P. Vindob. K. 2644 (9th century A.D.) contains Sahidic Coptic fragments of a narrative in which Jesus after his resurrection and probably before his ascension speaks to Mary his mother about having given to her John "my beloved." The article provides a material description of the manuscript, two photographs of it, transcriptions, a translation, and a commentary focused on its language in relation to other early Christian texts.—D.J.H.

2070. F. R. GAHBAUER, "Die vier Elemente als Sprachbilder für theologischen Aussagen bei den Kirchenvätern," *ErbAuf* 80 (2, '04) 120-134.

The pre-Socratics (ca. 600-450 B.C.), and especially Empedocles, identified the following four elements as the basis of all life on earth: earth, fire, water, and air. The article discusses how each element in turn was understood by the ancient philosophers and how it was treated symbolically and theologically in various patristic writings.—D.J.H.

2071. R. GOUNELLE, "Actes apocryphes des apôtres et *Actes des apôtres* canoniques. État de la recherche et perspectives nouvelles (I)," *RevHistPhilRel* 84 (1, '04) 3-30.

After observing that the question of the relation of the apocryphal Acts to the canonical Acts has long occupied scholarship and noting the great diversity of texts and traditions represented by the apocryphal Acts, the article considers the relation of the six ancient apocryphal Acts (Andrew, John, Paul, Peter, Thomas, and Peter and the Twelve apostles) to Luke's Acts with respect to (1) theme, intrigue, and style; and (2) the title "Acts." It concludes that the arguments by which the apocryphal Acts are customarily related to canonical Acts are problematic insofar as the six ancient apocryphal Acts are concerned, and suggests that the title Πράξεις ἀποστόλων may have emerged out of a polemical context in which it was directed against the πρᾶξις or πράξεις of particular apostles (Andrew, John, Paul, Peter) that were in circulation in the 2nd century.—C.R.M.

2072. R. G. HALL, "Disjunction of Heavenly and Earthly Times in the *Ascension of Isaiah,*" *JournStudJud* 35 (1, '04) 17-26.

After highlighting the disjunction in *Ascension of Isaiah* between heavenly time, which divides history into two periods, and earthly time, which runs through five periods, the article suggests that the text fashions a reader who understands the confrontation of heavenly and earthly times as a call to experience heavenly glory overwhelming earthly strife. The author clashes the times to move the argument through three phases: (1) diagnosing the disease that weakens the church, (2) revealing the Beloved's heavenly glory that can heal it, and (3) countering the bewildering chaos of Christian experience in the world.—C.R.M.

2073. J. R. HARRISON, "In Quest of the Third Heaven: Paul & His Apocalyptic Imitators," *VigChrist* 58 (1, '04) 24-55.

Two documents known as *Apocalypse of Paul* have come down to us from antiquity, one gnostic and the other Christian. After describing each apocalypse, the article explores the extent to which Paul himself would have agreed with these later works written in his name with regard to the intermediate state, the angelic realm and the afterlife, and the "divine comedy" of 2 Cor 12:2-4, respectively. It concludes that in late antiquity Paul's cruciform ἀποκάλυψις was progressively transformed into a Christian vision of separation from an evil world—either by subduing the flesh through asceticism or by escaping the body through gnosis and attaining the heavenlies through angelic intermediaries. Paul would have resisted the false dilemma.—D.J.H.

2074. M. HEINTZ, "Μιμητὴς θεοῦ in the *Epistle to Diognetus,*" *JournEarlyChristStud* 12 (1, '04) 107-119.

The concept of "imitation of God" in *Epistle to Diognetus* 10:4 is not uniquely or originally Christian. The notion of humans as imitators of God can be found in ancient and Hellenistic philosophical texts, as well as in Philo's writings. What makes the notion of imitation in *Diognetus* distinct from earlier Hellenistic and Philonic uses of a commonplace in moral theory is its idea that to be a μιμητὴς θεοῦ is to imitate the incarnate λόγος.—D.J.H.

2075. I. KARAULASHVILI, "The Date of the *Epistula Abgari,*" *Apocrypha* 13 ('02) 85-111.

One of the Greek versions of the Abgar legend, namely the text entitled *Epistula Abgari,* dated after 1032 by scholars toward the end of the 19th century, has been considered to be the latest stage of the legend's development. This paper argues that the creation of the *Epistula Abgari* should be connected with the earliest phase of the spreading of the narrative about the miraculous *Edessan Image* of Christ so that the archetype of this particular version of the apocryphon should be dated to the 6th century.—C.R.M.

2076. É. LANCHANTIN, "Une homélie sur le *Martyre de Pilate,* attribuée à Cyriaque de Behnessa," *Apocrypha* 13 ('02) 135-202.

The *Martyrdom of Pilate* is one of eight homilies attributed to Cyriac of Behnessa (15th century). The first part relates Jesus' passion, triumph in hell, and resurrection. The second part concerns Pilate's conversion, faith, testimony, and martyrdom as well as Tiberius' conversion following his son's resurrection. The article discusses the historical problems linked with this text and its author as well as the text's theological topics. A French translation of the homily (BN Syriac 273) is included (pp. 166-199).—C.R.M.

2077. A. N. S. LANE, "Did the Apostolic Church Baptise Babies? A Seismological Approach," *TynBull* 55 (1, '04) 109-130.

This consideration of whether the 1st-century church practiced infant baptism adopts a "seismological approach" and asks what must have happened in apostolic times in order to account for the evidence of later centuries. There is no hint anywhere in the surviving Christian literature from the first five centuries that anyone objected in principle to infant baptism. There is no single piece of evidence from the first two centuries of a child being brought up as a Christian and baptized at a later age. As far back as we have unequivocal evidence of how Christian children were initiated (early 3rd century) we find variety. There is no evidence against the existence of such variety in the 1st and 2nd centuries.—C.R.M.

2078. D. G. LANGE, "The *Didache:* Liturgy Redefining Life," *Worship* 78 (3, '04) 203-225.

The liturgical section (chaps. 7–10) in *Didache* unifies and illuminates the whole document. The moral teaching and instructions on church order can only be understood in light of the liturgical experience. The eucharistic prayers of *Didache* 9–10 witness to the presence of the Lord in the assembly, in and as the people of God. The Eucharist confirms and leads them in the way of life (chaps. 1–6), in the way of knowledge and unity (chaps. 11–15), and in the way of the Lord's definitive presence (chap. 16). In *Didache* the Eucharist is an affirmation of community and of discipleship.—D.J.H.

2079. G. LUSINI, "Les *Actes de Marc* en Éthiopien: remarques philologiques et histoire de la tradition," *Apocrypha* 13 ('02) 123-134.

The article discusses a new witness to *Acts of Mark* (MS Martini etiop. no. 5 = Zanutto no. 2), the second translated directly from a Greek model, found in a hagiographic and homiletic collection in Ethiopic dating from the 18th-19th centuries and conserved at the Biblioteca Forteguerriana de Pistoia. This recension of the *Passio Marci* is not the same as that transmitted by the *Acta apostolorum* (*Gadla ḥawaryat*) translated from Arabic in the 14th century. Comparison of the Pistoia manuscript and the one previously known (EMML 1763) dating from 1336/37 or 1339/40 shows the value of the Ethiopic version as a reflection of an ancient phase of the Greek tradition.—C.R.M.

2080. A. MARTIN, "L'historienne et les Apocryphes," *Apocrypha* 13 ('02) 9-27.

Although Christian apocryphal texts contain little in the way of realia and their textual state is difficult, nevertheless for historians they represent an invaluable source for the individual and collective mentalities of the first Christians. They manifest the rupture between the life of Christian communities and the external world, and also document an effective pedagogy for believers. To make progress in studying these documents it is necessary for historians and apocryphal specialists to work more closely together.—C.R.M.

2081. E. Y. L. NG, "*Acts of Paul and Thecla.* Women's Stories and Precedent?" *Journ TheolStud* 55 (1, '04) 1-29.

The article discusses claims that *Acts of Thecla* provides evidence of women's important roles in the early church and assumptions that oral legends underlie *Acts of Thecla* and other apocryphal Acts. It first examines the narrative world of *Acts of Paul and Thecla* to see the kind of male-female relations depicted in general and the relationship between Paul and Thecla in particular. Then it considers the historical questions of the provenance and reception of *Acts of Paul and Thecla* with attention to the external evidence of Tertullian's *De baptismo* 17.4-5. It concludes that Tertullian's statement suggests that he is unaware of oral legends about Thecla circulating independently of *Acts of Paul,* the Pastoral epistles antedate even the first stratum of *Acts of Paul and Thecla,* and the evidence is insufficient to prove that communities of women transmitted oral legends about women.—C.R.M.

2082. R. NIKOLSKY, "The *History of the Rechabites* and the Jeremiah Literature," *Journ StudPseud* 13 (2, '02) 185-207.

History of the Rechabites as we have it is a Christian composition from the 4th century A.D. It originated in a monastic milieu and was the work of an author who was familiar with Jeremiah literature. Although the text presents a Jewish "atmosphere," the story is not Jewish. The similarities with the midrashic material about the Rechabites are not the result of direct literary dependence but reflect shared traditions or texts about the Rechabites.—D.J.H.

2083. R. NIR, "The Aromatic Fragrances of Paradise in the *Greek Life of Adam and Eve* and the Christian Origin of the Composition," *NovTest* 46 (1, '04) 20-45.

According to Greek *Life of Adam and Eve* 29, Adam was allowed to take four kinds of aromatic fragrances from paradise to use as earthly incense offerings: crocus, nard, reed, and cinnamon. However, these spices do not correspond to the components of incense in the Bible but rather are drawn from the description of the garden in Cant 4:12-14. In light of the importance of the rite of incense in *Life of Adam and Eve* and its clearly Christian characteristics, it can be assumed that the book was composed by a Christian in the 4th or 5th century A.D. to provide a basis for the use of incense in church rites against the background of vigorous opposition by Church Fathers to this practice in the first centuries A.D.—D.J.H.

2084. A. PALMER, "Les *Acts de Thaddée,*" *Apocrypha* 13 ('02) 63-84.

On the basis of an edition of the Greek text of *Acts of Thaddeus* that is in preparation, the article examines the reasons suggesting that the Greek *Acts of Thaddeus* dates from the time of the emperor Heraclius, between his entry into Constantinople in 629 and Easter 630.—C.R.M.

2085. J.-N. PÉRÈS, "Un élément de christologie quartodécimane dans l'*Épître des Apôtres*: l'agape pascale comme occurrence de solidarité," *Apocrypha* 13 ('02) 113-121.

The way that *Epistle of the Apostles* approaches the question of the Last Supper reveals several characteristics of Quartodeciman Christology. A dialogue between Christ and the apostles about the celebration of the Passover meal (chap. 15) appears as a narrative reading of a eucharistic liturgy that highlights the notion of *agape.* The study underlines the consequences of this last notion from an eschatological and ecclesiastical perspective, as Christ assembling the community is both absent and present.—C.R.M.

2086. J.-N. PÉRÈS, "Entre le monde qui passe et le monde qui advient, ou l'identité chrétienne selon l'*Apologie à Diognète,*" *LumVie* 52 (260, '03) 59-66.

The second part of *Letter to Diognetus* explains the paradox that Christians are in the world and strangers to the world. It affirms that "what the soul is in the body, the Christians are in the world" (6.1). Christian identity involves both resistance and submission to Caesar. The Christian submits to preserve the world and transform it.—D.J.H.

2087. C. REEMTS, "'Hindert mich nicht zu leben.' Der Brief des Ignatius von Antiochien an die Römer," *ErbAuf* 80 (2, '04) 109-119.

After a brief introduction to Ignatius' *Letter to the Romans,* the article discusses some important motifs in the letter pertaining to death: liberation into freedom, transition into life, and transition to the Father and making it possible to follow Christ. Then after reflecting on her own life-experiences, the author presents an "open letter to my friends" in which she attempts a "modern" version of Ignatius' letter.—D.J.H.

2088. M. SIMONETTI, "Alle origini della tradizione cristiana," *VetChrist* 39 (2, '02) 343-355.

Taking as its starting point the classic definition of tradition by Vincent of Lerins, the article traces the development of Christian tradition from Paul's comments in 1 Corinthians through the patristic period. It concludes that while the *semper* of Vincent's formula never existed, the *ubique* and the *ab omnibus* have a better foundation but only toward the end of the 4th century A.D. in the catholic church in union with the bishop of Rome.—D.J.H.

2089. M. J. SMITH, "Understand Ye a Parable!: *The Acts of Peter and the Twelve Apostles* as Parable Narrative," *Apocrypha* 13 ('02) 29-52.

Acts of Peter and the Twelve Apostles (*ActP12*) may be considered as a sort of midrashic expansion of the pearl merchant tradition (see Mt 13:45-46; *Gospel of Thomas* 76), articulating a cohesive christological message of which asceticism is a fundamental motif. After introductory considerations and attention to the narrative structure and content of *ActP12,* the article presents a reading of this "parable narrative": the narrative frame (1:1–3:11), the parable (3:12–5:1), the questions (5:2-14), and the interpretation (5:15–22:18). It concludes that *ActP12* may be identified as an organic parable narrative in which Jesus, alias Lithargoēl, the "bright stone," is the embodiment of the pearl merchant parable.—C.R.M.

2090. H. F. STANDER, "The Church Fathers and Astrology," *Acta Patristica et Byzantina* [Pretoria] 14 ('03) 232-244.

The practice of astrology was widespread in the ancient world and even managed to attract Christians. But in general the Church Fathers were very much opposed to astrology, severely condemned astrologers, and refuted all arguments that traces of the approval of astrology can be found in the Bible (the star of Bethlehem, the observance of Easter, Jn 2:4, etc.).—D.J.H.

2091. A. VAN AARDE, "Die heroïese mite van die kind-god Jesus in die Kindheidsevangelie van Tomas (The heroic myth of the child-god Jesus in the Infancy Gospel of Thomas)," *Acta Patristica et Byzantina* [Pretoria] 14 ('03) 266-302.

The positive and negative mighty deeds of the child-god Jesus presented in *Infancy Gospel of Thomas* are better explained from the perspective of the portrayals of adult-like children and of the connection between the myth of the child-god and societal expectations of children in Hellenistic-Semitic and Greco-Roman literature than from the concerns of dogmatic-confessional Christology or parallels from gnosticism.—D.J.H.

2092. P. W. VAN DER HORST, "Vijfentwintig vragen om joden in het nauw te drijven. Een Byzantijns anti-joods document uit de zevende eeuw (Twenty-five questions to corner the Jews: An anti-Jewish Byzantine document of the seventh century)," *Ned TheolTijd* 58 (2, '04) 89-99.

A recently discovered Byzantine Greek document from the 7th century A.D. presents twenty-five questions meant to serve Christians as arguments in debates with Jews on the interpretation of the Bible (mainly pertaining to the OT). After a brief introduction, the article presents a Dutch translation of the text, and places it in the context of Christian *Adversus Iudaeos* literature.—D.J.H.

2093. B. WITHERINGTON, "Why the 'Lost Gospels' Lost Out," *ChristToday* 48 (6, '04) 26-32.

There is no strong evidence that gnostic Christians vied with the orthodox from the beginning. E. Pagels's suggestions to the contrary, gnostic texts were never seriously entertained by many Christians as legitimate representations of the faith. K. King's contention that the earliest churches held a wide spectrum of beliefs is an argument entirely from silence. In his treatment of "the orthodox corruption of Scripture," B. Ehrman writes revisionist history, arguing for a wide array of beliefs at the church's beginning. The attempts by these authors to show that the process of forming the NT was somewhat arbitrary and manipulative is a failure, and seems to be driven by something other than historical scholarship.—D.J.H.

2094. P. ZIEME, "Paulus und Thekla in der türkischen Überlieferung," *Apocrypha* 13 ('02) 53-62.

The article offers a new interpretation of a fragmentary Old-Turkish "Alexander text" (So 14000) from Turfan in Central Asia published by the author in 1996. It compares this text with *Acts of Paul and Thecla* 25–26 (where a Syrian by the name of Alexander is mentioned), noting similarities and differences. It concludes with comments on the transmission of the Thecla legend in a Manichaean milieu.—C.R.M.

Early Christianity, §§ 48-1594, 1696, 1716, 1731, 1760, 1890, 2100.

Gnosticism

2095. E. ALBRILE, "La genìa triforme. Aspetti della mitografia gnostica," *Antonianum* 79 (1, '04) 143-155.

The article considers one aspect of the doctrine of the Naassene gnostics: the Primordial Man, Adamas, divided into three forms—celestial, psychic, and terrestrial—and the relation with the myth of Geryon the "three bodied." In this myth the Naassenes distinguished two levels of meaning: cosmological, and ontological or metaphysical. Both levels presuppose a broad mythographic scenario in which gnostic thought has evolved and differentiated.—D.J.H.

2096. B. W. W. DOMBROWSKI, "Mani, Manichees and Jews — a Reassessment," *Folia Orientalia* [Krakow] 38 ('02) 65-104.

After listing essays recently published in collections of papers, the article takes up the question of Jewish (especially sectarian) influence on Mani and his followers, notes several links between the Manichees and the Qumran Association, and suggests that the history of these and related connections be investigated anew.—D.J.H.

2097. J. HOLZHAUSEN, "Über den Titel von Nag Hammadi Codex I,3," *ZeitAntChrist/JournAncChrist* 7 (1, '03) 91-98.

Although the third text in the Jung-Codex from Nag Hammadi has been transmitted without a title, it originally bore the title "About the Gospel of Truth" (περὶ τοῦ εὐαγγελίου τῆς ἀληθείας). The unknown author did not write a new Gospel but a treatise on the "good news" revealed by the redeemer. The shortened form of the title, "Gospel of Truth," in the tradition related by Irenaeus results from the omission of the preposition "about." A similar phenomenon can be observed in one of the writings of Basilides. Such a transition to a shortened form of a title might explain how Mark's report concerning the "good news" developed into the genre "Gospel."—C.R.M.

2098. C. LANDMAN, "The Gospel of Mary (Magdalene) and the embodiment of wisdom," *Acta Patristica et Byzantina* [Pretoria] 14 ('03) 176-185.

After noting reasons for studying *Gospel of Mary,* including finding traces of women's spiritual wisdom in early Christianity, the article discusses the embodiment of wisdom with attention to feminist and African women theologians' views on wisdom, *Gospel of Mary* (history, original context, the "African" *Gospel of Mary*), and insights for the embodiment of wisdom in today's society.—C.R.M.

2099. D. M. SCHOLER, "Bibliographia Gnostica: Supplementum II/7," *NovTest* 46 (1, '04) 46-77.

This seventh installment [see § 47-2050] in the series of supplementary bibliographies to Scholer's *Nag Hammadi Bibliography 1970-1994* (1997) contains 224 items. It begins with item number 10,404 and covers items published in 2001 as well as earlier items not previously noted. Entries appear under five main headings: gnosticism—general; other gnostic texts (non-Nag Hammadi); gnostic schools and leaders; NT and gnosticism; and Nag Hammadi Library. Additional items from 2001 that could not be included in this supplement will appear in Supplement II/8.—C.R.M.

2100. E. SPÄT, "The 'Teachers' of Mani in the *Acta Archelai* and Simon Magus," *VigChrist* 58 (1, '04) 1-23.

After noting the profound influence of the "biography" of Mani in Hegemonius' *Acta Archelai* 61-66 (composed between A.D. 330 and 348 in Syria) on the image of Mani in Christian literature up to the 19th century, the study investigates the background of Hegemonius' claim that Mani was not the founder of his own religion. It considers Simon Magus and the traditions of antiheretical literature, Simon's magic flight, the Helena motif, whether apocryphal Acts offered literary models for the *Acta,* and the ps.-Clementine *Recognitions.* It concludes that the aim of the fictional biography of Mani in the *Acta* is to insert Mani into the traditional view taken of heretics, and that this aim was achieved through conscious use of the Simonian literature.—C.R.M.

Gnosticism, §§ 48-1756, 2065, 2073, 2093.

BOOK NOTICES

THE NEW TESTAMENT: GENERAL

C. BARTHOLOMEW ET AL. (EDS.), *"Behind" the Text: History and Biblical Interpretation,* Scripture and Hermeneutics 4 (Grand Rapids: Zondervan, 2003, $34.99; Carlisle, UK: Paternoster) xxi and 553 pp., plate. Bibliographies. Indexed. LCN: 2003010322. ISBN: 0-310-23414-X (Z), 1-84227-068-0 (P).

After a sixteen-page introduction by Bartholomew, this volume [see *NTA* 45, pp. 366-367; 46, pp. 354-355] presents essays on historical criticism and critical assessments: A. Plantinga on two (or more) kinds of Scripture scholarship (with responses by Bartholomew and R. P. Gordon, and a reply by Plantinga), P. van Inwagen on critical studies of the NT and believing Christians (with responses by C. J. D. Greene and J. B. Green), W. P. Alston on historical criticism of the Synoptic Gospels, M. E. Healy on the christological analogy and the lost world of biblical truth, and P. S. Williamson on the place of history in Catholic exegesis. Then there are two papers each on rethinking history (I. W. Provan on knowing and believing—faith in the past; and M. A. Rae on creation and promise—towards a theology of history), on tradition and history (W. Sundberg on the conflict of tradition and history; and C. S. Evans on tradition, biblical interpretation, and historical truth), and on history and narrative (G. J. Laughery on P. Ricoeur on history, fiction, and biblical hermeneutics; and D. L. Jeffrey on [pre]figuration—masterplot and meaning in biblical history). Finally there are four essays on history and biblical interpretation: K. Möller on reconstructing and interpreting Amos' literary prehistory—a dialogue with redaction criticism; C. R. Seitz on what lesson history will teach—the Book of the Twelve as history; N. B. MacDonald on divine speaking as godly action in OT narrative—the metaphysics of Exodus 14; and S. I. Wright on inhabiting the story—the use of the Bible in the interpretation of history. Bartholomew, Evans, Healy, and Rae served as editors of this volume.

Biblical Greek Language and Lexicography. Essays in Honor of Frederick W. Danker, ed. B. A. Taylor et al. (Grand Rapids—Cambridge, UK: Eerdmans, 2004, $36 or £24.95) xxi and 266 pp., frontispiece. Bibliography. Indexed. LCN: 2003063073. ISBN: 0-8028-2216-9.

After a seven-page introduction by P. R. Burton and Taylor and a brief biography of Professor Danker by Burton, this volume presents essays by Danker on lexical evolution and linguistic hazard; R. Borger on W. Bauer's *Wörterbuch* and its English versions known as BAGD, and BDAG, and their textual basis; J. H. Elliott on "Look it up. It's in BDAG"; T. Roberts on BDAG—a review; J. A. L. Lee on the present state of the lexicography of ancient Greek; W. A. Johnston on Greek electronic resources and the lexicographical function; T. Muraoka on Septuagintal lexicography; B. M. Newman on *A Concise Greek-English Dictionary of the New Testament;* R. E. Whitaker on concordances and the Greek NT; K. Hauspie on the LXX quotations in the LSJ supplements of 1968 and 1996; E. Eynikel and Hauspie on the use of δράκων in the Septuagint; Taylor on Hebrew to Greek—a semantic study of σπεύδω for the new English translation of the Septuagint; C. Boyd-Taylor on linguistic register and Septuagintal lexicography; Taylor on deponency and Greek lexicography; R. Buth on verbs, perception and aspect—Greek lexicography and grammar (helping students to think in Greek); T. V. Evans on future directions for aspect studies in ancient Greek; S. E. Porter on aspect theory and lexicography; and J. W. Voelz on external entailment as a category of linguistic analysis. The two appendixes provide (1) a selected bibliography of Danker's writings, and (2) bibliographical information about BDAG and its predecessors. The volume was edited by Taylor along with Lee, Burton, and Whitaker.

C. L. BLOMBERG, *Making Sense of the New Testament. Three Crucial Questions* (Grand Rapids: Baker, 2004, paper $14.99) 189 pp. Indexed. LCN: 2003065338. ISBN: 0-8010-2747-0.

Intended as the NT companion to T. Longman's *Making Sense of the Old Testament.*

Three Crucial Questions (1998), this volume addresses questions about Jesus, Paul, and the application of Scripture today. After a four-page introduction, it asks and answers the following three questions: Is the NT historically reliable? Was Paul the true founder of Christianity? and How is the Christian to apply the NT to life? Blomberg, professor of NT at Denver Seminary and author of *The Historical Reliability of the Gospels* (1987) and *The Historical Reliability of John's Gospel* (2002), concludes that, despite numerous claims to the contrary, there are many good reasons for believing that the NT Gospels and Acts present substantially reliable historical information.

R. BOER, *Marxist Criticism of the Bible* (London—New York: T&T Clark International, 2003, cloth £75 or $105, paper £19.99 or $39.95) xiii and 265 pp., 6 figs., table. Bibliography. Indexed. ISBN: 0-8264-6327-4 (cloth), -6328-2 (paper).

After a thirteen-page introduction to the abiding validity of Marxist literary theory, this volume discusses the approaches of nine Marxist critics to various OT texts: L. Althusser on the difficult birth of Israel in Genesis, A. Gramsci on the emergence of the "prince" in Exodus, T. Eagleton on the class struggles of Ruth, H. Lefebvre on the production of space in 1 Samuel, G. Lukás on the contradictory world of Kings, E. Bloch on anti-Yahwism in Ezekiel, T. Adorno on the logic of divine justice in Isaiah, F. Jameson on the contradictions of form in the Psalms, and W. Benjamin on the impossible apocalyptic of Daniel. Boer concludes with reflections on the question of mode of production.

R. BOER AND E. W. CONRAD (EDS.), *Redirected Travel. Alternative Journeys and Places in Biblical Studies,* JSOT Supplement Series 382 (London—New York: T&T Clark International, 2003, £80 or $110) viii and 255 pp. Bibliography. Indexed. ISBN: 0-8264-6766-0.

After a seven-page introduction to the Bible and critical theory, this volume presents papers by G. Aichele on electronic culture and the future of the canon of Scripture, or the hyperreal Bible; J. Smith on "O Paul where art thou?"; Conrad on semiotics, scribes, and prophetic books; D. Jobling on the salvation of Israel in "the book of the divided kingdoms," or whether there was any "fall of the northern kingdom"; B. Kiley on reading Mark backwards—establishing an interpretive lens for a feminist-liberationist reading of the Gospel of Mark; J. Kelso on reading the silence of women in Genesis 34; A. Taylor on lost in place—some perplexities of intertextual entanglement; J. E. McKinlay on who's/whose Sarah?—journeying with Sarah in a chorus of voices; A. Elvey on generativity and place—the genealogies of Genesis 1–11 and negotiating a sense of place in Australia; Boer on sanctuary and womb—H. Lefebvre and the production of ancient space; M. Carden on "it's lonely at the top"—the patriarchal models, homophobic vilification, and the heterosexual household in Luther's commentaries; and G. West on redirecting the direction of travel—discerning signs of a neo-indigenous southern African biblical hermeneutics. The essays were selected from an international meeting held in 2001 at Monash University in Melbourne, Australia.

J. A. DRAPER (ED.), *Orality, Literacy, and Colonialism in Southern Africa,* SBL Semeia Studies 46 (Atlanta: Society of Biblical Literature, 2003, paper $39.95) vii and 270 pp. Bibliography. LCN: 2003026378. ISBN: 1-58983-117-9.

After Draper's six-page introduction, this volume presents five papers on orality, literacy, and colonialism in South Africa in historical perspective by J. Opland, G. O. West, Draper, C. Muller, and D. James and G. M. Nkadimeng, respectively. Then there are six essays on dimensions of orality and resistance in modern South Africa by L. Gunner, D. Brown, M. S. Tshehla, A. Lenta, P. Denis, and M. A. Masoga, respectively. A twenty-page "commentary" by T. Ranger concludes the volume. The papers were prepared for an interdisciplinary conference held in 2001 at Pietermaritzburg in South Africa. Draper notes that one constant theme running through the juxtaposition of orality and literacy in the context of colonialism is that of the land.

B. D. EHRMAN, *A Brief Introduction to the New Testament* (New York—Oxford: Oxford University Press, 2004, paper $39.95) xxix and 380 pp., frontispiece, 8 plates, 8 maps. Illustrated. Bibliographies. Indexed. LCN: 2003058241. ISBN: 0-19-516123-8.

This simplified version of Ehrman's *The New Testament. A Historical Introduction* [*NTA* 41, p. 344; 44, p. 366; 48, p. 155] continues the historical, contextual, comparative, and critical approach of the larger work. At the same time it seeks to provide a textbook with less material to digest, easier access to the issues, and more pedagogical aids. It cuts back on the treatment of the historical Jesus, relocates the discussion of the Jewish context to the early part of the book, includes treatments of noncanonical Christian literature throughout the text, and condenses some of the discussions (e.g. on the genre of the Gospels as ancient biographies and on the Synoptic problem). Also included are lists of key terms, questions for study and reflection, and a greatly expanded glossary.

C. A. EVANS (ED.), *From Prophecy to Testament. The Function of the Old Testament in the New* (Peabody, MA: Hendrickson, 2004, $29.95) xx and 280 pp. Bibliographies. Indexed. LCN: 2003027733. ISBN: 1-56563-765-8.

After Evans's 22-page introduction on from prophecy to Testament, this volume presents essays designed to serve as an introduction to and a reader in the subject of the function of the OT in the NT: B. Chilton on from Aramaic paraphrase to Greek Testament; Evans on the Aramaic Psalter and the NT—praising the Lord in history and prophecy; R. E. Watts on Immanuel—virgin birth prooftext or programmatic warning of things to come (Isa 7:14 in Matt 1:23); R. F. Shedinger on the Gospels and the text of the Hebrew Bible—Mic 5:1 (Mt 2:6) in Tatian's *Diatessaron;* S. J. Gathercole on Torah, life, and salvation—Lev 18:5 in early Judaism and the NT; M. Labahn on the significance of signs in Lk 7:22-23 in the light of Isaiah 61 and the "Messianic Apocalypse" (4Q521 2 ii 12); A. J. Droge on "no one has ever seen God"—revisionary criticism in the Fourth Gospel; J. C. VanderKam on the Festival of Weeks and the story of Pentecost in Acts 2; J. L. Kugel on Stephen's speech (Acts 7) in its exegetical context; B. Kahl on Hagar between Genesis and Galatians—the stony road to freedom; G. A. Anderson on the culpability of Eve—from Genesis to Timothy; and J. A. Sanders on from prophecy to Testament—an epilogue.

D. F. FORD AND G. STANTON (EDS.), *Reading Texts, Seeking Wisdom. Scripture and Theology* (Grand Rapids—Cambridge, UK: Eerdmans, 2004, paper $28) x and 287 pp. Indexed. ISBN: 0-8028-2763-2.

After a three-page introduction by the editors, this volume presents essays by Ford on Jesus Christ, the Wisdom of God; R. Morgan on Jesus Christ, the Wisdom of God; J. D. G. Dunn on criteria for a wise reading of a biblical text; M. Bockmuehl on reason, wisdom, and the implied disciple of Scripture; D. W. Hardy on reason, wisdom, and the interpretation of Scripture; P. Joyce on Proverbs 8 in interpretation—historical criticism and beyond; F. Young on Proverbs 8 in interpretation—Wisdom personified; M. D. Hooker on Where is Wisdom to be found?—Col 1:15-20; R. Bauckham on Where is Wisdom to be found?—Col 1:15-20; D. Lipton on remembering Amalek—a positive biblical model for dealing with negative scriptural types; W. Moberly on Jonah, God's objectionable mercy, and the way of wisdom; Stanton on the law of Christ—a neglected theological gem?; W. Horbury on the books of Solomon in ancient mysticism; D. Turner on metaphor, poetry, and allegory; R. Williams on historical criticism and sacred text; M. Hengel on "salvation history"—the truth of Scripture and modern theology; J. Webster on reading Scripture eschatologically; and C. Rowland on reading Scripture eschatologically. The papers originated in the Lady Margaret 500th lecture series held at Cambridge University in 2002.

M. J. GILMOUR, *Tangled Up in the Bible. Bob Dylan & Scripture* (New York—London: Continuum, 2004, paper $16 or £9.99) xi and 146 pp., 2 tables. Bibliography. LCN: 2003021240. ISBN: 0-8264-1602-0.

Focusing on the officially released lyrics and poems of Bob Dylan, this volume explores the ways in which the Bible has been integrated into his poetry and lyrics. After a 26-page introduction to Bob Dylan and the Bible, it asks whether Bob Dylan is also among the prophets, argues that the most important biblical text behind his *Empire Burlesque* is the Sermon on the Mount, investigates his apocalyptic vision ("world gone wrong"), discusses "a prophet like Moses" and the theme of redemption in *Love and Theft,* and draws general conclusions about Dylan's use of Scripture. A 28-page appendix presents an overview of quotations, allusions, and references to biblical literature found in Dylan's poems and lyrics. Gilmour, assistant professor of NT at Providence College in Otterburne, Manitoba, Canada, and author of *The Significance of Parallels Between 2 Peter and Other Early Christian Literature* (2002), concludes that the experiences people have in listening to Dylan's songs are as much the result of what they bring to them as what he puts into them.

S. R. HAYNES, *Noah's Curse. The Biblical Justification of American Slavery,* Religion in America (Oxford—New York: Oxford University Press, 2002, $29.95) xiv and 322 pp. Bibliography. Indexed. LCN: 2001021800. ISBN: 0-19-514279-9.

In this interdisciplinary study, Haynes, professor of religious studies at Rhodes College in Memphis, TN, investigates the understanding of Noah's curse of Ham in Gen 9:25 and its role in American history. After setting the stage, he explores in detail the history of the interpretation of Genesis 9–11 ("characters in the postdiluvian drama"), analyzes the distinctive ways in which Noah's curse was interpreted and expanded in antebellum America ("honor and order"), and deals with the place of Genesis 9–11 in the theological and social thought of the influential Presbyterian divine B. M. Palmer ("Noah's camera"). Then he revisits the history of interpretation, focuses on traditions of counterreading, and offers a redemptive interpretation (Ham as victim) of Noah's curse ("redeeming the curse").

I. R. KITZBERGER (ED.), *Autobiographical Biblical Criticism. Between Text and Self* (Leiden: Deo, 2002, paper £24.95) xii and 209 pp. Bibliographies. Indexed. ISBN: 90-5854-019-7. Distributed by SCM, London.

After Kitzberger's eleven-page introduction, this volume presents essays by J. L. Staley on what is critical about autobiographical (biblical) criticism; D. Patte on whether one can be critical without being autobiographical—the case of Rom 1:26-27; F. Landy on perversity, truth, and the readerly experience; Kitzberger on flowing identities—an autobiographical reading of John; M. I. Gruber on the personal voice of the listening heart; A. Brenner on age and ageism in the Hebrew Bible, in an autobiographical perspective; M. G. Brett on self-criticism, Cretan liars, and the sly redactors of Genesis; R. M. Maldonado on "the holy seed has mixed itself with the peoples of the lands" (Ezra 9:2)—*Mestizaje* and Ezra-Nehemiah in black and white; L. Rowlett on "my papa was called Bubba, but his real name was Leroy"—violence, social location, and Job; R. P. Seesengood on running with endurance—an autobiographical reading of Heb 12:1-13; and J. L. Koosed on the question of Qohelet's piety—reading the epilogue through this body.

J. R. KOHLENBERGER (ED.), *The Evangelical Parallel New Testament* (New York—Oxford: Oxford University Press, 2003, $39.95) lxiv and 1727 pp. ISBN: 0-19-528177-2.

This volume displays eight modern translations of the NT in parallel columns on a two-page spread, thus facilitating the comparison and contrast of translation philosophies and the word choices made by different groups of scholars. All the translations date from the last three decades of the 20th century: New King James Version, New International Version, Today's New International Version, New Living Translation, English Standard Version, Holman Christian Standard Bible, New Century Version, and The Message. In addition to the editor's introduction, there are essays by M. L. Strauss on understanding NT translation and D. B. Wallace on the textual basis of NT translation, and the introductions/prefaces to the eight translations presented in the volume. Kohlenberger is co-editor (with R. E. Whitaker) of *The Analytical Concordance to the New Revised Standard Version of the New Testament* (2000).

T. D. LEA AND D. A. BLACK, *The New Testament. Its Background and Message* (2nd ed.; Nashville, TN: Broadman & Holman, 2003, paper $34.99) xviii and 653 pp., 11 maps, 7 tables. Bibliographies. Indexed. ISBN: 0-8054-2632-9.

The first edition (1996) of the late Professor Lea's introduction to the background and message of the NT was described in *NTA* 40, pp. 511-512. The main text of the work is divided into five parts: the background to the NT; the life of Jesus and the Gospels; the growth of the early church in Acts; the epistles of Paul; and Hebrews, General Epistles, and Revelation. Black, professor of NT and Greek at Southeastern Baptist Theological Seminary in Wake Forest, NC, has gone through Lea's text carefully, updating the bibliographies, expanding the discussions in a number of areas (e.g. the Synoptic problem and textual criticism), and adding points to round out the discussions (e.g. on the interpretation of the number 666 in Rev 13:18), while for the most part retaining Lea's wording. Lea was dean of the School of Theology at Southwestern Baptist Theological Seminary in Fort Worth, TX.

G. LÜDEMANN, *Primitive Christianity. A Survey of Recent Studies and Some New Proposals,* trans. J. Bowden (London—New York: T&T Clark, 2003, cloth £65 or $125, paper £19.99 or $27.95) xii and 218 pp. Bibliography. Indexed. ISBN: 0-567-08885-5 (cloth), -08810-3 (paper).

The revised and considerably expanded English version of *Das Urchristentum. Eine kritische Bilanz seiner Erforschung* [*NTA* 47, p. 354], this volume offers a critical review of important literature on primitive Christianity from the last twenty-five years. After an overview of the demarcation of primitive Christianity (the task and the method of description), it presents surveys and critiques of recent conventional reconstructions of primitive Christianity, as well as of recent studies of the social history of primitive Christianity, primitive Christianity from the perspective of feminist theology, the environment of primitive Christianity, primitive Christianity in the different centers of the Roman empire (Antioch, Rome, Macedonia, Ephesus and Asia Minor), and individual problems, respectively. The two appendixes concern the problem of pre-Christian gnosticism and G. Theissen's *A Theory of Primitive Christian Religion.* Lüdemann is professor of NT and director of the Institute of Early Christian studies at the University of Göttingen.

M. MAGILL, *New Testament TransLine. A Literal TRANSlation in OutLINE Format* (Grand Rapids: Zondervan, 2002, $44.99) xxii and 1029 pp., 2 maps. LCN: 2001046802. ISBN: 0-310-22803-4.

This volume presents literal translations of all the NT books, arranged in outline format so as not only to translate the words but also to display visually the flow of thought contained in the Greek words. The outline format allows the translation to correspond closely to the Greek forms, grammar, and sentence structure, and helps readers today to see things that would have been obvious to Greek readers in the 1st century. In addition to the literal translations and visual displays, it features an overview of each book using the words of the biblical writer, as well as notes on alternate meanings of Greek words, on places where a Greek word is used elsewhere in the NT, on interpretations of texts, on textual variations, and on where the word can be found in other helpful tools.

J. D. MCAULIFFE, B. D. WALFISH, AND J. W. GOERING (EDS.), *With Reverence for the Word. Medieval Scriptural Exegesis in Judaism, Christianity, and Islam* (Oxford—New York: Oxford University Press, 2003, $78) xvii and 488 pp. Bibliographies. Indexed. LCN: 2001036066. ISBN: 0-19-513727-2.

This volume presents introductions (one by each editor) to and essays on medieval Jewish exegesis of the Bible (ten essays), medieval Christian exegesis of the Bible (seven essays), and medieval exegesis of the Quran (nine essays). The contributors include S. D. Benin on the search for truth in Sacred Scripture—Jews, Christians, and the authority to interpret; M. A. Signer on restoring the narrative—Jewish and Christian exegesis in the 12th century; E. R. Wolfson on asceticism and eroticism in medieval Jewish philosophical and mystical exegesis of the Song of Songs; M. Saperstein on the method of doubts—problematizing the Bible in late medieval Jewish exegesis; A. Cooper on the social role of biblical interpretation—the case of Prov 22:6; E. Synan on the four "senses" and four exegetes; J. F. Boyle on the theological character of the scholastic "division of the text" with particular reference to the commentaries of Thomas Aquinas; F. Leemhuis on discussion and debate in early commentaries of the Quran; G. Böwering on the scriptural "senses" in medieval Sufi Quran exegesis; and McAuliffe on genre boundaries of Quranic commentary.

S. McKendrick and O. A. O'Sullivan (eds.), *The Bible as Book. The Transmission of the Greek Text* (New Castle, DE: Oak Knoll, 2003, $60; London: British Library) xii and 260 pp., 8 plates, 4 graphs, 11 tables. Bibliography. Indexed. LCN: 2002192992. ISBN: 1-58456-082-7 (OK), 0-7123-4727-5 (BL).

After a three-page foreword by B. M. Metzger, this volume presents papers by McKendrick on Codex Alexandrinus, or the dangers of being a named manuscript; J. J. Brogan on another look at Codex Sinaiticus; J. N. Birdsall on Codex Vaticanus—its history and significance; D. Parker on Codex Bezae—the manuscript as past, present, and future; R. A. Kraft on the "textual mechanics" of early Jewish Septuagint/Old Greek papyri and fragments; K. H. Jobes on quantitative methods for exploring the relationship between books of the Septuagint; E. Tov on the Greek biblical texts from the Judean Desert; M. W. Holmes on from Nestle to the *Editio Critica Maior*—a century's perspective on the NT minuscule tradition; J. K. Elliott on thoroughgoing eclecticism; J. van Bruggen on the Majority Text—why not reconsider its exile?; B. D. Ehrman on the use of the Church Fathers in NT textual criticism; S. E. Porter on why so many holes in the papyrological evidence for the Greek NT; W. A. Kay on the life and work of Eberhard Nestle; Metzger on the future of NT textual studies; and J. W. Wevers on the future of Septuagint textual studies.

P. W. Meyer, *The Word in This World. Essays in New Testament Exegesis and Theology*, ed. J. T. Carroll, New Testament Library (Louisville, KY—London: Westminster John Knox, 2004, paper $39.95) xxx and 338 pp. Bibliography. Indexed. ISBN: 0-664-22701-5.

This volume first presents four essays by Meyer on theological and historical interpretation: the this-worldliness of the NT (1979); faith and history revisited [§ 34-26]; the problem of the messianic self-consciousness of Jesus [§ 6-105]; and the role of exegesis in ethical reflection. Next there are five essays on Paul: the worm at the core of the apple—exegetical reflections on Romans 7 (1990); Rom 10:4 and the "end" of the Law; Pauline theology—a proposal for a pause in its pursuit; the Holy Spirit in the Pauline letters [§ 23-912]; and Augustine's *The Spirit and the Letter* as a reading of Paul's letter to the Romans (1995). Then it provides the text of Meyer's commentary on Romans in *Harper's Bible Commentary* [*NTA* 33, p. 98; 45, p. 373]. Next there are five papers on John's Gospel: "the Father"—the presentation of God in the Fourth Gospel (1996); seeing, signs, and sources in the Fourth Gospel; the polarity of faith—a Johannine paradigm for our time (1965); Jn 2:10 [§ 12-223]; and Jn 10:1-18. Finally there are six shorter exegetical studies and sermons on the Gospel: an exegetical reflection on Mt 21:1-11; context as a bearer of meaning in Matthew; the parable of responsibility; the door that closes; Mk 14:1-11; and Mt 27:38-44. J. L. Martyn has provided a fourteen-page "personal word" about Meyer's career and his influence in NT studies.

J. W. Miller, *How the Bible Came to Be. Exploring the Narrative and Message* (New York—Mahwah, NJ: Paulist, 2004, paper $18.95) xvi and 188 pp., 17 charts. Indexed. LCN: 2004000992. ISBN: 0-8091-4183-3.

A core thesis in this exercise in canon history is that the Bible was largely formed during three major canon-creating periods: the state reforms of Hezekiah and Josiah, the teaching and temple reforms of Ezra and Nehemiah, and the theological crisis that erupted in Gentile Christianity in the 2nd century A.D. After a three-page preface and a two-page glossary, it treats the narrative and message of the Tanak: the starting point—the Scriptures of Judaism;

the canon history of the Tanak—two stages; Scriptures of the first stage—distinctive features; Scriptures of the second stage—distinctive features; and the Tanak—a three-act drama of hope for the world. Then it deals with the narrative and message of the Bible: the third stage—adding Christian Scriptures to the Tanak; the resultant form and focus of the church's canon-codex; first steps toward understanding the Bible as a theological unity; discerning the Bible's encompassing "canonical narrative"; and factoring in non-Christian Jews and Gentiles—theological options. Finally two "supplements" consider (1) important documents relating to the canonization of the Bible, and (2) debatable issues in canon history. Miller, professor emeritus at Conrad Grebel University College/University of Waterloo in Ontario, is the author of *The Origins of the Bible. Rethinking Canon History* (1994).

W. D. MOUNCE, *Greek for the REST of Us. Mastering Bible Study without Mastering Biblical Languages* (Grand Rapids: Zondervan, 2003, $34.99) xx and 289 pp., CD-ROM. Illustrated. LCN: 2003002245. ISBN: 0-310-23485-9.

Intended as a crash-course on "baby Greek," this volume is designed to introduce beginners to the basics of NT Greek and enable them to understand the Bible better and especially to know what the Greek words behind the modern translations mean. After an eight-page essay on what it would look like if you knew a little Greek, it presents a six-week program under the following headings: getting acquainted with Greek, the building blocks of language, how we modify ideas, how we describe action, what else is in a verb, and how we describe things. An appendix offers advice on "Hebrew for the rest of us." A CD-ROM is included on the inside back-cover. Mounce, now preaching pastor of Shiloh Hills Fellowship in Spokane, WA, is also the author of *Basics of Biblical Greek* (1993).

P. T. NASH, *Reading Race, Reading the Bible,* Facets (Minneapolis, MN: Fortress, 2003, paper $6) xiv and 72 pp. Bibliography. ISBN: 0-8006-3633-3.

This essay seeks to highlight the gradual realization in OT studies that race is an anthropological and political category rather than a category of the natural sciences, to indicate that the exegetical field's error of accepting either of these categorizations as natural has hampered our understanding of the biblical text, and to show clearly that Israel and Judah cannot be separated from their African roots and artificially counted as a kind of proto-European people. Nash, visiting professor of religion at Wartburg College in Iowa, develops these theses under three headings: talking about race, race and religion, and race and the Bible.

E. NICHOLSON (ED.), *A Century of Theological and Religious Studies in Britain* (Oxford—New York: Oxford University Press, 2003, $72) x and 306 pp. Indexed. ISBN: 0-19-726305-4.

This volume of essays was commissioned by the Theology and Religious Studies Section of the British Academy to mark the academy's centenary in 2002. After Nicholson's 27-page essay on theological and religious studies at the founding of the British Academy, it presents papers by J. Barr on the OT, W. Horbury on the NT, M. Goodman on early Judaism, M. Wiles on British patristic scholarship in the 20th century, D. Luscombe on the medieval church, P. Collinson on the Reformation, J. Shaw on the long 18th century, R. Williams on theology in the 20th century, S. Sutherland on philosophy of religion in the 20th century, and K. Ward on the study of religions. In his 84-page essay on the study of the NT, Horbury observes that in Britain the NT has usually been studied not just in a Jewish and Greek setting but in relation with the OT before it and the Church Fathers and early Christian writers after it, and he suggests that these interconnections can perhaps be claimed as a characteristic strength of British work.

C. NOTTMEIER, *Adolf von Harnack und die deutsche Politik 1890–1930. Eine biographische Studie zum Verhältnis von Protestantismus, Wissenschaft und Politik,* Beiträge zur historischen Theologie 124 (Tübingen: Mohr Siebeck, 2004, €89) xv and 582 pp. Bibliography. Indexed. ISBN: 3-16-148154-2.

The slightly revised version of a doctoral dissertation directed by H. A. Winkler and accepted in 2002 by the philosophical faculty I at the Humboldt-Universität in Berlin, this volume seeks to describe Harnack's political activities during the period from 1890 to 1930, and to explore their relationship to his theological views and biography. After describing Harnack's origins and intellectual formation, it considers his development from a confessional Lutheran to an undogmatic historian of dogma between 1872 and 1888. Then it examines his political views and involvements under the following headings: liberal Protestantism, social monarchy, and the beginning of involvement by scholars in governmental politics—Harnack's activity in Berlin at the turn of the century; between Kaiser and chancellor—Harnack as the leading representative of scholarly involvement in governmental politics before World War I; between enthusiasm for war and readiness for reform—Harnack in World War I; and the conservative republican—Harnack and the first German democracy. Nottmeier concludes with reflections on Harnack's political transformation from liberal monarchist to republican against the background of his historical context.

J. PAINTER, *Just James. The Brother of Jesus in History and Tradition,* Studies on Personalities of the New Testament (2nd ed.; Columbia: University of South Carolina Press, 2004, $49.95) xxix and 399 pp., 12 halftones. Bibliography. Indexed. LCN: 2003024366. ISBN: 1-57003-523-7.

The first edition of this investigation of texts and traditions pertaining to James the brother of Jesus was described in *NTA* 42, p. 572. In this edition the pagination for pages 1-269 remains the same as in the first edition (though there are some changes, corrections, and expansions). Besides a revised and expanded version of the preface to the second edition, this volume provides a new prolegomenon that picks up issues concerning Jacob (James) arising from the debate about the James ossuary. But the major additions are two new chapters on "Jacob son of Joseph brother of Jesus" and on "Jacob brother of the Lord." Also included is an appendix providing reports and opinions about the James ossuary. Painter concludes that James' leadership of the Jerusalem church is best understood in the context of the emerging patriarchate, which was hereditary and based on the outstanding wisdom, judgment, and exemplary life of the patriarch. Painter, professor of theology at St. Mark's National Theological Centre at Charles Sturt University in Canberra, is also the author of *1, 2, and 3 John* (2002) in the Sacra Pagina series.

A. PIÑERO AND J. PELÁEZ, *The Study of the New Testament. A Comprehensive Introduction,* trans. D. E. Orton and P. Ellingworth, Tools for Biblical Study 3 (Leiden: Deo, 2003, £39.95) xxii and 579 pp. Bibliography. Indexed. ISBN: 90-5854-006-5. Distributed by SCM, London.

The English version (with revisions and bibliographical updating) of *El Nuevo Testamento. Introducción al estudio de los primeros escritos cristianos* [*NTA* 40, p. 514], this volume is divided into five major chapters: the history of NT interpretation; the study of the text of the NT; the language of the NT; the historical-literary context; and methods and approaches in NT study—diachronic and synchronic. The two appendixes concern (1) the translation of the biblical texts, and (2) resources for NT study. Piñero is professor of NT at the Complutense University of Madrid, and Peláez is professor of NT at the University of Cordoba.

Randfiguren in der Mitte. Hermann-Josef Venetz zu Ehren, ed. M. Küchler and P. Reinl (Lucerne: Exodus, 2003, paper 45 SFr; Fribourg: Paulusverlag) 350 pp., frontispiece, 22 figs. Bibliography. ISBN: 3-905577-63-1 (E), 3-7228-0605-4 (P).

Taking their starting point from the recognition that Jesus was a marginal figure in his time, the twenty-four essays honoring Professor Venetz on his 65th birthday appear under four major headings: figures and groups (twelve), consummations and institutions (five), aspects of the divine (four), and theo-politics (three). The papers most pertinent to NT studies are by U. Luz on narratological marginal figures in Matthew's Gospel; F. Annen on the transition from tax collector to disciple—the call of Levi and the tax collector's meal in Mk 2:13-17; R. Grünenfelder on pregnant and nursing women in the Gospels; B. T. Viviano on John's use of Matthew; D. Marguerat on the eunuch from Ethiopia (Acts 8:26-40) as a marginal figure; D. Hecking on Paul, the Christians at Rome, and the political theology of Paul's letter to the Romans; Reinl on pleading against creating new margins in the community at Philippi—Phil 3:1b-11(21) and the cultural-anthropological model of honor and shame; S. Bieberstein on from the margin to the center, and from the center to the margin—survival strategies according to 1 Peter; G. Theissen on the widow as benefactor—observations on early Christian ethos in light of Mk 12:41-44; W. Kirchschläger on unworthy reception of communion—1 Cor 11:27 as a pretext for marginalizing; M. Müller on "therefore make friends/joy with Mammon" and the parable of the clever steward in Luke 16; Küchler on the Second and Third Temples in Jerusalem—the holiest institution in the center and on the margin; T. Staubli on the music-making children of Wisdom in Mt 11:16-19/Lk 7:31-35; D. Kosch on the transition from Galilean itinerant preacher to divine Logos—Jesus, John's Prologue, and our confession of faith in Jesus; and K. Füssel on the economic teachings in Matthew 25. A photograph of the honoree and a select list of his publications are included.

A. Reinhartz, *Scripture on the Silver Screen* (Louisville, KY—London: Westminster John Knox, 2003, paper $24.95) ix and 217 pp. Bibliography. Indexed. ISBN: 0-664-22359-1.

After a four-page introduction, Reinhartz, dean of graduate studies and research, and professor in the department of religion and culture at Wilfrid Laurier University in Waterloo, ON, explores how the Bible and its contents are appropriated in popular movies: *The Truman Show* and the great escape from paradise (Genesis); *Magnolia* and the plague of frogs (Exodus); *Dead Man Walking* and the riddle of divine justice (Leviticus); *Fried Green Tomatoes* and the power of female friendships (Ruth); *Cape Fear* and the devil as savior (Job); *The Sixth Sense* and the quest for eternal rest (Psalms); *Pulp Fiction* and the power of belief (Ezekiel); *The Apostle* and the power of the book (John); *The Shawshank Redemption* and the salvation that lies within (1 Corinthians); *Pleasantville* and the nostalgia for Eden (Revelation); and *Pale Rider, Nell,* and the misuse of Scripture. In each chapter she provides an introduction to a pertinent biblical text, a film summary, and reflections on its use of the Bible with regard to plot and character, and to themes.

S. H. Ringe and H. C. P. Kim (eds.), *Literary Encounters with the Reign of God* (New York—London: T&T Clark International, 2004, $70 or £45) xiv and 368 pp. Bibliography. LCN: 2003020880. ISBN: 0-567-02590-X.

The nineteen essays in this volume honoring R. C. Tannehill are by E. V. McKnight on the historical shaping of a heroic Jesus—theological implications; M. C. Parsons on the quest of the "rhetorical" Jesus; C. H. Talbert on whether it is with ethics that the Sermon on the Mount is concerned; D. M. Rhoads on Who will speak for the sparrow?—eco-justice criticism of the NT; S. J. De Vries on God's provision for the well being of living creatures in Genesis 9; J. C. Anderson on what we are teaching about Matthew; R. L. Brawley on evocative allusions in Matthew—Mt 5:5 as a test case; C. Thomas on weeds and wheat—a literary-critical study of Mt 13:36-43; F. W. Burnett on the meaning of "doubt" in Mt 28:17—a narrative-critical reading; E. S. Malbon on Markan narrative Christology and the kingdom of God; W. Shiner on creating the kingdom—the performance of Mark as revelatory event; S. Dowd on wielding the sword—the sayings of Jesus in recent Markan scholarship; Ringe on the church and the resurrection—another look at the ending of Mark; V. K. Robbins on the sensory-aesthetic texture of the compassionate Samaritan parable in Luke 10; M. A. Powell on the forgotten famine—personal responsibility in Luke's parable of the prodigal son; G. R. O'Day on "there the ? will gather together" (Lk 17:37)—bird-watching as an exegetical activity; D. P. Moessner on "ministers of divine providence"—Diodorus

Siculus and Luke the Evangelist on the rhetorical significance of the audience in narrative "arrangement"; J. L. Staley on postcolonial reflections on reading Luke-Acts from Cabo San Lucas and other places; and R. M. Fowler on the end of the Bible as we know it—the metamorphosis of the biblical traditions in the electronic age. Also included are a two-page preface by the editors and a list of Tannehill's publications (compiled by K. L. Smith).

W. M. SCHNIEDEWIND, *How the Bible Became a Book. The Textualization of Ancient Israel* (Cambridge, UK—New York: Cambridge University Press, 2004, $27) xiii and 257 pp., 18 figs., 2 tables. Bibliography. Indexed. LCN: 2003063474. ISBN: 0-521-82946-1.

Challenging the thesis that the biblical (OT) texts were not composed until late into the Persian and Hellenistic periods, Schniedewind, professor of biblical studies and Northwest Semitic languages and chair of the department of Near Eastern Languages and Cultures at the University of California in Los Angeles, contends that biblical literature was written down largely in the 8th through the 6th centuries B.C., or between the days of the prophets Isaiah and Jeremiah. He contends that the writing of biblical literature was closely tied to the urbanization of Jerusalem, a growing government bureaucracy, the development of a more complex global economy, and the spread of literacy. After reflecting on how the Bible became a book, he considers the numinous power of writing, writing and the state, writing in early Israel, Hezekiah and the beginning of biblical literature, Josiah and the text revolution, how the Torah became a text, writing in exile, and Scripture in the shadow of the Temple. He concludes with reflections on the relationship between oral tradition and written text in the formation of Judaism and Christianity.

P. J. SILZER AND T. J. FINLEY, *How Biblical Languages Work. A Student's Guide to Learning Hebrew and Greek* (Grand Rapids: Kregel, 2004, paper $16.99) 258 pp., 8 figs., 61 tables. Bibliographies. LCN: 2003021288. ISBN: 0-8254-2644-8.

Developed in a course taught at Biola University and Talbot School of Theology in La Mirada, CA, this volume seeks to provide a beginner's guide to the main components of biblical Hebrew and Greek. After an introductory chapter designed to show that the "big picture" of biblical languages is similar to other human languages, it describes the major features of Hebrew and Greek: how the sounds are pronounced and written, how words are put together, how phrases and clauses are structured, how stories and letters are expressed and understood, how words convey meaning, and how languages change. Then it offers individualized help with how to study Hebrew and Greek on the basis on one's personal learning strengths. A 23-page glossary of linguistic terms is included.

J. M. SOSKICE AND D. LIPTON (EDS.), *Feminism and Theology,* Oxford Readings in Feminism (Oxford—New York: Oxford University Press, 2003, paper $24.95) xv and 379 pp. Bibliography. Indexed. ISBN: 0-19-878246-2.

After a ten-page general introduction by Soskice, this anthology presents introductions and essays on feminism and theology under five headings: sources—in the beginning God . . . (six); identity—Who do you say I am? (seven); sacred texts—your word is a lamp to my feet (seven); practice—and her works shall praise her in the gates (four); and incarnation and embodiment—the word became flesh (seven). The selections most pertinent to the study of the NT and early Christianity are by E. A. Castelli on female martyrs (1991), C. Osiek on Galatians (1992), P. Perkins on Philippians (1992), E. Schüssler Fiorenza on women in the Pauline churches [§ 23-187], and T. Okure on Jesus and Mary Magdalene [§ 37-248].

R. L. THOMAS, *Evangelical Hermeneutics. The New Versus the Old* (Grand Rapids: Kregel, 2002, paper $23.99) 524 pp., 16 tables. Indexed. LCN: 2002015468. ISBN: 0-8254-3839-X.

In his critique of recent developments in evangelical hermeneutics, Thomas, professor of NT at The Master's Seminary in Sun Valley, CA, contends that the contest between the new hermeneutics versus the old is a contest between subjective human choices in approaching God's word and objective teachings originating in the God-inspired writings. Thus he seeks to explain recent changes in evangelical hermeneutics, to discuss the new meanings being attached to grammatical-historical interpretation, to compare traditional grammatical-historical interpretation with new evangelical hermeneutics, and to identify the dominantly subjective principles of new evangelical hermeneutics. After looking at the hermeneutical landscape, the volume considers the role of revisionist hermeneutics in altering interpretive principles: the origin of preunderstanding—from explanation to obfuscation; a hermeneutical ambiguity of eschatology—the analogy of faith; and so forth. Then it deals with the role of revisionist hermeneutics in fostering new doctrines: the hermeneutics of progressive dispensationalism; the hermeneutics of evangelical feminism (by P. W. Felix); the hermeneutics of evangelical missiology; and so forth.

J. J. van Rensburg, *Narrative Preaching. Theory and Praxis of a New Way of Preaching,* Acta Theologica, Supplementum 4 (Bloemfontein: Publications Office of the University of the Free State, 2003, paper) v and 123 pp. Bibliography. ISBN: 0-86886-681-4.

Drawing on his many years of experience as a minister in the Dutch Reformed Church of South Africa, van Rensburg, who teaches on the theological faculty at the University of the Free State in Bloemfontein, works through the pertinent research on narrative preaching with the goal of furthering the discussion and enhancing the responsible use of biblical narratives. He treats the topic under the following headings: the research challenge, the postmodern listener, the need for change, the preacher's narrative, one of many possibilities, not so easy does it, used and abused, narrative defined, basic structure, the plot, and pieces of the puzzle. Also included are six narrative sermons that give particular attention to the relationship between the OT and the NT.

W. Walden, *Concise dic•tion•ar•y of the Formation of the Bible. Manuscripts and Translation* (rev. ed.; Nashville, TN: privately printed, 2004, paper $20) vii and 133 pp. Bibliography.

This volume presents in alphabetical format basic information on the text, canon, and versions/translations of the Bible. Its 1,293 entries cover each book of the Bible, major manuscripts and archaeological finds like the Dead Sea scrolls, translations of the Bible in sixty-four world languages, early Jewish and Christian writers who either comment on the canon or who quote substantial portions of the Bible and are therefore witnesses to what the text should say, and some modern biblical scholars. For the canon the Greek Orthodox collection of seventy-six books has been chosen because it is the largest of those prevalent in the west and contains all the books in the Catholic and Protestant Bibles. Also included is a six-page essay on Bible translations and how to choose among them. The book is available from the author at P.O. Box 1794, Nashville, TN 37011.

G. A. Wells, *Can We Trust the New Testament? Thoughts on the Reliability of Early Christian Testimony* (Chicago: Open Court, 2004, paper $24.95) xii and 242 pp., table. Bibliography. Indexed. LCN: 2003010939. ISBN: 0-8126-9567-4.

In this volume, Wells, professor emeritus of German at the University of London and author of *The Jesus Legend* (1996) and *The Jesus Myth* (1999), is primarily concerned with how traditions in the earlier NT writings were transmuted into something very different. He first traces the changes in Christology between the earlier and later books of the NT as changes that exemplify the mythological process. Then he considers how the real situation in the early churches was given a very ideal shape in Acts, how the "Peter at Rome" material is a good example of the mythological development of earlier ideas, and how Christians today are subjecting both the earlier and the later Christian traditions of the first two centuries to radical reinterpretation to make them more acceptable. Also included are a conclusion on poetry and piety, and an epilogue on some recent NT scholarship (B. Mack, R. Williams, E. Norman).

When Judaism and Christianity Began. Essays in Memory of Anthony J. Saldarini. Vol. 1, *Christianity in the Beginning;* vol. 2, *Judaism and Christianity in the Beginning,* ed. A. J.

Avery-Peck, D. J. Harrington, and J. Neusner, Supplements to the Journal for the Study of Judaism 85 (Leiden—Boston: Brill, 2004, €169 or $211) xxi and 621 pp., frontispiece, 12 figs., 3 tables. Bibliography. LCN: 2003065525. ISBN: 90-04-13659-2.

After a photograph of the late Professor Saldarini (1941-2001), a preface by the editors, a biographical sketch of the honoree, and a list of his publications, the first volume first presents eleven essays under the heading "Christianity in the beginning": H. W. Basser on Mt 21:12—trading words, turning the tables, and timing the end; B. Chilton on James and the (Christian) Pharisees; L. S. Cahill on a "mother of sons" in Israel and in Matthew's Jewish-Christian community; J. J. Clabeaux on Abraham in Marcion's Gospel and Epistles—Marcion and the Jews; C. A. Evans on targumizing tendencies in Matthean redaction; R. A. Horsley on the Pharisees and Jesus in Galilee and Q; T. R. W. Longstaff on women in Matthew's Gospel—from Jesus' birth to his resurrection; J. Marcus on John the Baptist and Jesus; J. H. Neyrey on deception, ambiguity, and revelation—Matthew's judgmental scenes in social-science perspective; R. M. Price on Antioch's aftershocks—rereading Galatians and Matthew after Saldarini; and L. M. Wills on methodological reflections on the tax collectors in the Gospels. Then it provides three articles under the heading "Judaism before 70": Avery-Peck on the Pharisees and the Mishnaic division of agriculture before A.D. 70; J. A. Overman on the importance of the Iturean principality according to Josephus and his contemporaries; and J. C. VanderKam on *Pesher Nahum* and Josephus. In the second volume there are first five articles under "Judaism and Christianity in the beginning": H. W. Attridge on the epistle to the Hebrews and the Dead Sea scrolls; Harrington on how Jewish Mark's Gospel was; T. H. Lim on the legal nature of Papyrus Yadin 19 and Gal 3:15; F. J. Murphy on another look at the Jewishness of Matthew; and J. Townsend on the NT and the House of Shammai. Next there are five papers on "Judaism from 70": R. Langer on early rabbinic liturgy in its Palestinian milieu—whether nonrabbis knew the Amidah; Neusner on the purpose of using attributions as an open question in the study of rabbinic literature; G. Porton on midrash and the rabbinic sermon; J. F. Strange on archaeology and ancient synagogues up to ca. A.D. 200; and T. Zahavy on how society shaped the liturgy of the scribes, priests, and rabbis. Finally there are five essays on "Judaism and Christianity today": F. X. Clooney on Matthew's Christian-Jewish community and interreligious encounter today; A. D. Crown on Judaism and Christianity—the parting of the ways; P. A. Cunningham on actualizing Matthean Christology in a postsupersessionist church; W. S. Green on realistic expectations—the limits of theological negotiation; and R. C. Neville on how to read Scriptures for religious truth.

P. WICK, *Bibelkunde des Neuen Testaments* (Stuttgart: Kohlhammer, 2004, paper €15) iv and 99 pp. ISBN: 3-17-018137-8.

Besides supplying basic information about each book in the NT, this volume provides for each book "structural tables" that make visible the literary structure of the biblical text, its lines of argumentation, and major themes. After introductory material, it treats the basic structure of the Synoptic Gospels and the individual Gospels (Matthew, Mark, Luke), John's Gospel, and Acts. Then following general observations on the basic structure of NT letters, it considers Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, and so forth. Wick, who teaches NT at the Ruhr-Universität in Bochum, is the author of *Die urchristlichen Gottesdienste* (2002).

W. WISCHMEYER (ED.), *Aus der Werkstatt Harnacks. Transkription Harnackscher Seminarprotokolle Hans von Sodens (Sommersemester 1904 — Wintersemester 1095/06)*, Arbeiten zur Kirchengeschichte 91 (Berlin—New York: de Gruyter, 2004, €78 or $94) xxi and 215 pp., 2 plates. Indexed. ISBN: 3-11-018128-2.

The library of E. Dinkler (1909-81) contained "protocols" or summaries of the seminars in church history conducted by A. von Harnack between 1904 and 1906 that were made by H. von Soden (1881-1945) as the senior student. After an eleven-page introduction, this volume presents annotated editions of von Soden's reports on the various sessions of von Harnack's seminars on Justin Martyr's *Apologiae pro Christianis* (twenty-four sessions), gnosticism (sixteen sessions), books 1–6 of Augustine's *Confessions* (nine sessions), and the works of Sulpicius Severus (fourteen sessions), respectively.

B. WITHERINGTON, *The New Testament Story* (Grand Rapids—Cambridge, UK: Eerdmans, 2004, paper $18 or £12.99) x and 283 pp., 12 figs., 3 maps, 3 tables, timeline. LCN: 2004044123. ISBN: 0-8028-2765-9.

Witherington, professor of NT at Asbury Theological Seminary in Wilmore, Kentucky, and author of *New Testament History. A Narrative Account* (2001), first tells how the NT documents were written and collected, and came to be known as the NT we have today, under the following headings: the tools and the text; the pedagogy and the passion—sayings and passion stories about Jesus; letters and homilies for converts; all the good news that was fit to print; and the selection, collection, and rejection of texts. Then he discusses the main stories and major figures in the NT: borrowed tales from the earlier Testament; stories of Paul and Peter—the trials and tribulations of apostles; tales of the holy family; stories of Jesus outside the Gospels; and stories of Jesus inside the Gospels. Two appendixes (basic Acts timeline; chronology of Paul's life and letters), a table of units of weight and measure, and three maps are included.

W. YARCHIN, *History of Biblical Interpretation. A Reader* (Peabody, MA: Hendrickson, 2004, $34.95) xxx and 444 pp., timelines. Bibliographies. Indexed. LCN: 2003027731. ISBN: 1-56563-720-8.

After a twenty-page introduction to the history of biblical interpretation, this volume presents introductions to and selections from ancient and modern writings devoted to biblical interpretation under five headings: prerabbinic Jewish interpretation (150 B.C.-A.D. 70), patristic interpretation and its legacy (A.D. 150-1500), rabbinic interpretation and its legacy (A.D. 150-1500), modern interpretation (1500-present), and late modern interpretation (1970-present). It includes extracts from *Letter of Aristeas,* the Dead Sea scrolls, Philo, Justin Martyr, Origen, Tyconius, Augustine, Aquinas, Rashi, Calvin, Spinoza, H. Gunkel, R. Bultmann, W. F. Albright, B. Childs, J. Levenson, P. Trible, E. Schüssler Fiorenza, and F. F. Segovia. Yarchin is chair and professor in the department of religion and philosophy at the Haggard School of Theology at Azusa Pacific University.

W. ZAGER, *Liberale Exegese des Neuen Testaments. David Friedrich Strauss — William Wrede — Albert Schweitzer — Rudolf Bultmann* (Neukirchen-Vluyn: Neukirchener, 2004, paper €19.90) xi and 184 pp., 2 plates. Indexed. ISBN: 3-7887-2040-9.

Intended as a contribution to the history of the liberal exegesis of the NT and related theological topics in the 19th and 20th centuries, this volume presents introductions to and excerpts from published and unpublished writings (with extensive notes at the foot of the pages) by four of that movement's major figures: Strauss (1808-74), Wrede (1859-1906), Schweitzer (1875-1965), and Bultmann (1884-1976). There are selections from Strauss's life of Jesus, Wrede's letters on Jesus' messianic self-understanding, Schweitzer's views on the kingdom of God and Christianity and on Paul's letter to the Galatians, and early unpublished writings by Bultmann. Also included are two facsimiles from correspondence authored by Wrede and Bultmann. Zager is professor of NT in the department of Evangelical theology at the Johann Wolfgang Goethe-Universität in Frankfurt am Main.

GOSPELS—ACTS

P. BABY, *The Discipleship of Women in the Gospel according to Matthew. An Exegetical Theological Study of Matt 27:51b-56, 57-61 and 28:1-10,* Tesi Gregoriana, Serie Teologia 94 (Rome: Editrice Pontificia Università Gregoriana, 2003, paper €17) 270 pp. Bibliography. Indexed. ISBN: 88-7652-958-6.

Prepared as a doctoral dissertation under the direction of E. R. Martinez and accepted in 2002 by the Pontifical Gregorian University in Rome, this investigation of the discipleship of women in Matthew's Gospel focuses on the role of women disciples in the Matthean passion and death, burial, and resurrection narratives. It first considers women in the social-religious settings of Matthew, and women in the structure and strategy of Matthew. Then it discusses the Matthean texts pertaining to the death of Jesus and the women's role (Mt 27:51b-56), the burial of Jesus and the women's role (27:57-61), and the resurrection of Jesus and the women's role (28:1-10). Baby concludes that the role of women as Jesus' disciples in Matthew's Gospel becomes evident especially in the absence of the twelve male disciples who flee Jesus in the hour of his passion and death.

J. A. BARNET, *Not the Righteous but Sinners. M.M. Bakhtin's Theory of Aesthetics and the Problem of Reader-Character Interaction in Matthew's Gospel,* JSNT Supplement Series 246 (London—New York: T&T Clark International, 2003, £55 or $105) xi and 154 pp. Bibliography. Indexed. ISBN: 0-8264-6655-9.

The revision of a doctoral dissertation directed by D. O. Via and accepted in 2001 by Duke University, this volume examines the interaction of the readers of Matthew's Gospel and the narrative's major character groups in the light of Bakhtin's theory of aesthetics. After a 32-page introduction, it relates Bakhtin's early philosophical discussion of "author and hero" to his subsequent thought on language as dialogic event. Then it explores reader-character interactions in Matthew's Gospel with reference to Jesus of Nazareth, the disciples, the supplicants, and the Pharisees, respectively. Barnet concludes that Matthew's Gospel establishes the readers in the condition of need by casting them in the role of the Pharisees, so that the readers come to recognize themselves as empty in order that the kingdom's presence might serve as the new potentiality for further actualization in the future.

J. BECKER, *Johanneisches Christentum. Seine Geschichte und Theologie im Überblick* (Tübingen: Mohr Siebeck, 2004, cloth €49, paper €29) viii and 260 pp. Indexed. ISBN: 3-16-148265-4 (cloth), -148264-6 (paper).

In this volume, Becker, professor emeritus of NT at the University of Kiel, seeks to clarify from careful study of the pertinent Johannine texts the history, organization, and theology of the Johannine communities in order to arrive at a better understanding of Johannine Christianity. After delineating his task, he considers the Johannine school and community assemblage, the literature from the Johannine circle, biographical and geographical questions, the beloved disciple, traces of history, early theological orientation (the signs source, passion narrative, individual traditions), the theology of the Evangelist (the narrative history of the Son of God, the Son sent by the Father, the conflict with the Jews), the ecclesiastical redaction, 1 John (theological foundations, the dividing of the community), 2 and 3 John, and the Johannine circle and early Christianity.

W. BINNI AND B. G. BOSCHI, *Cristologia primitiva. Dalla teofania del Sinài all'Io Sono giovanneo,* Studi biblici 46 (Bologna: Dehoniane, 2004, paper €18) 248 pp. Bibliography. ISBN: 88-10-40747-4.

Taking as its point of departure the fact that John's Gospel creates a direct relationship between the identity of Jesus and the "I am" of the Sinai tradition, this volume discusses the Sinai theophany according to Exodus 19–24, the structure of the text of the Torah, the centrality of the "name," and primitive Johannine Christology. After asking whether Johannine Christology is sapiential, the chapter on primitive Johannine Christology considers the characteristics of the faith of the Johannine community, and examines the Johannine "I am" Christology: the name *egō eimi*, traces of the "I am" in the Jewish tradition, the identification of Christ with the "I am" according to John, and the saying in Jn 1:51 in relation to the signs at Cana and at the Temple.

P. G. BOLT, *Jesus' Defeat of Death. Persuading Mark's Early Readers,* Society for New Testament Studies Monograph Series 125 (Cambridge, UK—New York: Cambridge

University Press, 2003, $75) xx and 360 pp., fig., 4 tables. Bibliography. Indexed. LCN: 2003043930. ISBN: 0-521-83036-2.

The revision of a doctoral dissertation directed by G. N. Stanton and accepted in 1997 by King's College in London, this inquiry into the impact of Mark's Gospel on its early Greco-Roman readers argues that the suppliants in the thirteen healing/exorcism scenes have an important role in engaging the implied readers, and because they represent a sample of life from the real world the suppliants enable flesh-and-blood Greco-Roman readers to "become" the implied readers, enter the story, and so feel its impact. After a 43-page introduction, it treats the thirteen texts in two stages: an exegetical/literary analysis showing how the text aligns the implied reader with the suppliant; and a discussion of relevant Greco-Roman material in an attempt to recover the perspective from which the particular suppliant's situation would have been viewed by Mark's early readers. It deals with the pertinent texts in their context in the Markan narrative: the beginning of the gospel (1:1-13); the kingdom is near (1:14–4:34); Jesus and the perishing (4:35–8:26); entering the coming kingdom (8:27–10:52); the clash of kingdoms (11:1–13:37); and the coming of the kingdom (14–16). Bolt concludes that each of the suppliants lived under the shadow of death and found in Jesus the defeat of death.

F. D. BRUNER, *Matthew. A Commentary.* Vol. 1, *The Christbook, Matthew 1–12;* vol. 2, *The Churchbook, Matthew 13–28* (rev. ed.; Grand Rapids—Cambridge, UK: Eerdmans, 2004, $45 or £34.95 and $50 or £34.95) xlviii and 604 pp., xxxii and 854 pp. Indexed. LCN: 2003064346. ISBN: 0-8028-1118-3 (vol. 1), -2670-9 (vol. 2).

This revised and expanded version of the commentary on Matthew described in *NTA* 32, p. 99 (vol. 1) and 35, p. 100 (vol. 2) draws especially on the multivolume Matthew commentaries by W. D. Davies and D. C. Allison (1988-97) and U. Luz (1985-2002) and on the author's wider reading in systematic theology. The first volume in this edition is called *The Christbook* because the first twelve chapters of Matthew are focused on the nature and work of Christ: his coming (chaps. 1–4), teaching (5–7), miracles (8–9), sermon on mission (10), and person (11–12). The second volume is called *The Churchbook* because its focus is the life of the church and discipleship: the church's faith (13–17), the church's love (18–20), the church's history (21–23), the church's hope (24–25), and the church's passion (26–28). Bruner is professor emeritus of religion at Whitworth College in Spokane, WA.

B. CHENU, *Disciples d'Emmaüs,* Collection Évangiles (Paris: Bayard, 2003, paper €19.90) 163 pp., 4 plates. Bibliography. ISBN: 2-227-47239-1.

After reflecting on how the Emmaus pericope (Lk 24:13-35) has been understood (on the social, literary, and ecclesial levels) in recent times, Chenu, an Assumptionist priest who teaches at the Faculté de théologie de Lyon and is the author of many books, presents a detailed literary, exegetical, and theological analysis of the passage. Then he considers how the Emmaus pericope has been understood in the interpretive tradition (patristic, medieval, psychoanalytical) and in the artistic tradition. Finally he explores the significance of the Emmaus pericope in the life of the believer and of the church today.

D. DONNELLY (ED.), *Jesús. Un coloquio en Tierra Santa,* trans. X. Pikaza, Ágora 16 (Estella [Navarra]: Verbo Divino, 2004, paper €9.62) 215 pp. ISBN: 84-8169-614-5.

The Spanish version of the work published in 2001 under the title *Jesus. A Colloquium in the Holy Land* [*NTA* 45, p. 579], this volume contains essays by E. P. Sanders on Jesus in Galilee; D. J. Harrington on Jesus and the Dead Sea scrolls; J. P. Meier on the development from Jesus as an Elijah-like figure to a royal Davidic Messiah; J. D. G. Dunn on Jesus in oral memory—the initial stages of the Jesus tradition; and E. A. Johnson on the Word was made flesh and dwelt among us—Jesus research and Christian faith. Donnelly has provided a four-page introduction.

W. Eckey, *Das Lukasevangelium. Unter Berücksichtigung seiner Parallelen.* Teilband 1, *Lk 1,1 – 10,42* (Neukirchen-Vluyn: Neukirchener, 2004, paper €39) xiv and 496 pp. ISBN: 3-7887-2041-7.

In this commentary on Luke's Gospel, Eckey, professor emeritus of Evangelical theology and its teaching at the Bergische Universität in Wuppertal and author of a two-volume commentary on Acts (2000), seeks to provide for each passage basic literary and historical information, and to bring out its theological significance. In his 54-page introduction to Luke's Gospel, he treats its structure, sources, relationship to other early Christian texts, language and style, authorship, and date and place of composition. Then he discusses the individual pericopes in Lk 1:1–10:42 according to the following general outline: foreword (1:1-4); the prehistory—Jesus the Son of God, the fulfillment of Israel's hope for salvation (1:5–2:52); the preparation for Jesus' public appearance (3:1–4:13); the beginning of Jesus' public activity (4:14-44); the gathering of disciples, healings, first controversies with Pharisees and scribes (5:1–6:11); the choice of the twelve apostles and basic instruction for disciples (6:12-49); Jesus' merciful action—"blessed is anyone who takes no offense at me" (7:1-50); and Jesus' family on the way in cities and villages—hearing, following, seeing, and serving (8:1–10:42).

M. Edwards, *John,* Blackwell Bible Commentaries (Oxford—Malden, MA: Blackwell, 2004, cloth £60 or $59.95, paper £15.99 or $24.95) xiv and 242 pp., 8 halftones. Bibliography. Indexed. LCN: 2003019601. ISBN: 0-631-22906-X (cloth), -22907-8 (paper).

Part of a series of commentaries devoted primarily to the reception history of the Bible, this volume first presents a fourteen-page introduction to John's Gospel and its interpreters: external attestation, the first commentators, the Middle Ages, and so forth. Then it provides a commentary that gives particular attention to how various passages have been interpreted throughout history: Christ the Word (Jn 1:1-18), the Baptist's testimony (1:19-51), symbols of purity (2:1-22), the new birth (2:23–4:2), the Samaritan woman (4:3-45), two healings and their aftermath (4:46–5:47), bread from heaven (6:1-71), and so forth. Each section is prefaced by a summary of the principal themes, the chief exegetical difficulties, and scholarly debates. Then the commentary takes the form of a "mosaic of opinions" advanced by scholars and preachers, while an epilogue follows the metamorphoses of a motif in art and literature. Edwards is tutor in theology and lecturer in patristics at Christ Church, University of Oxford.

C. Focant, *L'évangile selon Marc,* Commentaire biblique: Nouveau Testament 2 (Paris: Cerf, 2004, paper €49) 662 pp. Bibliographies. ISBN: 2-204-07407-1.

In this commentary, Focant, professor of NT on the faculty of theology at the Université Catholique de Louvain (Louvain-la-Neuve), seeks to interpret the Gospel of Mark with particular attention to the dynamic of the text taken as a whole. In his 21-page introduction, he treats the Gospel's genre, author, date, place of composition, addressees, sources, structure, textual transmission, theological outlook, etc. Then for each pericope he provides a translation, textual and philological notes, a bibliography, an interpretation, and notes on individual verses. After treating the prologue (1:1-13), he divides the main text into six major sections: 1:14–3:6; 3:7–6:6a; 6:6b–8:30; 8:31–10:52; 11:1–13:37; and 14:1–16:8. The volume is part of a new series of NT commentaries published under the direction of H. Cousin (president of the committee), Focant, J.-P. Lémonon, C. Reynier, and J. Schlosser.

P. Foster, *Community, Law and Mission in Matthew's Gospel,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 177 (Tübingen: Mohr Siebeck, 2004, paper €54) ix and 296 pp. Bibliography. Indexed. ISBN: 3-16-148291-3.

The slightly revised version of a doctoral dissertation directed by C. M. Tuckett and presented to Oxford University in 2002, this volume seeks to contribute to Matthean scholarship by looking at the issues of the social location of the community, the role of the Law within that community, and its attitude toward the Gentile mission. It argues that although the Matthean group originated in Judaism, by the time of the composition of the Gospel the community functioned outside the confines of its original *locus operandi.* After a 21-page introduction, it deals with the social location of the Matthean community, 4QMMT and halakic debate, the Matthean antitheses (5:21-48), Matthew's programmatic statement on the Law (5:17-20), and mission in Matthew's Gospel. Foster concludes that Matthew encourages community members, having already taken their first steps away from Judaism, to follow this path more actively by taking up the challenge of the risen Jesus to incorporate Gentiles ever more vigorously into their movement.

J. GRASSI, *Peace on Earth. Roots and Practices from Luke's Gospel* (Collegeville, MN: Liturgical Press, 2004, paper $15.95) x and 174 pp. Bibliography. Indexed. LCN: 2003058227. ISBN: 0-8146-2979-2.

Taking his starting point from the angelic proclamation of "peace on earth" at Jesus' birth (Lk 2:14), Grassi, professor emeritus at Santa Clara University and author of *Informing the Future. Social Justice in the New Testament* (2003), traces the theme of peace through Luke's Gospel with special emphasis on the very practical means that Jesus suggests to make it a reality. After a two-page introduction, he develops the theme in fifteen chapters: "peace on earth"—Luke's subversive Christmas story; Jesus, Messiah of peace and nonviolence in the passion story; John the Baptist—the mission to "guide our feet in the way of peace"; "justice and peace shall kiss one another"—Luke's Gospel of justice; the inner sources of peace—forgiveness and *metanoia;* and so forth.

M. GREEN, *Thirty Years That Changed the World. The Book of Acts for Today* (Grand Rapids—Cambridge, UK: Eerdmans, 2004, paper $19) 287 pp. ISBN: 0-8028-2766-7.

Drawing on his many years of trying to learn principles of Christian life and ministry from Acts, Green, senior research fellow at Wycliffe Hall, Oxford University, examines different elements in the impact that the 1st-century Christians made on their world, and investigates how they might be adapted for today. After describing the period covered in Acts as "thirty years that changed the world," he considers bridges and ditches in 1st-century society, and introduces Luke and his friends. Then he considers their approach, lifestyle, message, apologetics, methods, church planting, pastoral care, church life, leadership, hardships, and priorities, as well as the role of the Holy Spirit. The first edition of this work was published in the UK by Hodder & Stoughton in 1993 under the title *Acts for Today,* and the second edition was published in the UK by Inter-Varsity Press of Leicester in 2002.

H. E. HEARON, *The Mary Magdalene Tradition. Witness and Counter-Witness in Early Christian Communities* (Collegeville, MN: Liturgical Press, 2004, paper $24.95) xi and 236 pp., 7 tables. Indexed. LCN: 2004103786. ISBN: 0-8146-5120-8.

The revision of a doctoral dissertation directed by A. C. Wire and presented in 1998 to the Graduate Theological Union in Berkeley, CA, this investigation of the rhetorical function of the NT accounts of the appearance of the risen Jesus to Mary Magdalene contends that these stories were told and recorded because they remembered best those events that prefigured what followed and gave shape to the identities and lives of early Christian communities in distinct and crucial ways. After an eighteen-page introduction, Hearon presents chapters on storytelling in the world of antiquity, the written and the oral text, and the functions of the Mary Magdalene tradition in storytelling circles. Then she treats storytelling strategies in Matthew—the function of the Mary Magdalene tradition in its literary context; the Mary Magdalene tradition and Matthean communities—the function of the tradition in response to historical circumstances; storytelling strategies in John—the function of the Mary Magdalene tradition in its literary context; and the Mary Magdalene tradition and Johannine communities—the function of the tradition in response to historical circumstances. Seven appendixes are included. Hearon concludes that in both Matthew and John, Mary Magdalene exhibits characteristics that each storyteller associates with discipleship.

C. E. HILL, *The Johannine Corpus in the Early Church* (Oxford—New York: Oxford University Press, 2004, $150) xiii and 531 pp., 11 halftones, map, 2 tables. Bibliography. Indexed. ISBN: 0-19-926458-9.

In this study of the emergence of the "Johannine corpus" as Christian Scripture in the nascent orthodox and heterodox communities of the 2nd century, Hill, professor of NT at the Reformed Theological Seminary in Orlando, Florida, and author of *Regnum Caelorum. Patterns of Millennial Thought in Early Christianity* (1992; 2nd ed., 2001), argues that the vaunted gnostic affection for John in preference to other Gospels does not materialize in the sources remaining to us. After a ten-page introduction, he describes the rise of the "orthodox Johannophobia" theory in modern scholarship. Next he considers the Johannine writings in the 2nd century: John among the orthodox ca. 170-200, Gaius of Rome and the Johannine controversy, John and "the gnostics," John among the orthodox 150-ca. 170, and John among the orthodox before ca. 150. Then he examines the evidence for a "Johannine corpus" in the 2nd century, and concludes with a critique of the myth of "orthodox Johannophobia."

A. G. HODGES, *Jesus: An Interview Across Time. A Psychiatrist Looks at Christ's Humanity* (2nd ed.; Grand Rapids: Kregel, 2003, paper $16.99) 385 pp. LCN: 2003018318. ISBN: 0-8254-2790-8.

Adopting the format of an "interview" with Jesus, Hodges, a board-certified psychiatrist in Birmingham, AL, uses clues from the OT messianic prophecies and the NT Gospels to present a re-creation of Jesus' life from his birth to his resurrection. His "interview" with Jesus unfolds in five chapters: preparation and revelation; baptism, temptation, selection; opposition and confirmation; instruction and celebration; and crucifixion and resurrection. The book was originally published in 1986 by Village House Publishers of Birmingham, AL.

M. HUBAUT, *La Transfiguration,* Collection Évangiles (Paris: Bayard, 2003, paper €19.90) 164 pp., 4 plates, table. Bibliography. ISBN: 2-227-47240-5.

In this investigation of the transfiguration of Jesus, Hubaut, a Franciscan and author of *Bonne Nouvelle pour les années 2000. L'aventure de la foi selon saint Marc* (2000), first provides detailed exegetical analyses of the relevant passages in the Synoptic Gospels (Mk 9:2-8; Mt 17:1-9; Lk 9:28-36) and in John's Gospel and 2 Pet 1:16-18. Then he examines the history of the interpretation of the transfiguration in the eastern tradition, in the western tradition, and in icons. Finally he considers the theological significance of the transfiguration for today under these headings: the radiance of the glory of God in the Bible, transfiguration and human identity, the Spirit of love transfiguring humankind, prayer and transfiguration, the Passover of creation, and witnesses of the glory of Christ.

T. W. JENNINGS, *The Man Jesus Loved. Homoerotic Narratives from the New Testament* (Cleveland, OH: Pilgrim, 2003, paper $28) x and 246 pp. Indexed. LCN: 2003043347. ISBN: 0-8298-1535-X.

From this study of Gospel texts that may suggest something about Jesus' erotic attachments, Jennings, professor of biblical and constructive theology at Chicago Theological Seminary and a United Methodist clergyman, contends that there is evidence for the "dangerous memory" of Jesus as the lover of another man (the disciple Jesus loved) and as one whose attitudes are incompatible with modern heterosexism and homophobia. After reflecting on homosexuality and biblical interpretation, he focuses on the man Jesus loved: the lover and his beloved, the identity and role of the man Jesus loved, reconsidering John's Gospel, the hidden tradition, and theological significance. Then he examines the Jesus tradition for further evidence about Jesus' attitudes under three headings: the Gospel of Mark, the centurion's "lad," and troubling gender. Finally he reflects on Jesus' approach to marriage and family values: the critique of the family; marriage and wedding feasts; sexuality and procreation; and marriage, family, and slavery. Jennings concludes by asking whether Jesus was gay.

F. LA GIOIA, *La glorificazione di Gesù Cristo ad opera dei discepoli. Analisi biblico-teologica di Gv 17,10b nell'insieme dei capp. 13-17,* Tesi Gregoriana, Serie Teologia 101 (Rome: Editrice Pontificia Università Gregoriana, 2003, paper €21) 339 pp. Bibliography. Indexed. ISBN: 88-7652-973-X.

Prepared as a doctoral dissertation under the direction of E. Farahian and accepted in 2003 by the Pontifical Gregorian University in Rome, this investigation of the Johannine theme of the glorification of Jesus Christ in the works of his disciples provides a biblical-theological analysis of Jn 17:10b ("and I have been glorified in them") in its context in John 13–17. After a seven-page introduction, it describes the general *status quaestionis* concerning John 17: John 17 and the prayers of the OT and NT, chapter 17 in the context of chapters 13–17, and the *status quaestionis* regarding divisions within John 17 (two, three, four, etc.). Next it offers a literary analysis of John 17, a text-critical and literary analysis of Jn 17:9-19, a detailed exegetical analysis of Jn 17:9-19, and an analysis of its principal themes. Then it discusses the theme of the glorification of Jesus Christ in John 13–17 as a whole and in Jn 17:10b in particular. La Gioia concludes with reflections on the various ways in which, according to John, Jesus is glorified through his disciples.

P. LEFEBVRE, *Livres de Samuel et récits de résurrection. Le messie ressuscité "selon les Écritures,"* Lectio divina 196 (Paris: Cerf, 2004, paper €46) 504 pp. Bibliography. ISBN: 2-204-07121-8.

After explaining why the OT books of Samuel can be used to illuminate the NT claim that Jesus "was raised according to the Scriptures," Lefebvre, a Dominican who teaches Scripture, discusses the word "messiah" in "Samuel" and in the Gospels, and the theme of the strange fate of the dead. Then he develops his probe of the books of Samuel and the resurrection accounts under four main headings: women (the concubine of Gibeah in Judges 19–21; Hannah, her children, and the messiah; Hannah and Elkanah as messianic figures before the messiah; etc.), routes (the first steps of a messiah; tomb, shared bread, Spirit of God; going to discover one's father; etc.), sons (the flesh of sons and death; Shimei, son of Gera—the messiah, Satan, and Hades; David and Jonathan—two sons, two brothers; etc.), and deeds (eating, lodging; last supper, last night; being raised up from the earth). Lefebvre concludes that "Samuel" represents a permanent dispute against death, a protestation that God (and not death) reigns.

A.-J. LEVINE WITH M. BLICKENSTAFF (EDS.), *A Feminist Companion to John,* vol. 1 (Cleveland, OH: Pilgrim, 2003, paper $21) xiv and 246 pp. Bibliography. Indexed. ISBN: 0-8298-1588-0.

After Levine's fourteen-page introduction, this volume presents eight essays by F. S. Spencer on "you just don't understand" (or do you?)—Jesus, women, and conversation in the Fourth Gospel; J. K. B. Maclean on the divine trickster—a tale of two weddings in John; S. D. Moore on whether there are impurities in the living water that the Johannine Jesus dispenses [§ 38-236]; J. H. Neyrey on What's wrong with this picture?—John 4, cultural stereotypes of women, and public and private space [§ 39-1523]; J. S. Webster on transcending alterity—strange woman to Samaritan woman; M. West on the raising of Lazarus—a lesbian coming out story; H. J. Toensing on divine intervention or divine intrusion—Jesus and the adulteress in John's Gospel; and I. R. Kitzberger on transcending gender boundaries in John. The book is available outside the USA and Canada from Sheffield Academic Press (Continuum).

D. LIOY, *The Decalogue in the Sermon on the Mount,* Studies in Biblical Literature 66 (New York—Bern: Lang, 2004, paper $35.95) xi and 331 pp. Bibliography. Indexed. LCN: 2003019605. ISBN: 0-8204-7082-1.

Lioy, an associate faculty member at Trinity Theological Seminary in Newburgh, IN, and author of *The Book of Revelation in Christological Focus* (2003), investigates the biblical concept of law and analyzes the Decalogue and the Sermon on the Mount, with particular attention to the connection between them. After reflecting on the enduring relevance of the moral law, he considers the biblical concept of law. Next he provides an overview of the Decalogue and a content analysis of Exod 20:1-17 and Deut 5:1-21. Then he presents an overview of the Sermon on the Mount and a content analysis of its different parts (Mt 5:1-2a; 5:2b-16; 5:17–7:12; 7:13-27; 7:28-29). He concludes with an affirmation of the moral law's enduring relevance. He contends that because of the strong biblical and theological relationship between the Decalogue and the Sermon on the Mount, Christians are obligated to obey all of the moral law.

A. M. Lupo, *La sete, l'acqua, lo Spirito. Studio esegetico e teologico sulla connessione dei termini negli scritti giovannei,* Analecta Gregoriana 289 (Rome: Editrice Pontificia Università Gregoriana, 2003, paper €32) 468 pp. Bibliography. Indexed. ISBN: 88-7652-964-0.

Accepted in 2003 as a doctoral dissertation by the Pontifical Gregorian University in Rome, this volume is an exegetical-theological study of the connections among the themes of thirst, water, and the Spirit in the Johannine writings. After a five-page general introduction, it considers the water of life that extinguishes the thirst of humans with reference to the search for living water in OT texts, God's response to human thirst in Jesus according to the Fourth Gospel, the fulfillment of Jesus' promise of living water at the feast of Tabernacles (Jn 7:37-39), the gift that surpasses any expectation (Jn 4:7-15), and the paradox of a thirst as the seal of Jesus' work and the source of the Spirit (Jn 19:28-30). Then it discusses the fullness of the gift of water in the final eschatological stage: the Lamb quenches the thirst of the saved by springs of the water of life (Rev 7:14b-17); and the definitive assuaging of human thirst (Rev 21:5-7; 22:1-2; 22:17). Lupo concludes that in the Fourth Gospel Jesus is God's response to human thirst, and in Revelation the themes of thirst, water, and the Spirit come together between the "already" and the "not yet."

H. Mahfouz, *La fonction littéraire et théologique de Lc 3,1-20 dans Luc - Actes,* Publications de la Faculté Pontificale de Théologie 11 (Kaslik, Lebanon: Université Saint-Esprit de Kaslik, 2003, paper) iv and 486 pp. Bibliography. Indexed.

The slightly revised version of a doctoral dissertation directed by R. O'Toole and accepted in 2002 by the Pontifical Biblical Institute in Rome, this volume investigates Luke's account of the ministry of John the Baptist in Lk 3:1-20 as prophet and precursor as an entry point into the Lukan presentation of the ministry of Jesus and of the apostles. After delineating the state of the question, it discusses methodology and presuppositions, as well as the literary unity and internal structure of Lk 3:1-20. Then it presents an exegetical analysis of the text: the opening (3:1-2) and closing of John's ministry (3:19-20), the core of John's ministry (3:3-6), his teaching and attitudes (3:7-14), and the good news of the more powerful one who is to come (3:15-18). Then in the light of Lk 3:1-20 it offers general observations about the parallelism between John and Jesus and between John, Jesus, and the apostles, and about this passage as an anticipation of the use of the OT in Luke's Gospel. Mahfouz concludes that his exegetical analysis of Lk 3:1-20 shows Luke to be a writer who placed his literary skill at the service of a clearly theocentric and christological theology.

E. C. Maloney, *Jesus' Urgent Message for Today. The Kingdom of God in Mark's Gospel* (New York—London: Continuum, 2004, paper $19 or £11.99) ix and 150 pp. Bibliography. Indexed. LCN: 2003021666. ISBN: 0-8264-1604-7.

In this study of Markan eschatology in its ancient setting, Maloney, professor of NT studies and biblical languages at Saint Vincent Seminary in Latrobe, PA, and author of *Semitic Interference in Marcan Syntax* (1981), draws upon the best exegesis and the insights of Latin American scholars in the hope of recapturing some of the original Christian striving to cooperate with God's plan for the world. After a nine-page introduction, he considers the background and basic theology of Mark's Gospel: the society and culture of 1st-century Palestine, the Christology of Mark's Gospel, and the kingdom of God. Then he treats the eschatology of Mark's Gospel: cultural considerations in ancient thinking, eschatology in

Mark's Gospel, and the Markan eschatological discourse (chap. 13). He concludes that Mark's insight is that God intends to bring about universal peace and justice through the sending of Jesus, to show what we must do so that God's power can triumph on earth.

E. MANICARDI, *Il cammino di Gesù nel Vangelo di Marco. Schema narrativo e tema cristologico,* Analecta Biblica 96 (Rome: Editrice Pontificio Istituto Biblico, 2003, paper €18) xii and 223 pp. Bibliography. Indexed. ISBN: 88-7653-096-7.

This reprint of Manicardi's doctoral dissertation [see *NTA* 27, p. 95] contains a new one-page preface. After surveying the indications of Jesus' movements in Mark's Gospel, Manicardi examines the relationship between the way of Jesus and the various phases of his ministry, and focuses on the introduction to the way of Jesus (1:2-8) and its conclusion (14:27-28; 16:7; etc.). He contends that, according to Mark, the way of the earthly Jesus was the realization of God's way, and that the leadership of the risen Lord put into motion the disciples' proclamation of the gospel.

M. J. MCCLYMOND, *Familiar Stranger. An Introduction to Jesus of Nazareth,* The Bible in Its World (Grand Rapids—Cambridge, UK: Eerdmans, 2004, paper $16 or £9.99) xii and 212 pp. Indexed. LCN: 2004040355. ISBN: 0-8028-2680-6.

McClymond, professor of theological studies at St. Louis University, seeks to provide a comprehensive, balanced, and brief summary of recent historical research on the life of Jesus. After a thumbnail portrait of Jesus and a short history of Jesus research, he considers sources and methods (What can we know? How can we know it?); the Palestinian context (geography, politics, economy, and religion); the forerunner (John the Baptist); the central message (the kingdom of God); the man of power (healings, exorcisms, and other works of wonder); the teacher (sayings and parables); the public figure (career and controversies); approaching the end (the final week); a new beginning (the resurrection); wisdom, apocalypse, and the identity of Jesus (some historical reflections); and thinking outside the boxes (a critique of contemporary images of Jesus).

M. MERGUI, *Un étranger sur le toit. Les sources midrashiques des Evangiles* (Paris: Nouveaux Savoirs, 2003, paper €25.32) 208 pp. ISBN: 2-84903-00-3.

This volume seeks to show that the NT is a text of the same nature as Jewish midrash, and that the content and the composition of various NT passages can be best understood in the light of Jewish midrashic writings. After a three-page introduction to midrash, it treats specific texts and themes under four major headings: healings, conversions, midrashic formations, and the Christian *reprise.* The topics treated under these headings include Peter's mother-in-law, impure people, Mary and the seven demons, the wedding at Cana, midrash in Acts, banquets, the book of Tobit, Esther and Joseph, Zacchaeus, the prodigal son, Ruth and eschatology, and the Seder. It concludes with ten theses on the midrashic nature of the NT.

C. MÜNCH, *Die Gleichnisse Jesu im Matthäusevangelium. Eine Studie zu ihrer Form und Funktion,* Wissenschaftliche Monographien zum Alten und Neuen Testament 104 (Neukirchen-Vluyn: Neukirchener, 2004, €54) x and 331 pp. Bibliography. Indexed. ISBN: 3-7887-2035-2.

The slightly revised version of a doctoral dissertation directed by T. Söding and accepted in 2003 by the Catholic theological faculty at the Ruhr-Universität in Bochum, this investigation of Matthew's understanding of parables focuses on their literary form and place in the Gospel as well as the Evangelist's use of the term "parable." After delineating the topic of the study, the volume surveys major contributions in research on the Gospel parables and on the Matthean parables in particular. Then it considers the form and function of Jesus' parables in Matthew's Gospel with reference to their context in the Gospel, the concept of παραβολή, and the various parts of the parables (introductions, middle, conclusions). Finally it offers general observations on the form, reference, context and situation, understanding, and tradition-historical place of the Matthean parables. Münch concludes that in the parables the Matthean Jesus as Emmanuel speaks to the addressees of the Gospel and their situation.

W. G. Olmstead, *Matthew's Trilogy of Parables. The Nation, the Nations and the Reader in Matthew 21.28–22.14,* Society for New Testament Studies Monograph Series 127 (Cambridge, UK—New York: Cambridge University Press, 2003, $65) ix and 281 pp., 6 tables. Bibliography. Indexed. ISBN: 0-521-83154-7.

The revision of a doctoral dissertation directed by G. Stanton and accepted in 1999 by King's College, London, this investigation of the parables of the two sons, the tenants, and the wedding feast in Mt 21:28–22:14 argues that narrative and redactional approaches to the Gospels can function as allies by addressing the same issue from their distinct vantage points. After a nineteen-page introduction to authors, readers, and approaches to the parables, it discusses 20th-century research on and the composition of Matthew's trilogy of parables. Then it considers the trilogy in narrative-critical perspective: Jesus' encounter with Israel—the nation, its leaders, and their people; Jesus and the nations—characterization, plot, and the reception of Mt 21:28–22:14; and narrative-critical readings of the parables of the two sons (21:28-32), the tenants (21:33-46), and the wedding feast (22:1-14), respectively. Then it examines the trilogy in redaction-critical perspective, and concludes that each of the three parables tells a story about Yahweh and his people and that Matthew's trilogy calls readers to faithful allegiance to Israel's God (and his Son) in the conviction that this obedience is the distinguishing characteristic of God's people in all ages. The ten-page appendix deals with the text of the parable of the two sons.

C. Pagliara, *La figura di Elia nel Vangelo di Marco. Aspetti semantici e funzionali,* Tesi Gregoriana, Serie Teologia 97 (Rome: Editrice Pontificia Università Gregoriana, 2003, paper €24) 393 pp. Bibliography. Indexed. ISBN: 88-7652-962-4.

Prepared as a doctoral dissertation under the direction of M. Grilli and accepted in 2002 by the Pontifical Gregorian University in Rome, this volume investigates the function of the figure of Elijah in Mark's Gospel. After a 47-page introduction, it examines each of the principal texts about Elijah in Mark's Gospel: the beginning of the Gospel and the figure of Elijah (Mk 1:1-13), Elijah and popular opinions about Jesus (6:14-16), Elijah and the christological question (8:27-30), Elijah and the transfiguration of Jesus (9:2-13), and Elijah and the cross (15:33-39). Then it considers the idea of Elijah as precursor of the Messiah against the background of biblical and Jewish literature, and reflects on the christological function of Elijah in Mark's Gospel. Pagliara concludes that Mark not only takes account of Elijah as a precursor to the Messiah but also develops his Christology in terms of an Elijah *redivivus* figure.

S. E. Porter (ed.), *Reading the Gospels Today,* McMaster New Testament Studies (Grand Rapids—Cambridge, UK: Eerdmans, 2004, paper $24 or £17.99) xvii and 211 pp. Indexed. LCN: 2004040941. ISBN: 0-8028-0517-5.

After Porter's introductory essay on reading the Gospels as a hermeneutical issue, the volume presents articles by C. A. Evans on sorting out the Synoptic problem—why an old approach is still best; Porter on reading the Gospels and the quest for the historical Jesus; M. Knowles on reading Matthew—the Gospel as oral performance; Y.-E. Yang on reading Mk 11:12-25 from a Korean perspective; A. Martens on salvation today—reading Luke's message for a Gentile audience; A. T. Lincoln on reading John—the Fourth Gospel under modern and postmodern interrogation; L. M. McDonald on the Gospels in early Christianity—their origin, use, and authority; and A. Wolters on reading the Gospel canonically—a methodological dialogue with B. S. Childs. The papers were prepared for the 2002 H. H. Bingham Colloquium in NT at McMaster Divinity College in Hamilton, Ontario.

R. Pregeant, *Matthew,* Chalice Commentaries for Today (St. Louis, MO: Chalice, 2004, paper $24.99) xi and 207 pp. Bibliography. LCN: 2004005201. ISBN: 0-8272-0525-2.

In his fourteen-page introduction to Matthew's Gospel, Pregeant, professor of religion and philosophy and chaplain emeritus at Curry College in Milton, MA, and visiting professor in NT at Andover Newton Theological School in Newton Centre, MA, proposes to focus on the text and the reader (rather than the author) and to emphasize the story that the Gospel tells (not the witness of Jesus' earliest followers or the mind of the author). He presents his exposition of Matthew's Gospel under three major headings: the origin and preparation of Jesus the Messiah—genealogy, infancy, and inaugural events (Mt 1:1–4:16); the public ministry of Jesus (4:17–16:20); and death and resurrection (16:21–28:20). Pregeant is the author of *Christology beyond Dogma. Matthew's Christ in Process Hermeneutic* (1978) and *Engaging the New Testament. An Interdisciplinary Introduction* (1995).

J.-F. Racine, *The Text of Matthew in the Writings of Basil of Caesarea,* SBL New Testament in the Greek Fathers 5 (Atlanta: Society of Biblical Literature, 2004, paper $49.95) xvi and 424 pp., 7 tables. Bibliography. LCN: 2004000347. ISBN: 1-58983-116-0.

The slightly revised version of a doctoral dissertation directed by B. D. Ehrman and P. J. Fedwick and accepted in 2000 by the University of St. Michael's College in Toronto, this volume seeks to present Basil of Caesarea's text of Matthew's Gospel by tabulating all the quotations that he made from it in his works, to characterize this text in relation to the existing manuscripts of the Gospels by using a method of quantitative analysis and a profile method, to contribute to the study of the history of the transmission of the NT text by presenting a sample of the text of Matthew in use in Cappadocia in the mid-4th century, and to shed light on the character and origin of the early Byzantine text-type of Matthew's Gospel. After explaining the need for investigating Basil's quotations of Matthew, it treats the figure of Basil (theologian, ascetic, and bishop), provides an introduction to the critical apparatus, examines in detail Basil's text of Matthew, analyzes the data, and notes the peculiarities of Basil's quotations of Matthew. Three appendixes are included. Racine concludes that Basil's text of Matthew's Gospel appears to be the earliest known witness of the Byzantine text-type.

D. Rhoads, *Reading Mark, Engaging the Gospel* (Minneapolis, MN: Fortress, 2004, paper $20) xviii and 270 pp. Bibliography. ISBN: 0-8006-3649-X.

The eight essays in this collection illustrate various strategies for reading Mark's Gospel: narrative criticism and the Gospel of Mark [§ 27-531]; narrative criticism—practices and prospects (1999); losing life for others in the face of death—Mark's standards of judgment [§ 38-787]; Jesus and the Syrophoenician woman [§ 39-828]; network for mission—the social system of the Jesus movement in Mark (1995); crossing boundaries—purity and defilement (1992); performing the Gospel of Mark (1992); and the ethics of reading Mark as narrative. Rhoads, professor of NT at Lutheran School of Theology in Chicago and co-author of *Mark as Story* (2nd ed., 1999), has provided an eight-page preface.

C. K. Rothschild, *Luke-Acts and the Rhetoric of History. An Investigation of Early Christian Historiography,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 175 (Tübingen: Mohr Siebeck, 2004, paper €64) xvi and 371 pp. Bibliography. Indexed. ISBN: 3-16-148203-4.

The revision of a doctoral dissertation directed by H. D. Betz and submitted to the University of Chicago in 2003, this volume aims to demonstrate the ways in which Luke-Acts both imitates and updates select historiographic predecessors as a means of authenticating the account within the agonistic context of Hellenistic and early Roman historiography, both pagan and Christian. After a 23-page introduction, Rothschild discusses the history of the interpretation of Acts as history. Then she considers methods of authentication in Hellenistic and early Roman period historiography, historical recurrence as rhetoric, prediction in historiography, divine guidance as rhetoric, and eyewitnesses and epitomizing as historical rhetoric. Rothschild concludes that when read alongside other works of ancient historiography, Luke-Acts emerges not as a predominantly theological treatise but more like the work of a master of style, rhetoric, and technique arguing a case for his version of the events of Christian origins.

E. SALVATORE, *"E vedeva a distanza ogni cosa". Il racconto della guarigione del cieco di Betsaida (Mc 8,22-26),* Aloisiana 32 (Rome: Gregorian University Press, 2003, paper €24; Brescia: Morcelliana) xv and 333 pp. Bibliography. Indexed. ISBN: 88-7652-972-1 (GUP), 88-372-1967-9 (M).

Based on a doctoral dissertation directed by J.-N. Aletti and accepted in 2001 by the Pontificia Facoltà Teologica dell'Italia Meridionale (Sezione S. Luigi), this narrative analysis of Mk 8:22-26 argues that the healing of the blind man of Bethsaida is like a "miniature" at the center of Mark's Gospel. After explaining some basic principles of narrative analysis and describing how other scholars have approached Mk 8:22-26, the volume discusses the story and the narration of the victory over blindness according to Mk 8:22-26, and provides a detailed narrative analysis with reference to internal factors (space, time, characters) and external factors (the narrator and his narrative strategy, the implicit reader). Then under the heading "seeing a blind man among the blind, learning to see," it places the episode in its context, and considers it in relation to the narrative rhetoric of the Markan macronarrative. Salvatore concludes that Mk 8:22-26 is a parable of seeing in which the narrator through his optical filter makes the reader see in a specific place and time the story of a blind man who is healed by the one (Jesus) who knows how to make him see.

J.-P. STERCK-DEGUELDRE, *Eine Frau namens Lydia. Zur Geschichte und Komposition in Apostelgeschichte 16,11–15.40,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 176 (Tübingen: Mohr Siebeck, 2004, paper €64) xiii and 327 pp. Bibliography. Indexed. ISBN: 3-16-147993-9.

The slightly revised version of a doctoral dissertation directed by P. Pilhofer and presented in 2001 to the theological faculty at the Ernst-Moritz-Arndt-Universität in Greifswald, this volume seeks to illuminate the theological significance of the Lukan account of Lydia's conversion in Acts 16:11-15, 40 in the Roman colony of Philippi, and to understand better its place in Luke-Acts. After a fourteen-page introduction, it discusses the redactional character of the "we" passages, and examines the redaction of the various parts of Acts 16:11-15, 40: the journey and the stay in the colony at Philippi (16:11-12); the preaching in the synagogue (16:13); the baptism of a God-fearer and her household (16:14); and Lydia's request, her providing lodging for the missionaries, and the life of the young community (16:15, 40). Then it explores various aspects of the theology of the Lydia passage, with an excursus on Lydia as a seller of purple goods. Sterck-Degueldre concludes that in the context of Luke-Acts Lydia stands out as a distinguished woman convert to Christianity who lived in the Roman colony of Philippi.

K. W. STEVENSON, *The Lord's Prayer. A Text in Tradition* (Minneapolis, MN: Fortress, 2004, paper $22) ix and 290 pp. Bibliography. Indexed. ISBN: 0-8006-3650-3.

After a sixteen-page introductory chapter on questions of method and scope regarding the Lord's Prayer (evidence, scholarship, issues of interpretation), Stevenson, bishop of Portsmouth in England and author of *Abba, Father* (2000), provides a historical survey of how this biblical prayer (see Mt 6:9-13; Lk 11:2-4) has been interpreted throughout the history of Christianity under the following headings: from the Bible to the 3rd century, the patristic east, the patristic west, the later east, the medieval west, Renaissance and Reformation, and into modernity and beyond. He concludes with reflections on points of analysis and abiding questions, and observes that the Lord's Prayer shows itself capable of entering every human construct. He notes that the Lord's Prayer is not only the prayer of a community taken from the NT but also is located in the Christian tradition by virtue of the threefold needs of translation, use, and interpretation, and in the context of worship that is both communal and individual.

W. R. Telford, *Mark,* T&T Clark Study Guides (London—New York: T&T Clark International, 2003, paper $12.95) 162 pp. Bibliographies. Indexed. ISBN: 0-567-08404-3.

Originally published in 1995 by Sheffield Academic Press [*NTA* 40, p. 528], this volume first provides an introduction to Mark's Gospel, and then considers Mark as history—the Gospel as a historical document; Mark as literature—the Gospel as a literary document; and Mark as theology—the Gospel as a religious text. Telford is senior lecturer in religious studies (biblical studies) in the department of religious studies at the University of Newcastle, Newcastle Upon Tyne.

G. Vermes, *Enquête sur l'identité de Jésus. Nouvelles interprétations,* trans. E. Billoteau (Paris: Bayard, 2003, paper €21) 272 pp., table. Bibliography. ISBN: 2-227-47040-2.

The French version of *The Changing Faces of Jesus* [*NTA* 46, p. 381], this volume contains essays on John—an Evangelist unlike the others; the Jesus of John—messianic figure or stranger from heaven; Paul—the apostle who did not know Jesus; the Christ of Paul—Son of God and universal redeemer of humankind; the Jesus of Acts—prophet, Lord, and Christ; the Jesus of the Synoptic Gospels—charismatic healer and teacher in the heat of eschatological expectation; hidden beneath the Gospels—the real Jesus; and the real Jesus at the dawn of the third millennium.

K. Wengst, *Das Johannesevangelium.* 1. Teilband, *Kapitel 1–10,* Theologischer Kommentar zum Neuen Testament 4/1 (2nd ed.; Stuttgart: Kohlhammer, 2004, paper €34) 423 pp. Bibliography. Indexed. ISBN: 3-17-018198-X.

The first edition of the first volume in Wengst's commentary on John's Gospel was described in *NTA* 45, pp. 593-594. In this revised and expanded edition he has corrected errors, made slight changes in wording, and made some additions in his general introduction to John's Gospel and his commentaries on the Prologue (1:1-18) and on the individual pericopes in 1:19–10:42. In his two-page foreword to this edition he explains in further detail his general approach to John's Gospel. The first edition of the second volume (covering John 11–21) was described in *NTA* 46, p. 381.

EPISTLES—REVELATION

A. Badiou, *Saint Paul. The Foundation of Universalism,* trans. R. Brassier, Cultural Memory in the Present (Stanford, CA: Stanford University Press, 2003, cloth $40, paper $15.95) x and 111 pp. LCN: 2002154091. ISBN: 0-8047-4470-X (cloth), -4471-8 (paper).

The English version of *Saint Paul: La fondation de l'universalisme* (1997), this volume argues that Paul delineates a new figure of the subject as the bearer of a universal truth that simultaneously shatters the strictures of Judaic Law and the conventions of the Greek Logos, and that the Pauline figure of the subject harbors a revolutionary potential today since the subject is that which refuses to submit to the order of the world as we know it and struggles for a new one instead. After reflections on Paul as our contemporary and on who Paul is, it considers texts and contexts, theory of discourses, the division of the subject, the antidialectic of death and resurrection, Paul against the Law, love as universal power, hope, and universality and the traversal of differences. Badiou, who holds the chair of philosophy at the Ecole Normale Supérieure in Paris, concludes that Paul can be best described as an antiphilosophical theoretician of universality.

S. Bittasi, *Gli esempi necessari per discernere. Il significato argomentativo della struttura della lettera di Paolo ai Filippesi,* Analecta Biblica 153 (Rome: Editrice Pontificio Istituto Biblico, 2003, paper €18) x and 274 pp. Bibliography. Indexed. ISBN: 88-7653-153-X.

Prepared as doctoral dissertation under the direction of J.-N. Aletti and accepted in 2002 by the Pontificia Facoltà dell'Italia Meridionale in Naples, this investigation of the argumentative significance of the structure of Paul's letter to the Philippians takes as its starting point the beginning of the "repetition" in Phil 3:1: the problems and the exegetical debate, the nature of the "same things," and 3:1b as a new beginning. Next it considers the first major part of the letter in 1:1–2:18: the epistolary prescript (1:1-2), thanksgiving and prayer (1:3-11), Paul's circumstances (1:12-26), exhortation (1:27-30), and the example of Jesus Christ (2:1-18). Then it treats the second major part of the letter in 3:1–4:23: Paul's example (3:2-16), exhortation (3:17–4:1), particular exhortations to the addressees (4:2-9), final thanksgiving (4:10-20), and epistolary postscript (4:21-23). Finally it analyzes Paul's directives about Timothy and Epaphroditus in Phil 2:19-30 as the center of the letter. Bittasi concludes that this argumentative structure serves to highlight and unify the major themes of the letter (joy, opposition, love, discernment, etc.).

T. J. BURKE, *Family Matters. A Socio-Historical Study of Kinship Metaphors in 1 Thessalonians,* JSNT Supplement Series 247 (London—New York: T&T Clark International, 2003, £60 or $125) xiii and 287 pp. Bibliography. Indexed. ISBN: 0-8264-6659-1.

Based on a doctoral dissertation directed by J. M. G. Barclay at the University of Glasgow, this investigation of familial terminology in 1 Thessalonians seeks not only to fill a lacuna in the study of the Thessalonian literature but also to help us better understand aspects of family relationships in the ancient Mediterranean world. After considering background and context, it discusses the Jewish and the non-Jewish evidence concerning parents and children in the ancient world, and reflects on brotherly relations in the ancient world. Then it focuses on Paul's use of familial terminology with reference to the Thessalonians: the apostle Paul as parent; Paul and the Thessalonian brotherhood; brotherhood, morality, and outsiders (1 Thess 4:3-8); φιλαδελφία, family honor, and the importance of earning your own "bread" (1 Thess 4:9-12); and order in the affairs of the brotherhood (1 Thess 5:12-15). Burke concludes that in 1 Thessalonians Paul was drawing on a whole range of cultural expectations about households in antiquity to describe how he thought that both he and his converts ought to conduct themselves toward one another and in view of outsiders, and that relationships among early Christians were never entirely nonhierarchical.

M. BYRNES, *Conformation to the Death of Christ and the Hope of Resurrection. An Exegetico-Theological Study of 2 Corinthians 4,7-15 and Philippians 3,7-11,* Tesi Gregoriana, Serie Teologia 99 (Rome: Editrice Pontificia Università Gregoriana, 2003, paper €20) 321 pp. Bibliography. Indexed. ISBN: 88-7652-967-5.

Prepared as a doctoral dissertation under the direction of S. Brodeur and presented in 2003 to the Pontifical Gregorian University in Rome, this volume investigates how 2 Cor 4:7-15 and Phil 3:7-11 provide a deeper understanding of what Paul meant by "conformation" to the death of Christ and how it relates to the hope of resurrection. After an eight-page introduction, it treats 2 Cor 4:7-15 under the heading "carrying about in the body the dying of Jesus," and considers its context, provides a close reading of the text, and reflects on its theology with regard to Christology, apostolic ministry, and Christian suffering. Next under "conformed to his death" it discusses the context of Phil 3:7-11, gives a close reading of it, and discusses its theology with reference to Christology, Paul and 1st-century Judaism, and conversion. Then it compares and contrasts 2 Cor 4:7-15 and Phil 3:7-11 within the categories of theology, Christology, pneumatology, eschatology and ethics, and soteriology. Byrnes concludes that these two texts show that the Christian is one who is fully immersed in the paschal mystery.

W. DEMING, *Paul on Marriage and Celibacy. The Hellenistic Background of 1 Corinthians 7* (2nd ed.; Grand Rapids—Cambridge, UK: Eerdmans, 2004, paper $28 and £19.99) xxii and 271 pp. Bibliography. Indexed. LCN: 2004064206. ISBN: 0-8028-3989-4.

The revised and updated paperback version of the work (1995) described in *NTA* 39, pp. 516-517, this edition features a new two-page foreword by R. F. Collins, small changes designed to clarify and strengthen the argument, new evidence from primary sources, some new translations, and references to the most recent scholarship. After reviewing scholarly opinions about the motivation for celibacy in 1 Corinthians 7, Deming, associate professor of theology at the University of Portland, considers the Stoic-Cynic marriage debate, discusses Stoic and Cynic elements in 1 Corinthians 7, and offers a nonascetic interpretation of Paul's teaching in 1 Corinthians 7.

J. D. G. DUNN, *1 Corinthians,* T&T Clark Study Guides (London—New York: T&T Clark International, 2003, paper $12.95) 118 pp. Bibliographies. Indexed. ISBN: 0-567-08434-5.

Originally published in 1995 by Sheffield Academic Press [*NTA* 40, p. 533], this volume first provides a brief introduction to 1 Corinthians and raises some preliminary questions. Then it examines 1 Corinthians under the following headings: divisions in the Corinthian church (chaps. 1–4); between church and world—social tensions in the Corinthian church (chaps. 6–10); and between church and God—problems of worship and belief (chaps. 11–16). Finally it reflects on Paul's pastoral and theological responses, and offers some general conclusions. Dunn is emeritus professor of divinity at the University of Durham.

J. D. G. DUNN (ED.), *The Cambridge Companion to St Paul,* Cambridge Companions to Religion (Cambridge, UK—New York: Cambridge University Press, 2003, cloth $65, paper $23) xxi and 301 pp., map, table. Bibliography. Indexed. ISBN: 0-521-78155-8 (cloth), -78694-0 (paper).

After essays by K. Haacker on Paul's life and S. C. Barton on Paul as missionary and pastor, this companion to the study of Paul presents chapters on the individual letters: M. M. Mitchell on 1 and 2 Thessalonians, B. Longenecker on Galatians, J. Murphy-O'Connor on 1 and 2 Corinthians, R. Jewett on Romans, M. Hooker on Philippians, L. T. Stuckenbruck on Colossians and Philemon, A. T. Lincoln on Ephesians, and A. J. Hultgren on the Pastoral epistles. Next there are treatments of Paul's theology: A. F. Segal on Paul's Jewish presuppositions, G. N. Stanton on Paul's gospel, L. W. Hurtado on Paul's Christology, L. T. Johnson on Paul's ecclesiology, and B. Rosner on Paul's ethics. Finally there are papers by C. J. Roetzel on Paul in the 2nd century, R. Morgan on Paul's enduring legacy, and B. Witherington on contemporary perspectives on Paul.

E. EBEL, *Die Attraktivität früher christlicher Gemeinden. Die Gemeinde von Korinth im Spiegel griechisch-römischer Vereine,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 178 (Tübingen: Mohr Siebeck, 2004, paper €59) xv and 276 pp., 3 plans. Bibliography. Indexed. ISBN: 3-16-148201-8.

The slightly revised version of a doctoral dissertation directed by P. Pilhofer and accepted in 2003 by the theological faculty of the Friedrich-Alexander-Universität in Erlangen-Nürnberg, this volume investigates the structure and attractiveness of various Greco-Roman associations and of the Christian community in Corinth. After an eleven-page introduction, Ebel describes the epigraphical and archaeological evidence for, and the community life of, the *cultores Dianae et Antinoi* in Lanuvium and of the Iobakchoi (devotees of Bacchus) at Athens, respectively, and explores the influence of economic conditions on the forms that their community life took. Then she focuses on the Christians at Corinth with particular attention to the external conditions and organization of the community meals, disciplinary measures and jurisdiction, and the designation "brother," and offers general comparisons about the attractiveness of the Greco-Roman associations and the early Christian communities. Also included is a twenty-page epigraphical appendix. Ebel concludes that in the context of contemporary Greco-Roman associations the early Christians stood out for their renunciation of admission requirements and the great intensity of their life together.

R. FABRIS, *Lettera di Giacomo. Introduzione, versione, commento,* Scritti delle origini cristiane 17 (Bologna: Dehoniane, 2004, paper €34) 375 pp. Bibliography. Indexed. ISBN: 88-10-20621-5.

In his 29-page introduction to the letter of James, Fabris, author of *Lettera ai Filippesi – Lettera a Filemone* (2001) in the same series, discusses the vocabulary and style, literary genre, structure, situation of the addressees, occasion and purpose, religious and cultural milieu, historical origin, message, and history of interpretation. Then he presents for each pericope a translation, literary analysis, and commentary under the following headings: be persevering in tests (1:1-18); hear and act upon the word (1:19-27); carry out the "royal law" (2:1-13); faith without works is dead (2:14-26); the tongue sets on fire the cycle of existence (3:1-12); wisdom from above is pure (3:13-18); humble yourselves before the Lord (4:1-12); woe to you, rich! (4:13–5:6); and strengthen your hearts (5:7-20).

J. A. FITZMYER, *Spiritual Exercises Based on Paul's Epistle to the Romans* (Grand Rapids—Cambridge, UK: Eerdmans, 2004, paper $20 or £14.99) iv and 235 pp. Bibliography. Indexed. LCN: 95-8650. ISBN: 0-8028-2673-3.

This reprinting of a work first published in 1995 by Paulist Press [*NTA* 40, p. 356] contains a revised version of the preface. Taking its starting point from the striking affinity between Paul's letter to the Romans and the Spiritual Exercises of Ignatius Loyola, the volume selects and highlights those aspects of Romans that readily lend themselves to a series of twenty-four meditations so that the exercitant who uses this book will capture the spirit and teaching of Romans. Fitzmyer is the author of the commentary on Romans (1993) in the Anchor Bible series.

P. GRAY, *Godly Fear. The Epistle to the Hebrews and Greco-Roman Critiques of Superstition,* SBL Academia Biblica 16 (Atlanta: Society of Biblical Literature, 2003, paper $39.95) x and 272 pp. Bibliography. Indexed. LCN: 2003014812. ISBN: 1-58983-100-4.

Prepared as a doctoral dissertation under the direction of C. R. Holladay and presented to Emory University in Atlanta, this volume examines the articulation of Christian faith in the letter to the Hebrews in the context of ancient debates about superstition and fear. After an introduction to the concepts of "superstition" (δεισιδαιμονία) and "godly fear" (εὐσέβεια) in the Greco-Roman world, it considers Plutarch's views about superstition as inappropriate fear, freedom from fear as a Christian ideal in Hebrews, and reverence and awe—fear as an appropriate response to God in Hebrews. Gray concludes that the author of Hebrews deliberately addressed the problem of fear and its function in one's relationship with the deity, and in doing so underscored the scandal of particularity that the Christian message has caused since its very beginning.

D. R. HALL, *The Unity of the Corinthian Correspondence,* JSNT Supplement Series 251 (London—New York: T&T Clark International, 2003, £70 or $125) ix and 280 pp. Bibliography. Indexed. ISBN: 0-8264-6987-6.

The thesis of this book is that 1 and 2 Corinthians in the form in which we now have them represent two stages in a single conflict, that in both letters Paul faces the same opponents, and that the references in 2 Corinthians to a tearful letter and to the punishment of an offender are references to 1 Corinthians. Its twelve chapters concern Paul's opponents in 1 Corinthians, the unity of 1 Corinthians, the social background to 1 Corinthians, the unity of 2 Corinthians, the internal unity of 2 Corinthians 1–9, the background of Paul's opponents, the teaching of Paul's opponents, the question of self-support, the vocabulary of Paul's opponents, the tearful letter, Paul's travels and travel plans, and Paul's pastoral strategy. Also included are eight excursuses on the meaning of μετασχηματίζειν in 1 Cor 4:6, the translation of 1 Cor 4:15, the meaning of ἤδη in 1 Cor 4:8, the meaning of αὐτὸς ἐγὼ Παῦλος in 2 Cor 10:1, and so forth.

R. A. HORSLEY (ED.), *Paul and the Roman Imperial Order* (Harrisburg, PA: Trinity Press International, 2004, paper $25) ix and 198 pp. Indexed. LCN: 2003016692. ISBN: 1-56338-421-3.

After Horsley's 23-page introduction, this volume presents essays by R. Jewett on the corruption and redemption of creation—reading Rom 8:18-23 within the imperial context; A. Smith on "unmasking the powers"—toward a postcolonial analysis of 1 Thessalonians;

N. Elliott on the apostle Paul's self-presentation as anti-imperial performance; R. A. Ramsaran on resisting imperial domination and influence—Paul's apocalyptic rhetoric in 1 Corinthians; E. Agosto on patronage and commendation, imperial and anti-imperial; E. M. Heen on Phil 2:6-11 and resistance to local timocratic rule; and J. W. Knust on Paul and the politics of virtue and vice. A nine-page response by S. R. F. Price is included. Horsley is also the editor of *Paul and Politics: Ekklesia, Israel, Imperium, Interpretation* (2000).

L. T. JOHNSON, *Brother of Jesus, Friend of God. Studies in the Letter of James* (Grand Rapids—Cambridge, UK: Eerdmans, 2004, paper $30 or £21.99) ix and 290 pp. Indexed. LCN: 2004040904. ISBN: 0-8028-0986-3.

After a 23-page prologue on James' significance for early Christian history, this collection first presents an introduction to the letter of James [§ 45-1182]; a survey of the history of interpretation of James; and an overview of the reception of James in the early church. Next it treats the following topics: journeying east with James—a chapter in the history of interpretation; how James won the west—a chapter in the history of canonization; and the social world of James—literary analysis and historical reconstruction (1995). Then it provides essays on the use of Leviticus 19 in the letter of James [§ 27-665]; the sayings of Jesus in the letter of James (1999); taciturnity and true religion—Jas 1:26-27 (1990); the mirror of remembrance—Jas 1:22-25 [§ 33-798]; Jas 3:13–4:10 and the topos περὶ φθόνου [§ 28-649]; friendship with the world and friendship with God—discipleship in James (1985); and gender in the letter of James—a surprising witness. Johnson, professor of NT and Christian origins at Candler School of Theology, Emory University in Atlanta, and author of *The Letter of James* (1995) in the Anchor Bible series, concludes with a 25-page essay on the importance of James for theology.

A.-J. LEVINE WITH M. BLICKENSTAFF (EDS.), *A Feminist Companion to the Deutero-Pauline Epistles,* Feminist Companion to the New Testament and Early Christian Writings 7 (London—New York: T&T Clark International, 2003, cloth £65 or $125, paper £25) xiii and 200 pp. Bibliography. Indexed. ISBN: 0-8264-6335-5 (cloth), -6336-3 (paper).

After Levine's thirteen-page introduction, this volume presents essays by M. Y. MacDonald on early Christian women married to unbelievers [§ 35-371]; M. A. Beavis on "if anyone will not work, let them not eat"—2 Thess 3:10 and the social support of women; V. R. Mollenkott on emancipative elements in Eph 5:21-33—why feminist scholarship has (often) left them unmentioned, and why they should be emphasized; E. Mouton on the transformative potential of Ephesians across times and cultures; A. Standhartinger on the epistle to the congregation in Colossae and the invention of the "household code" (1998); D. M. Scholer on 1 Tim 2:9-15 and the place of women in the church's ministry (1986); J. M. Bassler on limits and differentiation—the calculus of widows in 1 Tim 5:3-16; L. Portefaix on "good citizenship" in the household of God—women's position in the Pastorals reconsidered in the light of Roman rule; and B. Thurston on 1 Tim 5:3-16 and the leadership of women in the early church. The paper edition is not available from T&T Clark International in North America.

W. A. MEEKS, *The First Urban Christians. The Social World of the Apostle Paul* (2nd ed.; New Haven—London: Yale University Press, 2003, paper $18.95) xvi and 303 pp., 2 figs., map. Bibliography. Indexed. LCN: 2002107884. ISBN: 0-300-09861-8.

This second edition of Meeks's classic social description of early Christianity [*NTA* 27, p. 219] contains a new four-page preface in which the author reflects on his work in the light of developments in scholarship over the past twenty years. Its six chapters concern the urban environment of Pauline Christianity, the social level of Pauline Christians, the formation of the *ekklēsia*, governance, ritual, and patterns of belief and patterns of life. A four-page supplementary bibliography is included. Meeks is professor emeritus of biblical studies in the department of religious studies at Yale University.

J. Murphy-O'Connor, *Histoire de Paul de Tarse. Le Voyageur du Christ,* trans. D. Barrios-Delgado, Initiations bibliques (Paris: Cerf, 2004, paper €30) 315 pp., 5 maps. Bibliographies. Indexed. ISBN: 2-204-07266-4.

Building on material developed in his *Paul. A Critical Life* (1996), Murphy-O'Connor, professor of NT at the École biblique et archéologique française de Jérusalem, traces the life and missionary career of Paul the apostle under twelve headings: the first years, the conversion and its consequences, apprenticeship at Antioch, travel in Europe, in Achaia, Antioch and Jerusalem, the first year at Ephesus, the second year at Ephesus, dialogues with Corinth, Macedonia and Illyria, farewell to the east, and the last years. The English original is entitled *Paul. His Story* (2004).

J. Murphy-O'Connor, *Paul. His Story* (Oxford—New York: Oxford University Press, 2004, $21) xvi and 259 pp., 3 maps. Indexed. ISBN: 0-19-926653-0.

In this biography of Paul the apostle, Murphy-O'Connor seeks to reconstruct his life in sufficient detail to give it consistency and color, and to recount events in their chronological order, out of the conviction that a strong narrative line is the only way to give a sense of Paul as a person. After treating Paul's early years and his conversion and its consequences, he traces Paul's missionary activities throughout the Mediterranean world until his final years. He gives particular emphasis to times and distances in order to remind the reader that everything took a lot longer in Paul's day. By way of conclusion Murphy-O'Connor observes that Paul was never a favorite of those who believed that Christianity should remain profoundly rooted in Judaism, and notes that the Pauline version of Christianity has never been seriously tried.

C. R. Nicholl, *From Hope to Despair in Thessalonica. Situating 1 and 2 Thessalonians,* Society for New Testament Studies Monograph Series 126 (Cambridge, UK—New York: Cambridge University Press, 2004, $75) xx and 315 pp. Bibliography. Indexed. LCN: 2004051554. ISBN: 0-521-83142-3.

Prepared as a doctoral dissertation under the direction of M. D. Hooker and accepted by Cambridge University, this volume examines the situations underlying Paul's Thessalonian correspondence (especially the eschatological problems assumed by the letters) with a view to determining points of continuity and discontinuity and whether a plausible course of development between these situations can be educed. Nicholl contends that the letters represent two stages in a single crisis, and that 2 Thessalonians was written as an appendix to 1 Thessalonians to reinforce the earlier letter in the wake of the false claim that the Day of the Lord had already come (see 2 Thess 2:2). After a fourteen-page introduction to recent scholarly discussion of 1 and 2 Thessalonians, he focuses on 1 Thessalonians with particular attention to the eschatological sections in 4:13-18 and 5:1-11, and to the rest of the letter. Then he turns to 2 Thessalonians, with special reference to 2:1–3:5; 1:1-12; and 3:6-18. Finally he isolates points of continuity and discontinuity between the two letters and attempts to construct a case for situational development. In a 25-page appendix he argues that the "restrainer" (ὁ κατέχων/τὸ κατέχον) in 2 Thess 2:6-7 is best identified as Michael the archangel.

E. P. Sanders, *Paul. A Very Short Introduction* (Oxford—New York: Oxford University Press, 2001, paper $9.95) x and 165 pp., 7 halftones. Bibliography. Indexed. ISBN: 0-19-285451-8.

First published in 1991 in the "Past Masters" series [*NTA* 36, p. 125], this "very short introduction" to Paul treats Paul's mission, Paul's life, missionary strategy and message, the return of the Lord and the resurrection of the dead, theological presuppositions of monotheism and providence, righteousness by faith and being in Christ (in Galatians and Romans, respectively), Christology, the Law, behavior, and the salvation of Israel and of the world (Romans 9–11). Sanders is professor of religion at Duke University.

T. R. SCHREINER, *1, 2 Peter, Jude,* New American Commentary 37 (Nashville, TN: Broadman & Holman, 2003, $29.99) 512 pp. Bibliography. Indexed. ISBN: 0-8054-0137-7.

In this volume Schreiner, professor of NT at Southern Baptist Theological Seminary in Louisville, Kentucky, and author of *Paul, Apostle of God's Glory in Christ. A Pauline Theology* (2001), presents introductions to and commentaries on the New International Version's translations of 1 and 2 Peter and Jude. He treats 1 Peter according to the following outline: opening (1:1-2), called to salvation as exiles (1:3–2:10), living as aliens to bring glory to God in a hostile world (2:11–4:11), persevering in suffering (4:12–5:11), and concluding words (5:12-14). Then he deals with 2 Peter under these major headings: greeting (1:1-2); God's grace the foundation for a life of godliness (1:3-11); Peter's apostolic reminder (1:12-21); the arrival, character, and judgment of false teachers (2:1-22); and reminder—the day of the Lord will come (3:1-18). Finally he considers Jude in four sections: greeting (1-2), the purpose for writing (3-4), judgment of the intruders (5-16), and exhortations to believers (17-25).

J. S. SUH, *The Gospel of Paul,* Studies in Biblical Literature 56 (New York—Bern: Lang, 2003, $39.95) xv and 138 pp. Bibliography. Indexed. LCN: 2003007054. ISBN: 0-8204-6717-0.

Suh, dean and professor of NT at Yonsei University College of Theology in South Korea and author of *The Glory in the Gospel of John* (1995), explores the sociological implications behind Paul's diverse theological statements of the gospel. He contends that implicit within Paul's expressed views was his attempt to heighten his influence over the local churches while decreasing the influence of the local churches over him. He treats these topics in eight chapters under the following headings: Christ and resurrection, resurrection witnesses, Jerusalem conference, Christ and the Law, Law and faith, promise of God, Lord's Supper, and Christ hymn. A three-page appendix deals with Paul's gospel and someone else's foundation.

A. WEISER, *Der zweite Brief an Timotheus,* Evangelisch-Katholischer Kommentar zum Neuen Testament 16/1 (Düsseldorf—Zurich: Benziger, 2003, paper; Neukirchen-Vluyn: Neukirchener, €64) xi and 347 pp., plate. Bibliographies. ISBN: 3-545-23118-6 (B), 3-7887-1886-2 (N).

In his 43-page introduction to 2 Timothy, Weiser, professor of NT exegesis and introduction at the Philosophisch-Theologische Fakultät der Pallottiner in Vallendar, discusses the letter's literary form and *Gattung;* the addressee, the sender, and the situation presupposed in the letter; the pseudonymity of the Pastorals; place, milieu, and date of composition; sources and traditions; and textual history and canonicity. Then he divides his exposition into three major sections: epistolary opening (1:1-5), the body of the letter (1:6–4:8), and epistolary closing (4:9-22). He divides the body of the letter into three main parts: the call to bear witness after the teaching and exemplary suffering of "Paul" (1:6–2:13), direction for the community in the face of false teaching (2:14–3:9), and directives to the officeholder "Timothy" (3:10–4:8). Six excursuses are interspersed throughout the commentary.

B. WITHERINGTON WITH D. HYATT, *Paul's Letter to the Romans. A Socio-Rhetorical Commentary* (Grand Rapids—Cambridge, UK: Eerdmans, 2004, paper $36) xxxviii and 421 pp. Bibliography. Indexed. LCN: 2003064340. ISBN: 0-8028-4504-5.

While focusing on the contributions that social and rhetorical analysis can make to the interpretation of Paul's letter to the Romans, this commentary also attends to the theological and ethical issues that emerge from the text. After a 25-page introduction (authorship and the text-critical issues in chapter 16, integrity, date, audience, etc.), it presents for each pericope an exposition of the text and a reflection on "bridging the horizons" between the text and people today: epistolary prescript and greeting (1:1-7); *exordium* and *narratio* (1:8-15); *propositio* (1:16-17); argument one, part one (1:18-32)—the unbearable likeness; argument one, part two (2:1-16)—critique of a judgmental Gentile hypocrite; argument two (2:17–

3:20)—censoring a censorious Jewish teacher; and so forth. Witherington is professor of NT at Asbury Theological Seminary in Wilmore, Kentucky, and Hyatt is a graduate student there.

BIBLICAL THEOLOGY

P. ADAM, *Hearing God's Words. Exploring Biblical Spirituality,* New Studies in Biblical Theology 16 (Downers Grove, IL: InterVarsity, 2004, paper $24; Leicester, UK: Apollos) 237 pp. Bibliography. Indexed. ISBN: 0-8308-2617-3 (IV), 1-84474-002-1 (A).

Intended as a companion to the author's *Speaking God's Words: A Practical Theology of Preaching* (1996), this volume seeks to show how the Bible is a rich and fruitful resource for spirituality, to sketch the fundamental shape and structure of the "spirituality of the Word," and to describe the spirituality that the Bible teaches and encourages. After a four-page introduction, it treats biblical spirituality—whoever is from God hears the words of God; the OT—hear my words, O my people; the NT—the words that I have spoken are spirit and life; Calvin's theology of revelation—faith hearing the word of Christ; issues in spirituality—sanctify them in the truth, your word is truth; and examples of spirituality—they have kept your word. Adam is principal of Ridley College in Melbourne.

P. D. AKPUNONU, *The Vine, Israel and the Church,* Studies in Biblical Literature 51 (New York—Bern: Lang, 2004, $64.95) xv and 228 pp. Bibliography. LCN: 2002005691. ISBN: 0-8204-6160-1.

Akpunonu, a priest of the archdiocese of Onitsha in Nigeria, explores in detail the biblical theme of the vine with regard to both Israel and the church. Taking as his starting point the canticle of the vine in Isa 5:1-7, he discusses the vine in Israel, the canticle of the vine (Isa 5:1-7), Psalm 80, the parable of the wicked husbandmen (Mt 21:33-44), the vine in John's Gospel (with particular attention to Jn 15:1-8), Israel as vine, and the church as vine. He concludes that the church is the vine and the vineyard of Yahweh, and that all the favors and responsibilities of Israel are now with the church.

R. J. ALLEN, *Wholly Scripture. Preaching Biblical Themes* (St. Louis, MO: Chalice, 2004, paper $19.99) vii and 134 pp. Bibliography. LCN: 2004002620. ISBN: 0-8272-4247-6.

With various examples and exegetical insights, Allen, professor of preaching and NT at Christian Theological Seminary in Indianapolis, IN, explores the what, why, when, and how of preaching on biblical themes. After asking "What is a biblical theme?" he reflects on why and when to preach from themes in the Bible, adapts aspects of conventional exegesis of a passage to a plan for preparing to preach on a biblical theme, considers possibilities for preaching on themes in connection with the Revised Common Lectionary and in sermon series based on free selection, and offers four sample sermons. An appendix lists some resources to help the preacher develop sermons on themes from the Bible.

G. A. ARBUCKLE, *Confronting the Demon. A Gospel Response to Adult Bullying* (Collegeville, MN: Liturgical Press, 2004, paper $12.95) 152 pp. Bibliography. LCN: 2003027080. ISBN: 0-8146-3016-2.

Arbuckle, co-director of the Refounding and Pastoral Research Unit in Sydney, Australia, focuses on the nature and types of contemporary bullying, and what the Christian Scriptures advise us to do to prevent it. After defining and explaining the nature of bullying, he deals with the qualities of a bully and the impact that abuse has on victims, and looks at the cultural roots of bullying. Then he examines what the Christian Scriptures teach us about the evil of bullying, and what we need to do to counteract it in our own lives and the world in which we live. Arbuckle concludes that bullying is an evil because it denies others the freedom and dignity that comes from God.

F. AVEMARIE AND H. LICHTENBERGER (EDS.), *Auferstehung — Resurrection. The Fourth Durham-Tübingen Research Symposium. Resurrection, Transfiguration and Exaltation in Old Testament, Ancient Judaism and Early Christianity (Tübingen, September, 1999),* Wissenschaftliche Untersuchungen zum Neuen Testament 135 (Tübingen: Mohr Siebeck, 2004, paper €59) xii and 401 pp. Indexed. ISBN: 3-16-148273-5.

The "study edition" of the work described in *NTA* 45, p. 605, this volume presents essays on resurrection in the OT (by B. Janowski, A. Chester, and Lichtenberger), resurrection in the NT (by A. M. Schwemer, M. Hengel, O. Hofius, and G. S. Oegema), transfiguration in the NT (by S. C. Barton, and C. H. T. Fletcher-Louis), and ascension in the NT (by J. D. G. Dunn, A. W. Zwiep, and P. Stuhlmacher, with a response by Dunn).

J. C. CAVADINI AND L. HOLT (EDS.), *Who Do You Say That I Am? Confessing the Mystery of Christ* (Notre Dame, IN: University of Notre Dame Press, 2004, cloth $60, paper $30) x and 263 pp. Indexed. LCN: 2003025296. ISBN: 0-268-04401-5 (cloth), -04402-3 (paper).

After a sixteen-page introduction by Cavadini and K. Johnson, this volume presents twelve essays by J. Pelikan on "Who do you say that I am—not?"—the power of negative thinking in the decrees of the ecumenical councils; M. Hooker on their thoughts are not as our thoughts—the Council of Chalcedon and the NT; G. O'Collins on Jesus as Lord and teacher; G. Lindbeck on messiahship and incarnation—particularity and universality are reconciled; J. J. Buckley on *lectio divina* and arguing over Jesus—an "ascetic understanding" for christological rebukes of Christ's body; J. Sobrino on the kingdom of God and the theological dimension of the poor—the Jesuanic principle; J. B. Metz on the way to a Christology after Auschwitz; C. Geffré on the christological paradox as a hermeneutical key to interreligious dialogue; D. Burrell on Jesus and the Quran—the Word of God among us; M. A. Signer on blindness or insight—the Jewish denial of Jesus Christ; E. A. Dreyer on Jesus as bridegroom and lover—critical retrieval of a medieval metaphor; and L. S. Cunningham on *Christos mystikos*—Jesus Christ and the new millennium. The papers were prepared for a conference held in 2000 at Tantur near Jerusalem.

H. HÜBNER, *Wer ist der biblische Gott? Fluch und Segen der monotheistischen Religionen,* Biblisch-Theologische Studien 64 (Neukirchen-Vluyn: Neukirchener, 2004, paper €24.90) xi and 215 pp. Bibliography. Indexed. ISBN: 3-7887-2033-6.

Hübner, professor of biblical theology on the theological faculty at the University of Göttingen, explores whether belief in one God only (monotheism) leads to fanaticism, and argues that within the monotheistic religions one can find both tolerant and intolerant impulses. After a 25-page introduction to the theme, he treats the OT and monotheism with reference to the age of monolatry (with an intermezzo on the Hindu writing Bhagavad Gita), and the birth of monotheism. Next he treats the transition from OT monotheism to NT monotheism, and asks whether this development represented the surrender of strict monotheism. Then he considers the one God of Islam, and reflects on the three-one God as the one hermeneutical God.

S. KOCH, *Rechtliche Regelung von Konflikten im frühen Christentum,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 174 (Tübingen: Mohr Siebeck, 2004, paper €64) xiii and 337 pp. Bibliography. Indexed. ISBN: 3-16-148004-X.

The slightly revised version of a doctoral dissertation directed by A. Lindemann and accepted in 2002 by the Kirchliche Hochschule Bethel in Bielefeld, this volume explores the most important conflicts within early Christianity and their resolutions in light of their Jewish and Greco-Roman backgrounds. After an introduction to the theme and a review of past research, it treats the following topics: "whoever wishes to be great among you"—διακονεῖν as an alternative form of conflict resolution; "that you not be judged"—renunciation of rights and reprimand in the Sayings Source Q; "if your brother sins"—conflict regulation in Matthew; "How is it that you test God?"—Jewish-Christian conflict resolution in Acts; "we who are Romans"—Christians in conflict with the Roman empire; "I give you a judgment"—legal resolution of conflicts in Corinth; "may you be cursed"—legal backgrounds of ἀνάθεμα; "that you may hold yourself without prejudice"—the role of church officers in conflict resolution in 1 Timothy; "reprimand one another"—liturgically related correction in *Didache;* and "the restoration of order"—sacral-legal conflict resolution in *1 Clement.* Koch concludes that there was no single paradigmatic model for resolving conflicts within the early church, and that much depended on the concrete situations and the cultural circumstances.

J. LIERMAN, *The New Testament Moses. Christian Perceptions of Moses and Israel in the Setting of Jewish Religion,* Wissenschaftliche Untersuchungen zum Neuen Testament, 2. Reihe 173 (Tübingen: Mohr Siebeck, 2004, paper €64) xiv and 368 pp. Bibliography. Indexed. ISBN: 3-16-148202-6.

A significantly revised and rewritten version of a doctoral dissertation directed by W. Horbury and accepted in 2002 by the faculty of divinity and board of graduate studies at Cambridge University, this volume examines the NT witness to how Jews and Jewish Christians perceived the relationship of Moses with Israel and with the Jewish people. After a 31-page introduction, it investigates the pertinent early Jewish and NT sources regarding Moses as prophet, Moses as priest and apostle, Moses as king, Moses as lawgiver, baptism into Moses, Moses as the focus of Jewish loyalty, and points of contact with Christology. Lierman concludes that the central position of Moses in relation to Israel seems to be particularly prominent in the NT, and that the NT portrait of Moses provides an under-appreciated key to NT Christology and ecclesiology.

P. M. MCDONALD, *God and Violence. Biblical Resources for Living in a Small World* (Scottdale, PA—Waterloo, ON: Herald, 2004, paper $16.99 or $23.79 Can.) 373 pp. Bibliography. Indexed. LCN: 2003022509. ISBN: 0-8361-9269-9.

McDonald, lecturer in NT at Ushaw College in Durham, UK, contends that many biblical stories, read as part of a canon from Genesis to Revelation, contain resources for turning violence to service of God and humanity. After an eleven-page introduction, she treats violence and the invisible order—the figure of Cain; after Cain—the flood, strong men, and more cities in Genesis 6–11; patriarchal peacemaking; the exodus and the warrior God; organizing an itinerant Israel—the book of Numbers; receiving the land as gift—the book of Joshua; leadership in a time of violence—the book of Judges; Isaiah 1–39—civilization is not enough; three soundings; attending to the mystery—human action in Mark; and lion and lamb—the perils of language. A thirteen-page appendix evaluates the work of R. Girard on violence and desire. McDonald concludes that in the Bible violence is taken account of but does not have the last word.

M. MCENTIRE, *Dangerous Worlds. Living and Dying in Biblical Texts* (Macon, GA: Smyth & Helwys, 2004, paper $19) vi and 152 pp. Bibliography. LCN: 2004003515. ISBN: 1-57312-433-8.

After a discussion of biblical narrative ("reading in dangerous places"), McEntire, associate professor of religion at Belmont University in Nashville, TN, and author of *The Blood of Abel. The Violent Plot in the Hebrew Bible* (1999), examines whole biblical books and asks questions about death and the threat of death in these books: Genesis—striving with God; Judges—Who shall go up?; Samuel—like the other nations; Ezra-Nehemiah—all who trembled; Matthew—not peace but a sword; and Acts—those who were scattered. He concludes that while we can accept the Bible's messy stories of life and death as a beginning point for our theology, it is difficult to accept them as the end.

J. H. NEYREY, *Render to God. New Testament Understandings of the Divine* (Minneapolis, MN: Fortress, 2004, paper $23) xviii and 313 pp. Bibliography. Indexed. LCN: 2004008042. ISBN: 0-8006-3648-1.

Combining NT exegesis, Jewish and Greco-Roman background materials, and social-science concepts, Neyrey, professor of NT at the University of Notre Dame and author of *Honor and Shame in the Gospel of Matthew* (1998), examines the various understandings of

God in eight key NT documents: patron and vindicator (Mark); provident, benevolent, foolish, and shameful (Matthew); benefaction, providence, and theodicy (Acts); a systematic theology (Romans); patronage and honor, order and disorder (1 Corinthians); theologies in conflict (Galatians); Who else is called "God"? (John's Gospel); and Who else is called "God"? (Hebrews). The three appendixes concern (1) God-in-relationship—patron-broker-client; (2) "Be holy, as I am holy"—God, purity, and order; and (3) honor and shame. Neyrey concludes with a checklist of ways of reading documents and gathering data for the study of God in the NT, and with suggestions for further research.

P. O'CALLAGHAN, *The Christological Assimilation of the Apocalypse. An Essay on Fundamental Eschatology* (Dublin: Four Courts, 2004, $75) xvi and 336 pp. Bibliography. Indexed. ISBN: 1-85182-781-1.

After a five-page introduction, O'Callaghan, dean of theology at the Pontifical University of the Holy Cross in Rome, situates NT eschatology with reference to present and future in the NT and to modern interpretations of NT eschatology. Next he considers apocalyptic eschatology: the eschatological doctrine of apocalyptic works, the origin and interpretation of apocalyptic works, and eschatology and the apocalypse in Matthew's Gospel. Then he discusses the Christian interpretation of the apocalypse: Matthew's narrative Christology, Matthew's eschatology as a christologically modified apocalypse, and the pneumatological interpretation of NT apocalyptic. O'Callaghan concludes that the basic thrust of apocalyptic eschatology (that final judgment will witness the perpetual separation of just and wicked) is not incompatible with the Christian doctrine of salvation made available to all humankind or with the love of God for the whole of humanity poured out abundantly by the Spirit. M. McNamara has provided an eight-page foreword.

K. PAFFENROTH, *In Praise of Wisdom. Literary and Theological Reflections on Faith and Reason* (New York—London: Continuum, 2004, $35 or £22) xvi and 160 pp. Bibliography. Indexed. LCN: 2003021665. ISBN: 0-8264-1603-9.

Paffenroth, assistant professor of religious studies at Iona College in New York and author of *Judas. Images of the Lost Disciple* (2001), examines the many nuances and developments of the biblical concept of wisdom, and shows the connections between its concepts and later theological and literary works that elaborate and expand upon these ideas: the sins of the father—evil and folly in the OT and Dostoevsky; "the eternal feminine draws us upward"—feminine Wisdom in the OT, Augustine, and Goethe's *Faust;* "reason in madness"—the wisdom of folly in the NT and Shakespeare's *King Lear;* the inadequacy of reason in Ecclesiastes and Pascal's *Pensées;* and the meaning of suffering in Job and Melville's *Moby Dick.* He concludes that our yearning to understand and embrace God and his wisdom is a kind of passion, and our love of God and others is the deepest and most life-giving kind of wisdom.

G. VANONI AND B. HEININGER, *Il Regno di Dio,* trans. L. Marinconz, I temi della Bibbia 4 (Bologna: Dehoniane, 2004, paper €16) 196 pp. Bibliography. ISBN: 88-10-22106-0.

The Italian version of the work published in 2002 under the title *Das Reich Gottes* [*NTA* 46, p. 580], this volume contains six chapters by Vanoni on the pertinent OT material, and three chapters by Heininger on the pertinent NT material, as well as a concluding "dialogue" between the two authors.

THE WORLD OF THE NEW TESTAMENT

J. N. ADAMS, *Bilingualism and the Latin Language* (Cambridge, UK—New York: Cambridge University Press, 2003, $150) xxviii and 836 pp. Bibliography. Indexed. LCN: 2002019278. ISBN: 0-521-81771-4.

This investigation of the nature of the contact between Latin and other languages spoken in the Roman world from the early republic to the late empire (ca. 4th century A.D.) gives particular attention to code-switching (the practice of switching between two languages in the course of a single utterance) and its motivation, language contact as a cause of linguistic change, and the part played by language choice and language switching in conveying a sense of identity. After a 110-page introduction, it discusses languages in contact with Latin (including Aramaic and Hebrew); code-switching; and bilingualism, linguistic diversity, and language change. Then it treats four case-studies devoted to particular places and texts: Latin in Egypt, bilingualism at Delos, bilingualism at La Graufesenque, and the Latin of a learner (P. Amherst II.26). Adams, senior research fellow of All Souls College, Oxford, and fellow of the British Academy, concludes with general remarks on identity, diglossia, language attitudes, language policies, language death, the army, slavery, the question of the "Hellenization" of the Latin language, vulgar Latin, and literacy. He observes that the Roman army was undoubtedly the most potent force during the Roman empire behind the learning of Latin by speakers of Greek and vernacular languages, and behind the consequent spread of bilingualism. A review article on this book was abstracted in § 48-1424r.

W. AMELING (ED.), *Inscriptiones Judaicae Orientis.* Band 2, *Kleinasien,* Texts and Studies in Ancient Judaism 99 (Tübingen: Mohr Siebeck, 2004, €119) xviii and 650 pp., 15 halftones. Indexed. ISBN: 3-16-148196-8.

This volume gathers all the known Jewish inscriptions from the Greco-Roman period from Asia Minor. It provides for each item bibliographical information, the text of the inscription, a German translation, and a commentary under the following headings: Asia, Thrace, Caria, Ionia, Lydia, Troas, Mysia, Pontus and Bithynia, Galatia, Phrygia, Pisidia and Isauria, Pamphylia, Lycia, Lycaonia, Cilicia, Cappadocia, and Armenia, as well as magical objects. Also included are a 24-page general introduction, a chapter on the Jewish Diaspora, and two appendixes. Ameling holds the chair of ancient history at Jena. The first volume [*NTA* 48, p. 644] in the project treats Jewish inscriptions from eastern Europe, and the third volume [*NTA* 48, p. 644] deals with Jewish inscriptions from Syria and Cyprus.

H. W. ATTRIDGE AND M. E. FASSLER (EDS.), *Psalms in Community. Jewish and Christian Textual, Liturgical, and Artistic Traditions,* SBL Symposium 25 (Atlanta: Society of Biblical Literature, 2003, paper $49.95) xiii and 474 pp., 16 plates, 13 figs., 15 halftones, 7 tables. Bibliography. Indexed. LCN: 2003020845. ISBN: 1-58983-078-4.

After two introductory essays on the Psalms in the Christian and Jewish traditions, respectively, this volume presents papers on the Psalms in the life of ancient Israel (three), the Psalms in Christian origins (three), the Psalms in formative Judaism and Christianity (three), the Psalms in the Latin Middle Ages and the early modern period (five), case studies of contemporary practice (three), textual tradition in churches and synagogues (three), and the Psalms in preaching and poetry today (three). The papers most pertinent to NT studies are by E. M. Menn on the sweet singer of Israel—David and the Psalms in early Judaism; J. J. Collins on amazing grace—the transformation of the thanksgiving hymn at Qumran; Attridge on giving voice to Jesus—the use of the Psalms in the NT; A. Yarbro Collins on the Psalms and the origin of Christology; D. M. Swancutt on Christian "rock" music at Corinth; P. Jeffery on Philo's impact on Christian psalmody; and B. Daley on finding the right key—the aims and strategies of early Christian interpretation of the Psalms. The papers were prepared for a conference held at Yale University in January 2002.

C. AUFFARTH AND L. T. STUCKENBRUCK (EDS.), *The Fall of the Angels,* Themes in Biblical Narrative 6 (Leiden—Boston: Brill, 2004, €99 or $124) ix and 302 pp. Illustrated. Indexed. LCN: 2003061091. ISBN: 90-04-12668-6.

Of the twelve essays in this volume, those most pertinent to the biblical field are by R. Hendel on "the Nephilim were on the earth"—Gen 6:1-4 and its ancient Near Eastern context; J. N. Bremmer on remember the Titans; M. Albani on the downfall of Helel, the son of dawn—aspects of royal ideology in Isa 14:12-13; Stuckenbruck on the origins of evil in Jewish apocalyptic tradition—the interpretation of Gen 6:1-4 in the 3rd and 2nd centuries

B.C.; H. Lichtenberger on the downthrow of the dragon in Revelation 12 and the downfall of God's enemy; G. P. Luttikhuizen on the demonic demiurge in gnostic mythology; and Auffarth on the invisible made visible—glimpses of an iconography of the fall of the angels. The editors have provided a ten-page introduction.

A. H. BARTELT AND A. E. STEINMANN, *Fundamental Biblical Hebrew; Fundamental Biblical Aramaic* (St. Louis, MO: Concordia, 2004, $32.99) xii and 378 pp. Bibliography. Indexed. ISBN: 0-7586-0528-5.

This volume presents introductory textbooks to biblical Hebrew (2000) by Bartelt (pp. iii-xii, 1-276) and to biblical Aramaic (2004) by Steinmann (pp. 277-378). Bartelt's treatment of biblical Hebrew consists of twenty-four chapters (grammatical explanations, vocabulary lists, summaries, exercises), along with four appendixes and a Hebrew-English glossary. Steinmann's introduction to biblical Aramaic contains eighteen chapters (grammatical explanations, vocabulary lists, exercises), an appendix on the strong verb, and an Aramaic-English glossary.

J. BRUNSCHWIG AND G. E. R. LLOYD WITH P. PELLEGRIN (EDS.), *The Greek Pursuit of Knowledge,* trans. C. Porter et al. (Cambridge, MA—London: Harvard University Press, Belknap Press, 2003, paper $19.95) xv and 387 pp., 2 maps, table. Bibliographies. Indexed. LCN: 2003052247. ISBN: 0-674-02155-X.

Drawing upon material published in 2000 in *Greek Thought. A Guide to Classical Knowledge* [*NTA* 45, p. 421], which is an English version of *Le Savoir Grec. Dictionnaire Critique* (1996), this volume presents essays on the philosopher, epistemology, schools and sites of learning, observation and research, demonstration and the idea of science, astronomy, cosmology, geography, harmonics, history, language, logic, mathematics, medicine, physics, poetics, rhetoric, technology, theology, and theories of religion.

J. BRUNSCHWIG AND G. E. R. LLOYD WITH P. PELLEGRIN (EDS.), *A Guide to Greek Thought. Major Figures and Trends,* trans. C. Porter et al. (Cambridge, MA—London: Harvard University Press, Belknap Press, 2003, paper $19.95) xv and 486 pp., 2 maps, table. Bibliographies. Indexed. LCN: 2003052248. ISBN: 0-674-02156-8.

Drawing on material published in 2000 in *Greek Thought. A Guide to Classical Knowledge* [*NTA* 45, p. 421], which is an English version of *Le Savoir Grec. Dictionnaire Critique* (1996), this volume first presents essays on major figures: Anaxagoras, Antisthenes, Archimedes, Aristotle, Democritus, Epicurus, Euclid, Galen, Heraclitus, Herodotus, and so forth. Then it treats various currents of thought: the Academy, Aristotelianism, Cynicism, Hellenism and Christianity, Hellenism and Judaism, the Milesians, Platonism, Pythagoreanism, Skepticism, Sophists, and Stoicism.

G. CAMPBELL, *Lucretius on Creation and Evolution. A Commentary on* De Rerum Natura, *Book Five, Lines 772-1104,* Oxford Classical Monographs (Oxford—New York: Oxford University Press, 2003, $95) xii and 385 pp., 2 tables. Bibliography. Indexed. ISBN: 0-19-926396-5.

Lucretius' account of the origin of life, the origin of species, and human prehistory in his *De rerum natura* 5.772-1104 is the longest and most detailed treatment extant from the ancient world, and represents the culmination of a rationalist tradition of culture-history that has its roots in the Presocratic philosophers. After an eighteen-page introduction, this volume presents the Latin text (with a critical apparatus) and a translation of *De rerum natura* 5.772-1104. Then on pp. 41-329 it provides a detailed commentary according to the following outline: bridge from astronomy to zoogony (lines 772-782); the creation of life (783-836); the origin of species (837-877); refutation of compound creatures, and the stability of species (878-924); the first stage of human prehistory (925-1010); the first societies and the origins of justice (1011-1027); the origin of language (1028-1090); and the origins of fire and of cooking (1091-1104). The two appendixes provides tables of themes in creation and in the golden age, respectively. The work is based on a doctoral dissertation supervised by the late D. Fowler at Oxford University.

H. Chadwick, *The Church in Ancient Society. From Galilee to Gregory the Great*, Oxford History of the Christian Church (Oxford—New York: Oxford University Press, 2003, paper $45) ix and 730 pp. Bibliography. Indexed. ISBN: 0-19-926577-1.

The paperback edition of the work described in *NTA* 47, p. 591, this history of the Christian church in its first six centuries traces the process by which Christianity changed the Greco-Roman world and provided a foundation for the modern world. It attends not only to decisive events and movements but also to major figures such as Jesus, Paul, Ignatius, Marcion, Irenaeus, Tertullian, Origen, and so forth. Chadwick is emeritus Regius professor of divinity at the University of Cambridge.

E. Champlin, *Nero* (Cambridge, MA—London: Harvard University Press, Belknap Press, 2003, $29.95) ix and 346 pp., fig., 4 halftones, 5 maps. Bibliography. Indexed. LCN: 2003045268. ISBN: 0-674-01192-9.

Taking his starting point from the notoriety that has attached to the figure of Nero for two millennia, Champlin, professor of classics and humanities at Princeton University, explores what Nero might have meant by the deeds and misdeeds that have made him so notorious for so long. His investigation appears under eight headings: the once and future king, stories and histories, portrait of the artist, the power of myth, shining Apollo, Saturnalia, one house, and triumph. He concludes that whatever his faults as an emperor and a human being may have been, Nero was a man of considerable talent, great ingenuity, and boundless energy. He was an artist who believed in his own abilities and vision, an aesthete committed to life as a work of art, a historian with a keen sense of the sharp reality of the past (real, legendary, mythical) in daily life at Rome, and a public relations man ahead of his time with a shrewd understanding of what the people wanted often before they knew it themselves.

J. F. Coakley, *Robinson's Paradigms and Exercises in Syriac Grammar* (5th ed.; Oxford—New York: Oxford University Press, 2003, cloth $80, paper $35) viii and 181 pp. ISBN: 0-19-925409-5 (cloth), -926129-6 (paper).

T. H. Robinson's *Paradigms and Exercises in Syriac Grammar* (1915) was intended to be a simple and friendly introduction to the language. The text was very little changed through the 4th edition of 1962 revised by L. H. Brockington. In this new edition, Coakley, senior lecturer in Syriac at Harvard University, has attempted a thorough revision. While the basic structure of the lessons remains, their rhythm has been slightly altered and, in particular, verbs now appear at an earlier point. Much of the explanatory text, and many of the sentences for translation are new. The volume consists of twenty-nine chapters (almost all with grammatical explanations, vocabulary lists, and exercises), four appendixes, and Syriac-English and English-Syriac glossaries.

A. Corbeill, *Nature Embodied. Gesture in Ancient Rome* (Princeton, NJ—Oxford: Princeton University Press, 2004, $37.50 or £24.95) xiv and 202 pp., 19 figs., table. Bibliography. Indexed. LCN: 2003045782. ISBN: 0-691-07494-1.

After an eleven-page introduction to gesture as a cultural system, this volume explores how in Roman culture physical deportment assisted in clarifying and reinforcing religious ritual, medical practice, gender roles, and political ideologies. Its five chapters concern participatory gestures in Roman religious ritual and medicine; the power of thumbs; blood, milk, and tears—the gestures of mourning women; political movement—walking and ideology in republican Rome; and face facts—facial expression and the new political order in Tacitus. While each chapter can be read as an independent case study, in combination they offer a coherent narrative of decline according to which innocent and eager Romans continually strive to harmonize their bodies with the world until political reality intrudes to manipulate an idyllic state of balance. Corbeill, associate professor of classics at the University of

Kansas, is the author of *Controlling Laughter. Political Humor in the Late Roman Republic* (1996).

S. W. CRAWFORD AND L. J. GREENSPOON (EDS.), *The Book of Esther in Modern Research,* JSOT Supplement Series 380 (London—New York: T&T Clark International, 2003, £70 or $115) xii and 266 pp. Illustrated. Bibliography. Indexed. ISBN: 0-8264-6663-X.

After Greenspoon's two-page preface and Crawford's two-page introduction, this volume presents thirteen essays on the book of Esther and related topics: C. A. Moore on "it takes a village" to produce a commentary; A. Berlin on the book of Esther—writing a commentary for a Jewish audience; D. J. A. Clines on Esther and the future of commentary; K. De Troyer on Esther in text- and literary-critical paradise; M. V. Fox on three Esthers; Crawford on Esther and Judith—contrast in character; T. S. Laniak on Esther's *Volkcentrism* and the reframing of postexilic Judaism; E. Groves on double take—another look at the second gathering of virgins of Esth 2:19a; B. D. Walfish on "kosher adultery"—the Mordecai-Esther-Ahasuerus triangle in talmudic, medieval, and 16th-century exegesis; O. Z. Soltes on images and the book of Esther—from manuscript illumination to midrash; J. S. Neulander on the ecumenical Esther—queen and saint in three western belief systems; S. M. Langston on reading a text backwards—the book of Esther and 19th-century Jewish American interpretations; and Greenspoon on the transition from maidens and chamberlains to harems and hot tubs—five-hundred years of Esther in English. A sixteen-page cumulative bibliography is included. All but one of the papers were prepared for the "Esther2000" conference held in Omaha and Lincoln, Nebraska.

C. D'ANGELO, *Il Libro di Rut. La forza delle donne. Commento teologico e letterario* (Bologna: Dehoniane, 2004, paper €15) 222 pp. Bibliography. Indexed. ISBN: 88-10-22120-6.

This volume first (on pp. 7-142) presents a translation of the OT book of Ruth and a series of essays on its place in biblical literature and theology: the story in its biblical horizon, from a sterile land to sterility of life, a heroine with the spirit of the patriarchs, the changing identity and perception of Ruth, the power of solidarity shown by Ruth and Naomi, and so forth. Then it examines how the story and characters in the biblical book are treated in *Targum of Ruth,* in the midrash known as *Ruth Rabbah,* and in postbiblical literature in general. A twelve-page appendix discusses various criteria for dating the biblical book of Ruth. D'Angelo is completing his studies at the Pontifical Biblical Institute in Rome.

T. DOWLEY, *The Kregel Bible Atlas* (Grand Rapids: Kregel, 2003, $21.99) 96 pp. Illustrated. Indexed. ISBN: 0-8254-2467-4.

This atlas traces the historical context of the Bible under four major headings: the lands of the Bible (the promised land, the fertile crescent, geography of Palestine, etc.), the OT (Abraham's journeys, the patriarchs, Israel in Egypt, etc.), between the Testaments (the intertestamental period, Alexander the Great, the Maccabean revolt, etc.), and the NT (the four Gospels, the Roman empire in the time of Christ, Judaism in the time of Christ, Herod the Great, etc.). The main text is illustrated by many color photographs, maps, charts, and diagrams. Dowley is the author of *The Kregel Pictorial Guide to Everyday Life in Bible Times* (1999).

C. S. EHRLICH, *Bibel und Judentum. Beiträge aus dem christlich-jüdischen Gespräch* (Zurich: Pano, 2004, paper 30 SFr or €19.50) x and 228 pp. Bibliography. ISBN: 3-907576-50-0.

The fourteen essays in this collection had their origin in Christian-Jewish dialogue in the German-speaking milieu. The papers most pertinent to NT studies concern the Jews in the time of the Second Temple, the second commandment in Judaism, Joshua in Judaism, and messianic thinking in Judaism. Ehrlich is professor of Hebrew Bible and Judaism at York University in Toronto.

B. D. EHRMAN AND A. S. JACOBS (EDS.), *Christianity in Late Antiquity, 300–450 C.E. A Reader* (New York—Oxford: Oxford University Press, 2004, paper $34) xv and 504 pp., 14 halftones, map, timeline. Bibliographies. LCN: 2003042905. ISBN: 0-19-515460-6 (cloth), -515461-4 (paper).

Intended to supplement the early Christian texts collected in *The New Testament and Other Early Christian Writings. A Reader* (1998; 2nd ed., 2004) and *After the New Testament. A Reader in Early Christianity* (1998), this volume extends into the 4th and 5th centuries A.D. the earlier volumes' focus on the primary literature that can help students of early Christianity to understand this complex and diverse religious history. After a seven-page general introduction, the volume presents brief introductions and translations of sixty-one texts under thirteen headings: the end of persecution; Christianity and the imperial house; Christianity and Roman law; becoming a Christian; Christian leadership; heresy and orthodoxy; canons and creeds; asceticism and monasticism; pilgrims, relics, and holy places; saints' lives; the Christian Bible; Christian art and architecture; and Christianity outside the Roman empire. Ehrman is professor and chair of the department of religious studies at the University of North Carolina at Chapel Hill, and Jacobs is assistant professor in the department of religious studies at the University of California at Riverside.

C. E. FANT AND M. G. REDDISH, *A Guide to Biblical Sites in Greece and Turkey* (Oxford—New York: Oxford University Press, 2003, cloth $49.95, paper $25) xxxi and 395 pp. Illustrated. Indexed. LCN: 2003042955. ISBN: 0-19-513917-8 (cloth), -513918-6 (paper).

Drawing on their many years of teaching at Stetson University in Florida and many study trips to the Mediterranean region, the authors seek to provide a historical, biblical, and archaeological guide to biblical sites in Greece and Turkey, including sites on the Greek islands and in Cyprus. They cover almost all the significant places mentioned in the Hebrew Bible and in the NT. For each site there is a description of its location and history, a discussion of its biblical significance, and a description of a visit to the site (indicating the major items of archaeological interest that can be seen). The sites are arranged in alphabetical order, first the sites in Greece (Amphipolis, Apollonia, Athens, Beroea, Cenchreae, Corinth, etc.), then the sites in Turkey (Antioch on the Orontes, Antioch of Pisida, Assos, Attalia, Colossae, Derbe, Ephesus, etc.), and finally the sites in northern and southern Cyprus. Site maps and drawings, photographs, area maps, and charts are included.

E. FERGUSON, *Early Christians Speak. Faith and Life in the First Three Centuries,* vol. 2 (Abilene, TX: ACU Press, 2002, paper $19.95) xv and 430 pp., chart. Bibliographies. Indexed. LCN: 78-163874. ISBN: 0-89112-046-7.

As in the first volume [see *NTA* 33, p. 128; 44, p. 619], the focus in this anthology and discussion of early Christian texts is on the 2nd and 3rd centuries A.D. They appear under the following headings: the Bible, special gifts, the supernatural world, spiritual worship, church and state, sexuality and marriage, and eschatology. A glossary and a time-chart are included. Ferguson is professor of church history emeritus at Abilene Christian University.

M. FISHBANE, *Biblical Myth and Rabbinic Mythmaking* (Oxford—New York: Oxford University Press, 2003, $99) xiv and 459 pp. Bibliography. Indexed. ISBN: 0-19-826733-9.

Fishbane, professor of Jewish studies at the University of Chicago and author of *The Exegetical Imagination. On Jewish Thought and Theology* (1998), attempts to retrieve, study, and even reconstruct the phenomenon of monotheistic myth over the course of two millennia—focusing on its first literary articulations in the Hebrew Bible and continuing through the increasingly intensified process whereby mythmaking occurs in classical rabbinic midrash and the medieval Kabbalistic book of *Zohar,* by means of hermeneutical reformulations of scriptural myths and language. After a 27-page introduction, he treats biblical myth with particular attention to combat myths and divine actions. Then he discusses rabbinic myth and mythmaking with reference to the phenomenon (topics and techniques), God and the primordial waters, myths of participation and paths, and myths of divinity. Finally he considers Jewish myth and mythmaking in the Middle Ages with regard to the primordial serpent and the secrets of creation and to divine sorrow and the rupture of exile. One appendix provides translations from talmudic and Zoharic sources, and the other concerns the term *kivyakhol* and its uses.

Frankfurter Judaistische Beiträge, Heft 30, ed. M. Schlüter (Frankfurt: Gesellschaft zur Förderung judaistischer Studien, 2003, paper) iii and 219 pp. Bibliographies. ISSN: 0342-0078.

Of the eight essays in this volume [see *NTA* 47, p. 594], those most pertinent to the NT world are by Schlüter on possible polemical aspects of the rabbinic principle that there is no "earlier" and "later" in the Torah; D. Börner-Klein on *Sifre Zuṭa* and *Sifre Bamidbar* on Num 19:1-2; G. Reeg on whether *qiddush ha-shem* is a rabbinic designation for martyrdom; and A. Lehnardt on *Pereq Zeraʿim* as a writing from the time of Talmud Yerushalmi—text, translation, and commentary. The other contributors are U. Ragacs, R. Berger, E. Gutwirth, and E. Hollender.

M. GOODMAN (ED.), *Jews in a Graeco-Roman World* (Oxford—New York: Oxford University Press, 2004, paper $29.95) x and 293 pp. Bibliography. Indexed. LCN: 98-24838. ISBN: 0-19-927139-9.

The paperback edition of the work described in *NTA* 44, p. 622, this volume first presents four essays on the Hellenistic and Roman world as viewed from Jewish perspectives. Then the remaining twelve papers take up the questions of social integration (two), similarities (six), and differences (four).

L. L. GRABBE, *Wisdom of Solomon,* T&T Clark Study Guides (London—New York: T&T Clark International, 2003, paper $12.95) 106 pp. Bibliographies. Indexed. ISBN: 0-567-08444-2.

First published in 1997 by Sheffield Academic Press [*NTA* 43, p. 422], this guide to studying the Wisdom of Solomon first presents a general introduction to the book, and then treats the following topics: typology, midrash, and Greek rhetoric; the message of the book; the figure of Wisdom; and the historical context. Grabbe is professor of Hebrew Bible and early Judaism at the University of Hull.

P. HADOT, *What Is Ancient Philosophy?,* trans. M. Chase (Cambridge, MA—London: Harvard University Press, Belknap Press, 2004, paper $15.95) xiv and 362 pp., table. Bibliography. Indexed. LCN: 2002017193. ISBN: 0-674-01373-5.

The paperback version of the work published in 2002, which was the English version of *Qu'est-ce que la philosophie antique?* (1995), this volume seeks to describe in its general and common features the historical and spiritual phenomenon represented by ancient philosophy. It gives particular attention to ancient philosophy as a way of life and to the idea of "spiritual exercises." After a six-page introduction, it considers the Platonic definition of "philosopher" and its antecedents: philosophy before philosophy, the inception of the idea of "doing philosophy," the figure of Socrates, and the definition of "philosopher" in Plato's *Symposium.* Then it discusses philosophy as a way of life: Plato and the Academy, Aristotle and his school, the Hellenistic schools, philosophical schools in the imperial period, and philosophy and philosophical discourse. Finally it treats interruption and continuity—the Middle Ages and modern times: Christianity as a revealed philosophy, eclipses and recurrences of the ancient concept of philosophy, and questions and perspectives. Hadot is professor emeritus at the Collège de France.

E. D. HERBERT AND E. TOV (EDS.), *The Bible as Book. The Hebrew Bible and the Judaean Desert Discoveries* (New Castle, DE: Oak Knoll, 2002, $60; London: British Library) x and 360 pp., 8 plates, 10 figs., 13 tables. Bibliography. Indexed. ISBN: 1-58456-083-5 (OK), 0-7123-4726-7 (BL).

After a three-page introduction by the editors, this volume presents papers by S. Talmon on the crystallization of the "canon of Hebrew Scriptures" in the light of biblical scrolls from Qumran; A. Lange on the status of biblical texts in the Qumran corpus and the canonical process; G. J. Brooke on the rewritten Law, Prophets, and Psalms—issues for understanding the text of the Bible; J. C. VanderKam on the wording of biblical citations in some rewritten scriptural works; P. S. Alexander on the Enochic literature and the Bible—intertextuality and its implications; T. H. Lim on biblical quotations in the Pesharim and the text of the Bible—methodological considerations; S. Metso on biblical quotations in the *Community Rule;* E. Tigchelaar on the Cave 4 *Damascus Document* manuscripts and the text of the Bible; J. Høgenhaven on biblical quotations and allusions in 4Q Apocryphal Lamentations (4Q179); S. W. Crawford on 4Q Tales of the Persian Court (4Q550^{a-e}) and its relation to biblical royal courtier tales, especially Esther, Daniel, and Joseph; Tov on biblical texts from the Judean Desert—an overview and analysis of the published texts; A. van der Kooij on the textual criticism of the Hebrew Bible before and after the Qumran discoveries; E. Ulrich on the absence of "sectarian variants" in the Jewish scriptural scrolls found at Qumran; Herbert on the Kaige recension of Samuel—light from 4QSam^{a}; D. W. Parry on unique readings in 4QSam^{a}; M. G. Abegg on 1QIsa^{a} and 1QIsa^{b}—a rematch; P. W. Flint on the book of Isaiah in the Dead Sea scrolls; S. C. Daley on textual influence of the Qumran scrolls on English Bible versions; and H. P. Scanlin on text, truth, and tradition—the public's view of the Bible in light of the Dead Sea scrolls.

J.-B. HUMBERT AND A. CHAMBON (EDS.), *The Excavations of Khirbet Qumran and Ain Feshkha.* Vol. 1B, *Synthesis of Roland de Vaux's Field Notes,* English edition trans. and rev. S. J. Pfann, Novum Testamentum et Orbis Antiquus, Series Archæologica 1B (Fribourg: University Press, 2003, paper 58 SFr; Göttingen: Vandenhoeck & Ruprecht) xxv and 111 pp., plate, 2 maps, 3 plans. ISBN: 3-7278-1444-6 (UP), 3-525-53984-3 (V&R).

The French version of volume 1 in the publication of the archaeological excavations conducted at Qumran from 1951 to 1957 under the main directorship of de Vaux was described in *NTA* 39, p. 353. In this English version of de Vaux's field notes, Pfann worked mainly from de Vaux's original text (rather than the 1994 French edition) and has provided a more "literal" translation. After introductory materials and plans of Khirbet Qumran in various periods, this volume presents a synthesis of de Vaux's field notes for Khirbet Qumran, Qumran surroundings, and Ain Feshkha, respectively. Also included are English versions of the photograph captions. A German version of de Vaux's notes has been prepared by F. Rohrhirsh and B. Hofmeir, and appears as volume 1A in the series.

J.-B. HUMBERT AND J. GUNNEWEG (EDS.), *Khirbet Qumrân et 'Aïn Feshkha.* Vol. 2, *Études d'anthropologie, de physique et de chimie,* Novum Testamentum et Orbis Antiquus, Series Archaeologica 3 (Fribourg: Academic Press, 2003, 230 SFr; Göttingen: Vandenhoeck & Ruprecht) xxv and 483 pp., figs., maps, plans, tables. Illustrated. Bibliographies. ISBN: 3-7278-1452-7 (AP), 3-525-53973-8 (V&R).

After a preface by Humbert and an introduction by Gunneweg, this second volume in the publication of the archaeological excavations conducted at Qumran and Ain Feshkha from 1951 to 1957 under the directorship of R. de Vaux presents contributions to the study of the following topics: the provenance of the pottery (three), the cemeteries (four), chronology and new carbon 14 dates (three), the textiles (two), ritual baths and pools (two), inscriptions and graffiti (two), metals investigations (one), revised caves list (one), and reassessments of the archaeology (three). The contributors include Gunneweg, M. Balla, J. Norton, J. E. Taylor, G. Doudna, T. Higham, A. E. Shimron, A. Lemaire, Humbert, and A. Chambon. The volume has been published to mark the 100th anniversary of de Vaux's birth.

B. JANOWSKI AND B. EGO (EDS.), *Das biblische Weltbild und seine altorientalischen Kontexte,* Forschungen zum Alten Testament 32 (Tübingen: Mohr Siebeck, 2004, paper €49) ix and 587 pp., 71 figs. Bibliographies. Indexed. ISBN: 3-16-148251-4.

The "study edition" of a work first published in 2001, this volume presents fifteen essays on various aspects of the worldviews found mainly in ancient Near Eastern and OT writings under four major headings: the question of worldview—introduction (by Janowski, O. Keel, and A. Krüger); God and stars—heaven (by R. Bartelmus, F. Hartenstein, and M. Albani), periphery and center—earth (by Janowski, B. Pongratz-Leisten, M. Dietrich, H. Niehr, and Ego); and life and death—the underworld (by S. Gulde, M. Bauks, A. Berlejung, and K. Bieberstein). Also included is a sixteen-page bibliography on the biblical worldview and its ancient Near Eastern context.

M. A. KIRK, *Women of Bible Lands. A Pilgrimage to Compassion and Wisdom* (Collegeville, MN: Liturgical Press, 2004, paper $16.95) xxxii and 352 pp., 8 maps. Illustrated. Bibliography. Indexed. LCN: 2003021132. ISBN: 0-8146-5156-9.

This volume is an anthology of biblical and early extrabiblical stories about and by Jewish, Christian, and Muslim women from the 19th century B.C. to the 9th century A.D., and about the places with which such women have been traditionally connected. Kirk, professor of religious studies at the University of the Incarnate Word in San Antonio, TX, first reflects on the task of reclaiming women's stories and journeys. Then she discusses the sites with which women have been associated in the following places: the Old City of Jerusalem; other parts of Jerusalem; Israel and Palestine; Sinai, Egypt, and Tunisia; Iran, Iraq, and Jordan; Lebanon and Syria; Greece and the Mediterranean Islands; and Turkey. An appendix reflects on Abigail in 1 Samuel 25 as a woman who personifies the wisdom of mediation and reconciliation.

H.-J. KLAUCK, *Apocryphal Gospels. An Introduction,* trans. B. McNeil (London—New York: T&T Clark International, 2003, cloth £70 or $100, paper £19.99 or $29.95) iv and 236 pp. Bibliographies. Indexed. ISBN: 0-567-08918-5 (cloth), -08390-X (paper).

The English version of *Apokryphe Evangelien. Eine Einführung* (2002). After a five-page introduction to the apocryphal Gospels, Klauck, professor of NT and early Christian literature at the University of Chicago, treats the agrapha (scattered words of Jesus), fragments of Gospel texts, Jewish-Christian Gospels, two Gospels of the Egyptians, infancy Gospels, Gospels about Jesus' death and resurrection, Gospels from Nag Hammadi, dialogues with the risen Jesus, nonlocalized dialogues with Jesus, legends about the death of Mary, lost Gospels, and *Toledoth Yeshu* as an anti-Gospel. A five-page conclusion is included.

T. E. KLUTZ (ED.), *Magic in the Biblical World. From the Rod of Aaron to the Ring of Solomon,* JSNT Supplement Series 245 (London—New York: T&T Clark International, 2004, paper £30 or $55) xv and 261 pp. Indexed. ISBN: 0-567-08362-4.

The paperback edition of the work described in *NTA* 48, p. 458, this volume presents Klutz's introductory essay as well as twelve papers on "magic" in Jewish Scripture and at Qumran (four), in the NT and its Greco-Roman milieu (five), and in disreputable books from late antiquity (three).

H. KOESTER (ED.), *Ephesos: Metropolis of Asia. An Interdisciplinary Approach to Its Archaeology, Religion, and Culture,* Harvard Theological Studies 41 (Cambridge, MA: Harvard Divinity School, 2004, paper $30) xix and 357 pp., folding map. Illustrated. Indexed. LCN: 95-39808. ISBN: 0-674-01349-2. Distributed by Harvard University Press.

The reprint of the work published in 1995 by Trinity Press International [*NTA* 40, pp. 557-558], this volume presents thirteen papers on various aspects of the archaeology and history of ancient Ephesus. The contributors are P. Scherrer, L. M. White, C. Thomas, Koester, D. Knibbe, H. Thür, H. Zabehlicky, S. Zabehlicky-Scheffenegger, S. Friesen, M. Aurenhammer, J. Walters, S. Karwiese, and V. Limberis.

R. S. KRAEMER (ED.), *Women's Religions in the Greco-Roman World. A Sourcebook* (New York—Oxford: Oxford University Press, 2004, cloth $74, paper $24.95) xxviii and 487 pp. Bibliographies. Indexed. ISBN: 0-19-517065-2 (cloth), -514278-0 (paper).

The new edition of a work published in 1988 by Fortress Press under the title *Maenads,* *Martyrs, Matrons, Monastics. A Sourcebook on Women's Religions in the Greco-Roman World* [*NTA* 33, p. 274], this anthology of primary sources relevant to women's religions in western antiquity from the 4th century B.C. to the 5th century A.D. presents introductions to and translations of 133 items under six major headings: observances, rituals, and festivals; researching real women—documents to, from, and by women; religious office; new religious affiliation and conversion; holy, pious, and exemplary women; and the feminine divine. The selections are taken from many ancient religions, including Judaism and Christianity, and from the major languages of the Greco-Roman world. Kraemer is professor of religious studies at Brown University.

J. H. W. G. LIEBESCHUETZ, *Decline and Fall of the Roman City* (Oxford—New York: Oxford University Press, 2003, paper $39.95) xvii and 479 pp., 17 figs., 8 maps. Bibliography. Indexed. LCN: 00-059815. ISBN: 0-19-926109-1.

The paperback edition of the work described in *NTA* 46, p. 197, this volume describes the changes that occurred in the cities of the Roman world in the period from A.D. 400 to 650. After a 25-page introduction, it treats the end of classical urban politics and the transformation of society. Liebeschuetz is emeritus professor of classics at the University of Nottingham.

A. A. LONG, *Epictetus. A Stoic and Socratic Guide to Life* (Oxford: Oxford University Press, Clarendon Press, 2004, paper $18.95) xiv and 310 pp. Bibliography. Indexed. LCN: 2001052070. ISBN: 0-19-926885-1.

The paperback edition of the work described in *NTA* 48, p. 216, this volume discusses the life and teachings of Epictetus with reference to almost 150 excerpts from his discourses. The nine chapters concern Epictetus in his time and place; the discourses; the Socratic paradigm; philosophy and pedagogy; reading Epictetus; natures—divine, human, and animal; from theology to ethics; autonomy and integrity; and appropriate actions and feelings.

G. W. LOREIN, *The Antichrist Theme in the Intertestamental Period*, JSP Supplement Series 44 (London—New York: T&T Clark International, 2003, £75 or $125) xiv and 283 pp. Bibliography. Indexed. ISBN: 0-8264-6653-2.

Developed from a doctoral dissertation directed by A. S. van der Woude and A. Schoors and presented in 1997 to the University of Groningen, this volume contends that all the elements in the Antichrist theme can be traced back to the OT and the history of Israel, and that at no point does it become necessary to appeal to an Iranian or Babylonian origin. After introducing the figure of the Antichrist in various periods (intertestamental, NT and patristic, OT), it considers the Antichrist in the OT Apocrypha and Pseudepigrapha: Psalm 152, Sirach 44–50, the oldest parts of *Sibylline Oracles* 3, Judith, 2 Maccabees, 1 Maccabees, and so on. Then it considers the Antichrist in the Qumran writings: *Pseudo-Ezekiel, Wiles of the Wicked Woman, Damascus Document, Testimonia, Hymns, Nahum Pesher,* and so on. Lorein concludes that the Antichrist theme occurs in its fullness in intertestamental literature, that the theme is linked to that of the messiah, and that it does not occur more often in esoteric texts than in general or missionary texts.

B. J. MCGINN, J. J. COLLINS, AND S. J. STEIN (EDS.), *The Continuum History of Apocalypticism* (New York—London: Continuum, 2003, $75 or £45) xv and 672 pp. Bibliographies. Indexed. LCN: 2003004123. ISBN: 0-8264-1520-2.

The condensation of the three-volume 1500-page *Encyclopedia of Apocalypticism* first published in 1998 [see *NTA* 43, p. 618], this volume presents twenty-five essays under three headings: the origin of apocalypticism in the ancient world (eight), apocalyptic traditions from late antiquity to ca. A.D. 1800 (seven), and apocalypticism in the modern age (ten). The papers most pertinent to the biblical field are by R. J. Clifford on the roots of apocalypticism in Near Eastern myth; A. Hultgård on Persian apocalypticism; Collins on the development from prophecy to apocalypticism—the expectation of the end; F. García Martínez on apocalypticism in the Dead Sea scrolls; J. C. VanderKam on messianism and apocalypticism; D. C. Allison on the eschatology of Jesus; M. C. de Boer on Paul and apocalyptic eschatology; A. Yarbro Collins on the book of Revelation; and B. E. Daley on apocalypticism in early Christian theology.

T. A. J. McGinn, *The Economy of Prostitution in the Roman World. A Study of Social History & the Brothel* (Ann Arbor: University of Michigan Press, 2004, $65) xv and 359 pp., 10 plates, 5 maps. Bibliography. Indexed. LCN: 2003021579. ISBN: 0-472-11362-3.

Based on literary, archaeological, and documentary sources, this examination of the evidence for the business of female prostitution in the Roman world between ca. 200 B.C. and A.D. 250 focuses on the economics of venal sex, meaning precisely the manner in which it was sold, a subject that extends to the ownership, operation, staffing, and location of brothels, as well as to various aspects of nonbrothel prostitution. Its ten chapters appear under the following headings: urban renewal, basic economics, zoning shame, honor and erotic art, the forces of law and order, the local demographics of venal sex, the great Pompeian brothel-gap, the best of all possible brothels, the city of Venus, and leaving Las Vegas. The three appendixes present catalogues of possible brothels at Pompeii, possible cribs at Pompeii, and possible prostitutes at Pompeii. McGinn, associate professor of classical studies at Vanderbilt University in Nashville, TN, concludes that what especially characterized Roman prostitution as a system of exploitation was the degree of autonomy left to the exploiters in that the decision to prostitute a slave or to establish a brothel was left to the individual property owner.

J. Neusner, A. J. Avery-Peck, and W. S. Green (eds.), *The Encyclopaedia of Judaism.* Vol. 5, *Supplement Two* (New York: Continuum, 2004, $150) v and 372 pp., 15 plates. Bibliographies. Indexed. LCN: 99-34729. ISBN: 0-8264-1580-6.

This second supplement to *The Encyclopaedia of Judaism* was described in *NTA* 48, p. 466. While in the rest of the world it is distributed by Brill, in the USA and Canada it is distributed by the Continuum International Publishing Group. The volume includes articles by Neusner on biography in rabbinic Judaism, M. Pérez Fernández on oral traditions of the Mishnah in the Gospels, F. J. Murphy on biblical characters in ps.-Philo, and Neusner on the logics of rabbinic literature.

M. Nissinen, *Homoeroticism in the Biblical World. A Historical Perspective,* trans. K. Stjerna (Minneapolis, MN: Fortress, 2004, paper $18) vii and 208 pp., 10 figs. Bibliography. Indexed. LCN: 98047793. ISBN: 0-8006-3645-7.

The paperback edition of the work described in *NTA* 43, pp. 431-432, this volume deals with ancient texts pertaining to same-sex eroticism from Mesopotamia, the Hebrew Bible, classical antiquity, early Judaism, and the NT (Rom 1:26-27; 1 Cor 6:9; 1 Tim 1:10), and then considers homoeroticism in the biblical world and homosexuality today.

S. Noegel, J. Walker, and B. Wheeler (eds.), *Prayer, Magic, and the Stars in the Ancient and Late Antique World,* Magic in History (University Park, PA: Pennsylvania State University Press, 2003, cloth $55, paper $22.50) xiv and 255 pp., 13 halftones, map, 3 tables. Indexed. LCN: 2003009823. ISBN: 0-271-02257-4 (cloth), -02258-2 (paper).

After the editors' seventeen-page introduction and J. Z. Smith's essay on locating magic ("here, there, and everywhere"), this volume presents four papers on "prayer, magic, and ritual": I. Moyer on Thessalos of Tralles and cultural exchange; M. Meyer on the prayer of Mary in a parchment codex (P. Heid. Inv. Kopt. 685); G. Bohak on Hebrew, Hebrew everywhere?—notes on the interpretation of *voces magicae;* and M. G. Morony on magic and society in late Sasanian Iraq. Then there are four articles on "dreams and divination": K. Szpakowska on the open portal—dreams and divine power in Pharaonic Egypt; P. Struck on viscera and the divine—dreams as the divinatory bridge between the corporeal and the incorporeal; J. Dieleman on stars and the Egyptian priesthood in the Greco-Roman period; and M. D. Swartz on divination and its discontents—finding and questioning meaning in ancient and medieval Judaism. Finally there are four studies on "the sun, the moon, and the stars": F. Rochberg on heaven and earth—divine-human relations in Mesopotamian celestial divination; M. S. Smith on astral religion and the representations of divinity—the cases of Ugarit and Judah; N. Denzey on a new star on the horizon—astral Christologies and stellar debates in early Christian discourse; and R. G. Edmonds on "at the seizure of the moon"—the absence of the moon in the Mithras liturgy.

R. NORDSIECK, *Das Thomas-Evangelium. Einleitung — Zur Frage des historischen Jesus — Kommentierung aller 114 Logien* (Neukirchen-Vluyn: Neukirchener, 2004, paper €29.90) 401 pp. Bibliography. ISBN: 3-7887-1867-6.

In his commentary on all 114 sayings in *Gospel of Thomas,* Nordsieck, author of *Johannes. Zur Frage nach Verfasser und Entstehung des vierten Evangeliums* (1998), opposes the views that it is a work of gnostic origin or that it depends on the Synoptic Gospels or John's Gospel. Instead, he contends that in light of his redaction-, tradition-, and form-critical investigations *Gospel of Thomas* rests on a tradition independent of the canonical Gospels and belongs in the sphere of Jewish Christianity. He also maintains that in many cases it contains traditions that go back to the historical Jesus or at least stand near him. After reviewing past scholarship on the work, he explains the various criteria used in the quest of the historical Jesus, and presents translations and detailed comments on each of the 114 logia in *Gospel of Thomas.*

D. NOY AND H. BLOEDHORN (EDS.), *Inscriptiones Judaicae Orientis.* Vol. 3, *Syria and Cyprus,* Texts and Studies in Ancient Judaism 102 (Tübingen: Mohr Siebeck, 2004, €89) xv and 284 pp., map. Illustrated. Bibliography. Indexed. ISBN: 3-16-148188-7.

This volume [see *NTA* 48, p. 634] collects all known Jewish inscriptions (epitaphs, inscriptions from synagogues, records of manumission, amulets, graffiti) from the Greco-Roman period up to ca. A.D. 700 from Syria and Cyprus. It provides texts, translations, bibliographies, discussions, and indexes. The material is presented under five major headings: Phoenicia, southern Syria, northern Syria and Osrhoene, Dura-Europos, and Cyprus. The three appendixes deal with (1) Jewish inscriptions in Palmyrene, (2) Jewish inscriptions not related to Syria, and (3) inscriptions not considered Jewish. Noy is lecturer in the department of classics at the University of Wales, Lampeter, and Bloedhorn is director of the German Protestant Institute of Archaeology in Jerusalem.

D. NOY, A. PANAYOTOV, AND H. BLOEDHORN (EDS.), *Inscriptiones Judaicae Orientis.* Vol. 1, *Eastern Europe,* Texts and Studies in Ancient Judaism 101 (Tübingen: Mohr Siebeck, 2004, €99) xvi and 397 pp., 2 maps. Illustrated. Bibliography. Indexed. ISBN: 3-16-148189-5.

The volume gathers all known Jewish inscriptions from the Greco-Roman period (up to ca. A.D. 700) in all languages (Greek, Latin, Aramaic, Hebrew) from eastern Europe. It provides the texts of the inscriptions, English translations, bibliographies, discussions, and indexes. The material includes epitaphs, inscriptions from synagogues, records of the manumission of slaves, amulets, and graffiti. The presentation is divided into eleven sections: Pannonia; Dalmatia; Moesia; Thrace; Macedonia; Achaea—Thessaly; Achaea—Athens and Piraeus; Achaea—Greek mainland; Achaea—Greek islands; Crete; and north coast of the Black Sea. The two appendixes treat (1) inscriptions that are probably medieval, and (2) inscriptions not considered Jewish. Noy is also the author of *Jewish Inscriptions of Western Europe* [*NTA* 38, p. 497; 40, pp. 182-183].

B. OLSSON AND M. ZETTERHOLM (EDS.), *The Ancient Synagogue from Its Origins until 200 C.E. Papers Presented at an International Conference at Lund University, October 14-17, 2001,* Coniectanea Biblica, New Testament Series 39 (Stockholm: Almqvist & Wiksell, 2003, paper 423 SKr) xviii and 571 pp., 38 figs., 7 tables. Bibliographies. ISBN: 91-22-02028-4.

After L. I. Levine's essay on the 1st-century A.D. synagogue, this volume presents major papers on five central themes along with introductions to and evaluations of the contributions: the origins of the synagogue (by J. F. Strange, A. Runesson, and P. Richardson, with an introduction by Olsson and evaluations by D. D. Binder and Olsson), life in the Diaspora synagogue (by C. Claussen, M. Zetterholm, and J. Lieu, with an introduction by B. Holmberg and evaluations by M. D. Nanos and Holmberg), the languages of the synagogue (by E. Tov, G. Walser, and J. Watt, with an introduction by J. Blomqvist and evaluations by S. Wahlgren and Blomqvist), the worship of the synagogue (by R. Kimelman, I. von Görtz-Wrisberg, and D. K. Falk, with an introduction by S. Hidal and an evaluation by H. Ulfgard), and the hermeneutics of the synagogue (by K. H. Zetterholm and P. V. M. Flesher, with an introduction by Olsson and an evaluation by B. D. Chilton). Also included is D. Mitternacht's essay on current views on the synagogue of Ostia Antica and the Jews of Rome and Ostia.

E. N. O'Neil, *Plutarch. Moralia.* Vol. 16, *Index,* Loeb Classical Library 499 (Cambridge, MA—London: Harvard University Press, 2004, $21.50) viii and 632 pp. LCN: 2003067730. ISBN: 0-674-99611-9.

The collection of Plutarch's miscellaneous writings known as the *Moralia* is a rich source of lore, anecdotes, quotations, information, and ideas from the world of Greco-Roman antiquity. This comprehensive index provides a roadmap for tracking the information found in the volumes of Plutarch's *Moralia* published in the Loeb Classical Library series. Each entry provides the name or topic, a brief identification, and the reference(s) to the pertinent texts: e.g. "Abae, town in Phocis: its shrine burnt by Persians XI.93(868C)." The index was assigned to O'Neil (professor of classics at the University of Southern California) and completed by him in 1975. But its publication was postponed indefinitely. After O'Neil's death in 2001, R. Hock found the typescript and submitted it to the Loeb editors. P. Goold then undertook the task of checking the manuscript for accuracy, verifying references, and bringing the citation of classical quotations into conformity with the editions adopted by the *TGL Canon.*

S. Price and E. Kearns (eds.), *The Oxford Dictionary of Classical Myth and Religion* (Oxford—New York: Oxford University Press, 2003, $39.95) xl and 599 pp., 3 maps, 6 tables. Bibliography. ISBN: 0-19-280288-7.

This volume presents a selection of articles drawn from *The Oxford Classical Dictionary* (3rd ed., 1996). Price and Kearns were the two area advisers responsible for planning the substantial revisions to the second edition of that work (1970). In making their selections for this volume they have tried to include as broad a range as possible of the coverage of the main dictionary. The entries treat not only Greek mythology and Roman festivals but also Greek and Roman religious places and religious officials, divination, astrology, magic, regional religions, and "mystery cults," as well as Judaism and Christianity in the Hellenistic and Roman periods. They have edited the original entries to cut out untransliterated Greek, obscure language, in-text references, and citations of modern works. They have included an annotated bibliography and have added at the end of many individual entries references to selected ancient texts. Price is professor of ancient history at Oxford University, and Kearns is lecturer in classical languages and literature at St. Hilda's College, Oxford.

T. Reinhardt, *Marcus Tullius Cicero. Topica,* Oxford Classical Monographs (Oxford—New York: Oxford University Press, 2003, $115) xvi and 435 pp., 2 tables. Bibliography. Indexed. ISBN: 0-19-926346-9.

Reflecting a Hellenistic development of the Aristotelian theory of τόποι, Cicero's *Topica* is a theoretical crystallization of his view that the orator should be capable of leaving behind the peculiarities of a particular case and focus on fundamental problems underlying the question under discussion. Based on a doctoral dissertation directed by M. Frede and M. Winterbottom and submitted to Oxford University, this volume first offers a 112-page introduction that treats the place of *Topica* in Cicero's *oeuvre,* a history of the τόπος, the anonymous Seguerianus, the legal aspects of the work, and the history of its textual transmission. Next it presents on facing pages the Latin text (with a critical apparatus below) and a translation, along with an *appendix critica.* Then on pp. 177-368 it provides a detailed philological, philosophical, rhetorical, and legal commentary on the work. A two-page appendix deals with Cicero, *Ad familiares* 7.19.

C. ROWLAND AND J. BARTON (EDS.), *Apocalyptic in History and Tradition,* JSP Supplement Series 43 (London—New York: Sheffield Academic Press, 2002, £85 or $145) xvi and 332 pp., frontispiece. Illustrated. Bibliographies. Indexed. ISBN: 0-8264-6208-1.

Of the fifteen papers in this volume, those most pertinent to the NT field are by J. J. Collins on temporality and politics in Jewish apocalyptic literature; B. Becking on whether expectations about the end of time exist in the Hebrew Bible; D. J. Bryan on exile and return to Jerusalem; D. Valeta on the satirical nature of the book of Daniel; Y. Sherwood on shrunken eschatologies of the 20th century—and the Bible; C. H. T. Fletcher-Louis on Jesus, the Temple, and the dissolution of heaven and earth; P. A. de S. Nogueira on visionary elements in the transfiguration narrative; and Rowland on the place of the book of Revelation in Christian theology and life. The editors have provided a six-page introduction.

J. SCHEID, *An Introduction to Roman Religion,* trans. J. Lloyd (Bloomington—Indianapolis: Indiana University Press, 2003, cloth $59.95, paper $22.95) viii and 232 pp., 8 figs., table. Bibliography. Indexed. LCN: 2003007470. ISBN: 0-253-34377-1 (cloth), -21660-5 (paper).

The English version of *La religion des Romains* (1998), this introduction to Roman religion first considers questions of methodology: problems and problematics; definitions, concepts, difficulties; and ritual and its formulations. Next under the heading "structures" it deals with the division of time (calendars, rituals, regular festivals) and the division of space (temples, sanctuaries, and others sacred places). Then it discusses religious rituals (sacrifice; auspices and rituals of divination), the actors (priestly figures; the double life of the Roman gods), and exegesis and speculations (interpretations of Roman religion). Also included are a chronological table, a list of principal people, and a glossary. Scheid, director of studies in ancient history at the École pratiques des hautes études in Paris, concludes that while the religious system of the Romans was founded on ritual rather than dogma, religious "belief" for Romans consisted in the knowledge that the gods were the benevolent partners of mortals in the management of the world, and that the prescribed rituals represented the rightly expected counterpart to the help offered by the immortals.

A. SCHENKER, *Älteste Textgeschichte der Königsbücher. Die hebräische Vorlage der ursprünglichen Septuaginta als älteste Textform der Königsbücher,* Orbis Biblicus et Orientalis 199 (Fribourg: Academic Press, 2004, 64 SFr; Göttingen: Vandenhoeck & Ruprecht) xxi and 197 pp. Bibliography. ISBN: 3-7278-1470-5 (AP), 3-525-53056-0 (V&R).

Schenker, author of *Septante et texte massorétique dans l'histoire la plus ancienne du texte de 1 Rois 2-14* (2000) and editor of *The Earliest Text of the Hebrew Bible. The Relationship Between the Masoretic Text and the Hebrew Base of the Septuagint Reconsidered* (2003), investigates the textual history of the OT books of Kings in the last three centuries B.C. with reference to the Septuagint, the Masoretic text, and other textual evidence. After a thirteen-page introduction, he examines various parts of the books of Kings under these headings: Elijah on Carmel, cultic high places in Judah, and Asherah in Israel; cultic degeneration in the kingdom of Israel and under Manasseh, and Josiah's cultic reform; Naboth's vineyard, King Jehoshaphat of Judah, and the campaign against Moab in 1 Kings 20–22 and 2 Kings 3; Kings Joahaz and Joash of Israel, 2 Kings 13–14; literary changes in the text of Kings in various thematic contexts; and the Vetus Latina as a witness for the oldest textual form of the Septuagint. Schenker contends that the original Septuagint of Kings reflects the earliest attainable form of the text in Greek, that the Hebrew *Vorlage* of the original Septuagint was the oldest form of the text, and that the Masoretic text corresponds to a new edition of the text.

Y. Shahar, *Josephus Geographicus. The Classical Context of Geography in Josephus,* Texts and Studies in Ancient Judaism 98 (Tübingen: Mohr Siebeck, 2004, €84) ix and 305 pp. Bibliography. Indexed. ISBN: 3-16-148256-5.

In this volume Shahar, lecturer in the department of Jewish history at Tel-Aviv University, explores why ancient historians included geographical descriptions in their historical works, and how the spatial description fulfills its goal. After a six-page introduction, he discusses four key early spatial concepts in the classical historians: the *oikoumene,* Homeric geography, Greek geography without the geography of Greece, and linear geography. Next he treats in turn the presentations of geographical space in the writings of Herodotus, Thucydides, and Polybius "the synthesizer" (and Strabo his successor). Then after casting "brief light" on geography in the Latin historians, he focuses on the geographical concepts of Josephus and Strabo. Shahar concludes that Josephus, who presents himself as a historian with experience of military command, follows the generic paths laid down by Polybius and Strabo for a general turned historian, and that Josephus' descriptions of parts of the Land of Israel are structured in the same way as the descriptions in Strabo's *Geography* and reflect a hidden dialogue between Josephus and Strabo.

M. S. Smith, *The Origins of Biblical Monotheism. Israel's Polytheistic Background and the Ugaritic Texts* (Oxford—New York: Oxford University Press, 2003, paper $25) xviii and 325 pp. Indexed. LCN: 99-058180. ISBN: 0-19-516768-6.

The paperback edition of a work first published in 2001, this volume seeks not only to describe Israelite monotheism but also to examine the conceptual unity and coherence of its religious congener, Israelite polytheism, as well as the religious unity expressed in the polytheism revealed in the myths and rituals from the ancient city of Ugarit (modern Ras Shamra). After a 22-page introduction, it discusses the structures of divinity: anthropomorphic deities and divine monsters; the divine council; the divine family; and pluralities, pairing, and other divine relations. Next it treats characteristics of divinity: the traits of deities, and the life and death of Baal. Then it reflects on the origins of monotheism in the Bible: El, Yahweh, and the original God of IsraEL and the exodus; the emergence of monotheistic rhetoric in ancient Judah; the formation of monotheistic theologies in biblical literature; and monotheism in Isaiah 40–55. Smith is professor of Bible and ancient Near Eastern studies at New York University.

M. E. Stone, *Adam's Contract with Satan. The Legend of the Cheirograph of Adam* (Bloomington—Indianapolis: Indiana University Press, 2002, $39.95) xv and 194 pp., 10 halftones, table. Bibliography. Indexed. LCN: 00-054099. ISBN: 0-253-33902-2.

Stone, professor of religion and of Armenian studies at the Hebrew University in Jerusalem, traces through various ancient sources the tradition that Adam signed a contract or cheirograph with Satan. After a three-page introduction, he discusses the tradition under the following headings: the legend of Adam and Eve; contract, penance, and redemption; Adam plows and Satan forbids—the Slavonic story (with A. Kulik); the legend in Balkan art, folklore, and tradition; Armenian apocryphal tales; the story in Greek; and the cheirograph according to the letter to the Colossians (see 2:14). The three appendixes deal with (1) texts in the original languages, (2) an Ethiopic text close to the legend, and (3) the term χειρόγραφον in the papyri (by B. Moncó). Stone concludes that the cheirograph legend deals with how humans became subject or enslaved to Satan through Adam's mistake, and how Christian baptism came to be understood as the renunciation of Satan and a guarantee of future freedom from Satan.

S. Swain and M. Edwards (eds.), *Approaching Late Antiquity. The Transformation from Early to Late Empire* (Oxford—New York: Oxford University Press, 2004, $145) xiii and 487 pp., 4 plates. Illustrated. Bibliography. Indexed. ISBN: 0-19-926714-6.

After a nineteen-page introduction by Swain, this volume presents fourteen essays on aspects of late antiquity: R. Duncan-Jones on economic change and the transition to late antiquity; E. Papi on a new golden age?—the northern *praefectura urbi* from the Severans to Diocletian; C. Adams on transition and change in Diocletian's Egypt—province and empire in the late 3rd century A.D.; T. Honoré on Roman law A.D. 200-400—from cosmopolis to *Rechtstaat*?; P. Garnsey on Roman citizenship and Roman law in the late empire; M. Whitby on emperors and armies, A.D. 235-395; Edwards on *Romanitas* and the church of Rome; Edwards on pagan and Christian monotheism in the age of Constantine; N. McLynn on the transformation of imperial churchgoing in the 4th century; J. Elsner on late antique art—the problem of the concept and the cumulative aesthetic; S. Walker on painted Hellenes—mummy portraits from late Roman Egypt; A. Cameron on poetry and literary culture in late antiquity; Swain on sophists and emperors—the case of Libanius; and J. Dillon on philosophy as a profession in late antiquity.

J. E. TAYLOR, *Jewish Women Philosophers of First-Century Alexandria. Philo's 'Therapeutae' Reconsidered* (Oxford—New York: Oxford University Press, 2003, $99) xv and 417 pp., 19 halftones, 3 maps. Bibliography. Indexed. ISBN: 0-19-925961-5.

This investigation of the group known as the Therapeutae and described in Philo's *De vita contemplativa* focuses on issues of historical method, rhetoric, women, and gender, and seeks to clarify the nature of the group and its relationship with the allegorical school of exegesis in Alexandria. After methodological observations, it discusses Philo's *De vita contemplativa* in its historical context, the name "Therapeutae" and the Essenes, the geographical and social locations of the Mareotic group (i.e. the Therapeutae), the *philosophia* of *Ioudaismos,* allegory and asceticism, and the solar calendar. Then it considers women and gender in *De Vita contemplativa*: paradigms of "women" in discourses on *philosophia,* women and sex, gendered space, and gender blenders (Moses, Miriam, and music). Three appendixes provide translations of pertinent texts. Taylor, honorary research fellow in the department of history at University College, London, and adjunct senior lecturer in the department of religious studies and philosophy at Waikato University in Hamilton, New Zealand, concludes that the Therapeutae were one of the ascetic, contemplative groups that formed part of the philosophical school of Jewish allegorical exegesis in 1st-century Alexandria.

C. TUCKETT (ED.), *The Book of Zechariah and its Influence* (Aldershot, UK—Burlington, VT: Ashgate, 2003, $69.95) xi and 163 pp. Bibliography. Indexed. LCN: 2002042677. ISBN: 0-7546-3323-3.

Prepared for a colloquium held in Oxford in 2002, the eleven papers in this volume deal with the book of Zechariah in the OT and its subsequent influence in Jewish and Christian literature: L.-S. Tiemeyer on the guilty priesthood (Zechariah 3); R. Mason on why Second Zechariah is so full of quotations; T. Collins on the literary contexts of Zech 9:9; J. Tromp on bad divination in Zech 10:1-2; A. van der Kooij on the Septuagint of Zechariah as witness to an early interpretation; P. Foster on the use of Zechariah in Matthew's Gospel; H. J. de Jonge on the cleansing of the Temple in Mk 11:15 and Zech 14:21; J. Muddiman on Zech 13:7 and Mark's account of the arrest in Gethsemane; Tuckett on Zech 12:10 and the NT; H. W. Hollander on the attitude toward Christians who are doubting—Jude 22-23 and the text of Zechariah 3; and J. S. Boccabello on why a pagan would read Zechariah—apologetics and exegesis in the 2nd-century Greek Apologists.

R. L. WILKEN, *The Christians as the Romans Saw Them* (2nd ed.; New Haven—London: Yale University Press, 2003, paper $15.95 or £10.95) xxiii and 214 pp. Bibliography. Indexed. LCN: 2002113908. ISBN: 0-300-09839-1.

This second edition of Wilken's classic investigation of how Christianity appeared to the men and women of the Roman empire [*NTA* 28, p. 224] contains a new four-page preface in which he reflects on responses to his work and clarifies his aims. The six chapters concern Pliny as a Roman gentleman, Christianity as a burial society, the piety of the persecutors, Galen and the curiosity of a philosopher, Celsus as a conservative intellectual, Porphyry as the most learned critic of all, and Julian the Apostate and Jewish Law and Christian truth.

R. L. Wilken, *The Spirit of Early Christian Thought. Seeking the Face of God* (New Haven—London: Yale University Press, 2003, $29.95) xxii and 368 pp., 2 plates. Bibliography. Indexed. LCN: 2002011130. ISBN: 0-300-09708-5.

This attempt at depicting the pattern of Christian thinking as it took shape in the formative centuries of the church's history aims to show how a Christian intellectual tradition came into being, how Christians thought about the things that they believed. The first three chapters deal with foundations: how God is known, Christian worship and sacraments, and the Scriptures. Next there are chapters on Christian teachings: the Trinity, the work of Christ, and the creation of the world and of human beings. Then come two chapters dealing with the believer: faith as a way of knowing, and the fellowship of believers and the church in relation to society. Finally there are chapters on Christian poetry, icons, the moral life, and the spiritual life. Wilken, professor of the history of Christianity at the University of Virginia, observes that the book's subtitle "seeking the face of God," which is based on Ps 105:4 and is frequently cited by Augustine in his *De Trinitate,* more than any other passage in the Bible captures the spirit of early Christian thinking.

M. Witte and S. Alkier (eds.), *Die Griechen und der Vordere Orient. Beiträge zum Kultur- und Religionskontakt zwischen Griechenland und dem Vorderen Orient im 1. Jahrtausend v. Chr.,* Orbis Biblicus et Orientalis 191 (Fribourg: Universitätsverlag, 2003, 48 SFr; Göttingen: Vandenhoeck & Ruprecht) x and 135 pp., 4 plates, 10 maps. Bibliography. ISBN: 3-7278-1426-8 (U), 3-525-53048-X (V&R).

After the editors' four-page introduction, this volume presents four essays on topics pertaining to cultural and religious contacts between Greece and the Near East in the 1st millennium B.C.: P. Högemann on Ionic Greece and its ancient Anatolian milieu in the light of the Homeric writings; V. Rosenberger on journeys to the oracle—Greeks, Lydians, and Persians as clients of Hellenistic oracle sites; T. S. Scheer on the "stolen" Artemis—Greeks, Persians, and cultic images of the gods; and O. Kaiser on Athens and Jerusalem—the encounter of late biblical Judaism with the Greek spirit, its presuppositions, and consequences.

E. M. Yamauchi, *Africa and the Bible* (Grand Rapids: Baker, 2004, $26.99) 297 pp. Illustrated. Bibliography. Indexed. LCN: 2003057906. ISBN: 0-8010-2686-5.

Yamauchi, professor of history at Miami University in Ohio and editor of *Africa and Africans in Antiquity* (2001), seeks to explore the historical and archaeological background of biblical texts that deal with Africa and the Bible, to examine the exegesis of these texts, and to trace the ramifications of later interpretations and misinterpretations of these texts. The eight chapters deal with the curse of Ham, Moses' Cushite wife, Solomon and Africa, Tirhakah and other Cushites, Rome and Meroe, why the Ethiopian eunuch (see Acts 8:26-40) was not from Ethiopia, Cyrene in Libya, and Afrocentric biblical interpretation. The appendix presents a review of M. Bernal's *Black Athena* (1987-91).

A. Yardeni, *The Book of Hebrew Script. History, Palaeography, Script Styles, Calligraphy & Design* (New Castle, DE: Oak Knoll, 2002, $69.95; London: British Library) ix and 355 pp., 53 charts, 290 figs. Bibliography. Indexed. LCN: 2002029266. ISBN: 1-58456-087-8 (OK), 0-7123-4793-3 (BL).

The second printing of the English edition first published by Carta of Jerusalem (1997), which was revised and expanded from the original Modern Hebrew edition published in 1991 by Carta, this volume presents a variety of Hebrew handwritings found in epigraphical evidence from various periods and sites. It first provides the historical background of Hebrew writing from its beginning until today: from the alphabet to the birth of the Jewish script, finds in the Jewish script and the "square" Hebrew script, and printed Hebrew script. Next it considers Hebrew paleography: the graphic elements of the Hebrew letter and the basic rules of Hebrew paleography, and the hand movements and the directions of the strokes in Hebrew writing. Then it presents alphabetic tables of the most significant Hebrew script-styles (from the early Jewish or "pre-Jewish" script to the modern "stam" script), each accompanied by a detailed description of the main characteristics of the letter-forms. Finally it deals with modern Hebrew calligraphy, optical illusions and factors which influence the harmony of the script, and the design of Hebrew inscriptions and typefaces. Yardeni is the author (with H. M. Cotton) of *Aramaic, Hebrew and Greek Documentary Texts from Naḥal Ḥever and other Sites* (1997).

ADDITIONAL BOOKS RECEIVED

J. S. FEINBERG, *The Many Faces of Evil. Theological Systems and the Problems of Evil* (rev. ed.; Wheaton, IL: Crossway, 2004, paper $35) 544 pp. Indexed. LCN: 2003026754. ISBN: 1-58134-567-4.

M. F. FREDERICK, *Between Sundays. Black Women and Everyday Struggles of Faith* (Berkeley—Los Angeles—London: University of California Press, 2003, cloth $50, paper $19.95) xii and 263 pp. Bibliography. Indexed. LCN: 2002152990. ISBN: 0-520-23392-1 (cloth), -23394-8 (paper).

A. FRITZSON, *Främlingskap och tillhörighet. David Tracys hermeneutiska teologi och pluralitetens utmaningar,* Acta Universitatis Upsaliensis, Uppsala Studies in Faiths and Ideologies 14 (Uppsala: Uppsala Universitet, 2004, paper) 239 pp. Bibliography. ISBN: 91-554-5901-3.

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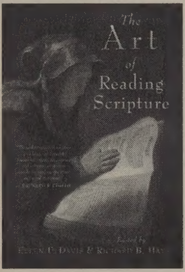
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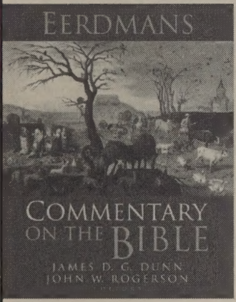
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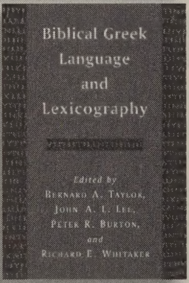
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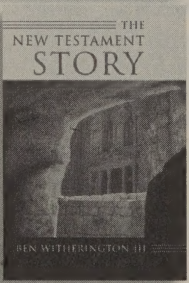
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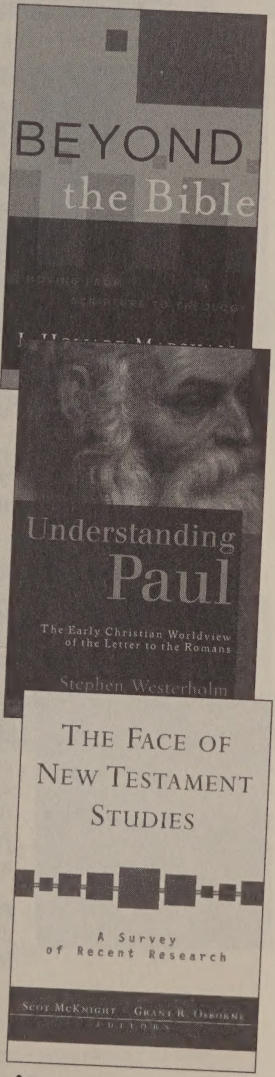

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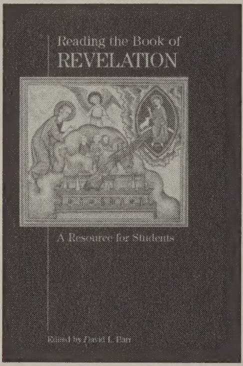
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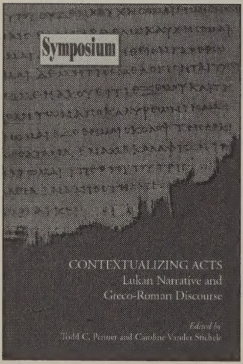
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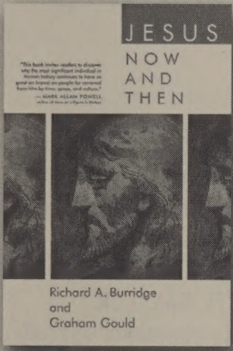
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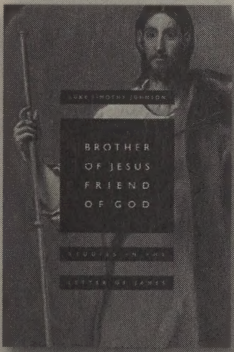
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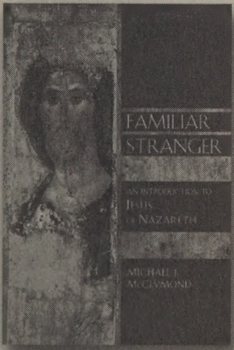
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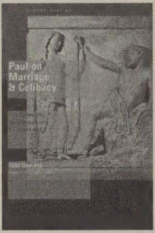

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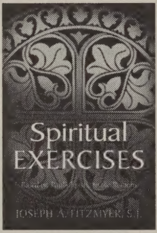

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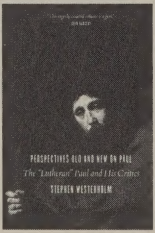
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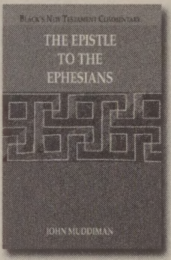
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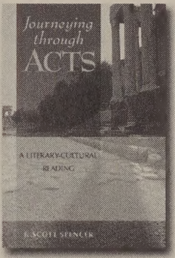

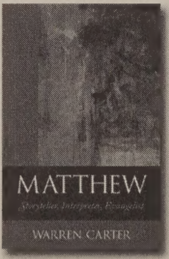

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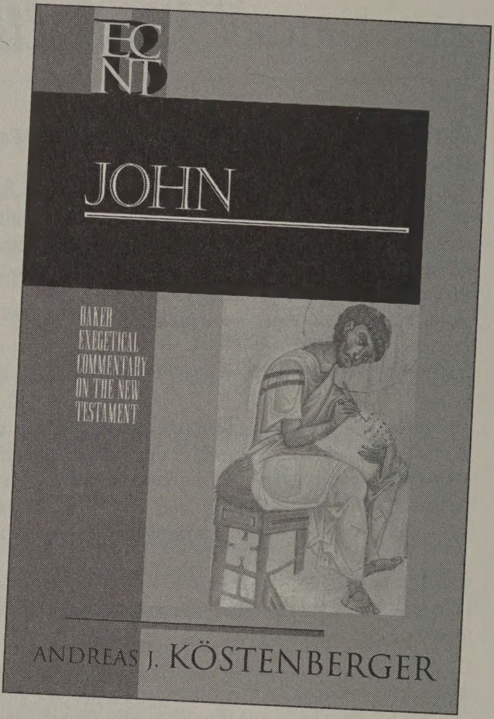

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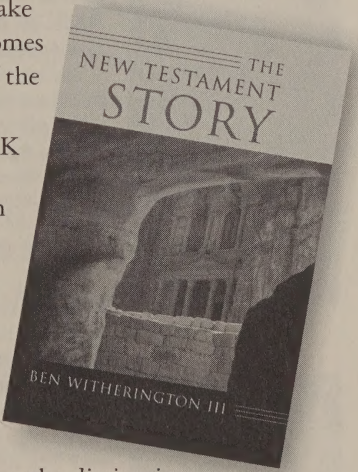

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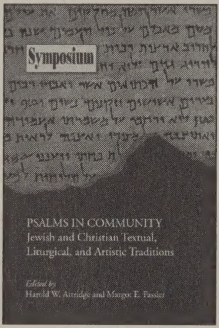
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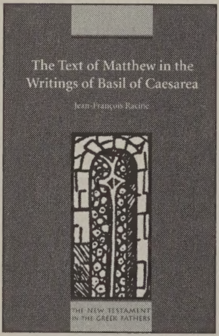
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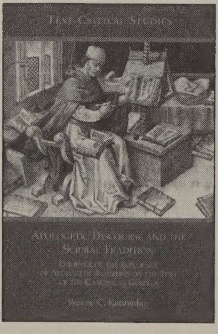
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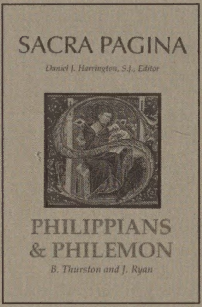
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